

ADVENT



HERALD.

"THIS SAME JESUS WHO IS TAKEN UP FROM YOU INTO HEAVEN, SHALL SO COME IN LIKE MANNER AS YE HAVE SEEN HIM GO INTO HEAVEN."

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The Watcher on the Tower.

BY CHARLES MACKAY.

"What dost thou, lone watcher on the tower?
Is the day breaking?—comes the wished-for hour?
Tell to the signs, and stretch abroad thy hand,
If the bright morning dawns upon the land?"

"The stars are clear above me, scarcely one
Has dimmed its rays in reverence to the sun;
But yet I see on the horizon's verge,
Some fair, faint streaks; as if the light would surge."

"Look forth again, oh! watcher on the tower—
The people wake, and languish for the hour;
Long have they dwelt in darkness, and they pine
For the full daylight that they know must shine."

"I see not well—the morn is cloudy still;
There is a radiance on the distant hill—
Ere as I watch the glory seems to glow;
But the stars blink, and the night breezes blow."

"And is that all, oh! watcher on the tower?
Look forth again, it must be near the hour.
Dost thou not see the snowy mountain copes,
And the green woods beneath them on the slopes?"

"A mist envelops them: I cannot trace
Their outline; but the day comes on apace,
The clouds roll up in gold and amber flakes,
And all the stars grow dim. The morning breaks."

"We thank thee, lonely watcher on the tower;
But look again, and tell us hour by hour,
All thou beholdest; many of us die
Ere thy day comes; oh, give them a reply!"

"I see the hill tops now; and chanceler
Grows his prophetic carol on my ear;
I see the distant woods and fields of corn,
And ocean gleaming in the light of morn."

"Again, again—oh watcher on the tower—
We thirst for daylight, and we bide the hour,
Patient, but longing. Tell us, shall it be
A bright, calm, glorious daylight for the free?"

"I hope, but cannot tell. I hear a song,
Vivid as day itself; and clear and strong;
As of a lark—young prophet of the noon—
Pouring in sunlight his seraphic tune."

"What doth he say, oh watcher on the tower?
Is he a prophet? Dost the dawning hour
Inspire his music? Is his chant sublime
With the full glories of the coming time?"

"He prophesies—his heart is full—his lay
Tells of the brightness of a peaceful day;
A day of cloudless, nor yet void of storm,
But sunny for the most, and clear and warm."

"We thank thee, watcher on the lonely tower,
For all thou tellest. Sings he of an hour
When Error shall decay, and Truth grow strong—
When Right shall rule supreme, and vanquish Wrong?"

"He sings of brotherhood, and joy and peace;
Of days when jealousies and hate shall cease;
When war shall die, and Man's progressive mind
Shall be as unfettered as its God designed."

"Well done! thou watcher on the lonely tower!
Is the day breaking? dawns the happy hour?
We pine to see it. Tell us yet again,
If the broad daylight breaks upon the plain?"

"It breaks—it comes—the misty shadows fly—
A rosy radiance gleams upon the sky;
The mountain tops reflect it calm and clear;
THE PLAIN IS YET IN SHADE; BUT DAY IS NEAR."

The Shadows of the Evening:

OR THE

Signs of the Lord's Speedy Return.

BY MATTHEW HABERSHON.

I. At a time when the minds of the Lord's people, of every denomination, are perplexed and dismayed at the conduct of our rulers in the strange and unaccountable favors shown to Popery, it is cheering to reflect, amid the gloom which this oc-

casions, that we have one bright light on which to fall back, and which is as a sheet-anchor to the soul. That light is divine prophecy.

The assurance indeed is sweet, that "the heavens do rule;" and that above and beyond the acts of ungodly men, God orders, for the promotion of his own glory and the triumphs of his grace in Jesus Christ, all the events of the world according to a settled and well-adjusted plan. Of this great truth our faith may, at all times and under all circumstances, take hold; and the happiness of being able to do so is well calculated to calm the mind under the most appalling political agitations and the worst misgivings. In the word of prophecy, however, we have this in manifestation. The revelation of the great and commanding events of history, given hundreds, and in some instances thousands, of years before their occurrence, affords the most direct proof that the actions of kings, statesmen, and warriors, subserve His decrees, and bring to pass what we find written in His Word.

II. Prophecy serves another important end, and one of which at the present moment we are imperatively called upon to avail ourselves. As in looking over a map of the road we have travelled, we are enabled to point out the places through which we have passed, so, in reviewing that outline of anticipated history with which God hath graciously supplied us, we are enabled to say, such and such epochs have passed; and then, having arrived at such a point, to glance at the remainder, or at the road we have yet to travel, we learn what is to be the nature and character of the next great epoch! It is true, that through our ignorance or precipitancy, the bright visions under which it has been fit to the wisdom of God to shroud his predictions, may, and have been occasionally, misinterpreted; but mistakes of this sort are not more numerous than have been made in the development of every other theory which has been attempted by man's imperfect intellect. Scripture prophecy is, therefore, the only light we have concerning futurity, be the discouragements attending its study what they may; it is a light to which we shall assuredly do well to take heed; and the study of it is one which we have divine authority for saying will bring with it its own peculiar blessing.

III. In the few pages now offered on the subject, it is not intended to enter into detail; that having been done in the author's former works on the Old Testament prophecies and the Apocalypse. His present object is simply to take a rapid glance at each of the more important predictions, in order to dwell a little more particularly on their closing scenes; and this for the purpose of showing distinctly that such scenes correspond with, and bear upon, the aspect of the present times, and upon things immediately around us; and that they warn us, both as the sequence of preceding events, and by their clear application to the present features of

society, that the great crisis of the world, in the return of the Lord Jesus, is just at hand.

Those distinct predictions, which rather we may call parallel lines of sacred prophecy, run as follows: in,

1. The Vision of the Great Image. (Dan. 2.)

2. The Vision of the Four Wild Beasts. (Dan. 7.)

3. The Vision of the Ram and He-Goat. (Dan. 8.)

4. The Angel's Prediction of what is "noted in the Scripture of Truth."—(Dan. 10, 11, 12.)

5. Our Savior's Prediction as recorded by the Evangelists Matthew, Mark, and Luke. (Matt. 24, Mark 13, Luke 21.)

6. The Opening of the Seven Seals. (Rev. 5, 6, 7.)

7. The Sounding of the Seven Trumpets. (Rev. 8, 9, 10, 11.)

8. The Symbolical Representation of the Church under Pagan (Rev. 12), Papal (13, 14, 15, 16), and Infidel (17) Tyranny.

IV. It may help the reader to a more full and comprehensive view of the subject, to commence by observing,

First.—That from a very early period, and by many of the most distinguished individuals, the six days occupied in the work of creation, have been considered typical of the first six millennia of the world; and that the seventh, or Sabbath-day, is typical of that glorious millennium, or thousand years' period of the Church's happiness, which is foretold in the latter chapters of the Apocalypse. The Rev. E. Bickersteth is so impressed with the correctness of this idea, that, in his "Practical Guide to the Study of Prophecy," he has arranged his Table of Sacred Chronology according to what he conceives to be its "evenings and mornings." Indeed, it seems analogous, not only to the general scope of prophecy, and the nature of God's institutions, but it receives great confirmation from the present age of the world; this being (according to the chronology of the Bible, in connection with that of modern history,) somewhat more than 5,900 years; a reckoning which thus leaves the required space of time for the last seventy-five years of Daniel.

V. Secondly.—The most remarkable and surpassing events of this week of millennia, or of this period of seven thousand years' events, which have partly taken place, and partly are yet to occur, in connexion with the Church of Christ, are all narrated in the Bible. In this great boon to mankind—this invaluable book—we have, either *historically* or *prophetically*, what can be met with in no other, relating to things past, present, and to come.

Beginning with the creation, running rapidly through the antediluvian era to the deluge—through the patriarchal ages to the deliverance from Egypt, and the giving of the Law—through the times of the Judges to the reigns of Saul, David, and Solomon, and the kings of Israel and

Judah, with all their beautifully diversified incidents,—the *historical* portion, from Genesis to Ezra, ends with the captivity of Israel, and the dispersion and degradation of Judah.

"The harp of *prophecy*" is then taken up; and in the books of Isaiah, Jeremiah, Ezekiel, and Daniel—as also the minor prophets,—then in the words spoken by our Lord himself upon earth,—then in the Epistles of Peter and Paul, and especially in the Revelation of St. John connected with Daniel, the events of the onward course of the world's affairs are narrated in *anticipation*. This course consists of the overturnings and establishments of the various successive empires under which the Church of Christ, both in its Jewish and Christian state, should exist—meanwhile the various enemies which the Church would have to encounter are described; together with the different complexions it would assume—the ultimate triumphs it is to achieve—and finally, the millennial rest it should enjoy.

VI. Thirdly.—Profane history commences about the time when sacred history ends, and where prophecy begins—that is, from about the time of the reign of Ezechabaddon, king of Assyria, and conqueror of the Ten Tribes, to that of Nebuchadnezzar, who deprived the house of David of the throne. It gives us the information that what God had foretold, *has* happened—that the renowned conquerors and sovereigns whose reigns and achievements form the epochs of history, such as those of Cyrus, Alexander, Constantine, Napoleon, and others, have performed the parts which God had fore-appointed and revealed they should perform. From its undisputed pages we likewise learn that the judgments which he had threatened from the Northern barbarians, from the Saracens, and from the Turks, have all come to pass. But especially in almost every chapter of its history, for the last twelve or thirteen centuries, do we find inscribed, as with a sun-beam, the singularly-directed and paramount influence of the Popish apostasy, in exact accordance with the predictions of Daniel and St. John.

VII. Fourthly.—The whole period of profane history, which forms the subjects of the writings of the most eminent Greek and Latin historians of ancient days, down to the numerous authors in various European languages who have recently flourished, or are still living, a period during the continuance of which the visible Church was to be under Gentile dominion, includes the length of those many centuries which are emphatically denominated "THE TIMES OF THE GENTILES."

It was just about the commencement of this period that Jeremiah, viewing in sorrow and in sadness the overwhelming evils and destruction awaiting his country, and seeing that *the day* of Judah's sovereignty was fast departing, uttered the words—"Woe unto us! for the day goeth

away, for the shadows of the evening are stretched out."

VIII. *Fifthly*.—The length of time during which this Gentile sovereignty is to last appears expressed by the chronological term of "seven times" in Nebuchadnezzar's vision of the great tree; and is so interpreted by many eminent commentators. Their conclusion likewise seems confirmed by the often-repeated mention of the same term in Lev. 26th, connectedly with the threatenings denounced upon the children of Israel in the event of their disobedience to God; when it is said, "If ye will not hearken unto me, I will punish you *seven times* more for your sins.—If ye will not hearken unto me, but walk contrary unto me; then I will walk contrary unto you also in fury; and I, even I, will chastise you *seven times* for your sins. . . And I will make your cities waste, and bring your sanctuaries into desolation. . . And I will bring the land into desolation: and your enemies which dwell therein shall be astonished at it,"—with more to the same purpose. It seems, therefore, that it is to these "seven times" to which our Lord alludes when he says that "Jerusalem shall be trodden down of the Gentiles *until the Times of the Gentiles be fulfilled*"—that is, until these seven predicted times of Gentile sovereignty and Jewish dispersion are accomplished.—(To be continued.)

Transfer of Blessings from the Jews.

BY THE REV. W. R. FREEMANTLE, M. A.

Matt. 21: 43—"Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth (poignant) the fruits thereof."

(Continued from our last.)

IV. The right of the owner resisted, and the tenants are rejected.

"But last of all he sent unto them his son, saying, They will reverence my son. But when the husbandmen saw the son, they said among themselves, This is the heir; come, let us kill him, and let us seize on his inheritance. And they caught him, and cast him out of the vineyard, and slew him. When the lord therefore of the vineyard cometh, what will he do unto those husbandmen?"

We have traced hitherto the manner in which the tenants refused to render the fruit of the vineyard to their landlord: it only remains for us to see how, upon their direct resistance of his right, asserted in the person of his son, they were ejected, and the vineyard given to others.

We must observe then, first, the exceeding patience and condescension of the owner, who, having one only and beloved son, determined to send him to them. Notwithstanding the indignity and cruelty inflicted upon the former messengers; notwithstanding the danger to which his well-beloved son might be exposed, yet his unquestionable right to the property, his forbearance with their contempt of his messages, and the personal presence of his only son, the heir and representative of himself, might be expected to have some weight with them. "They will reverence my son." Thus, last of all, Jesus Christ came to the Jews; a prophet, yea, greater than a prophet,—the prophesied King! In the last days He spake unto them by His Son, whom He appointed heir of all things; by whom also He made the world, who was the brightness of His glory, and the express image of His person. He came with all authority and meekness. "He came unto His own, but His own received Him not." He asserted His claim, as the Son of God, and they cried, "Crucify Him, crucify Him!" He asserted His kingdom; they said, "We will not have this man to reign over us." He proved His Divine power, and they said, "If

we let Him thus alone, all men will believe on Him: and the Romans shall come and take away both our place and nation." (John 11:47, 48.)

He warned them of approaching judgment, and they took Him and cast Him out of the vineyard, and slew him, saying, "His blood be upon us and upon our children."

And now, what further proof can we have of the entire breach of the covenant by which they got possession of the vineyard? Where was the kingdom of God when they had cast out and crucified their King? What was the state of the Jewish Church when the chief priests and elders had cast away the key of knowledge, and shut up the kingdom of heaven against the nation? How more completely could they negative the spirit of Moses and the prophets, than when "they denied the Holy One and the Just, and desired a murderer to be granted to them, and killed the Prince of Life?" This was the climax of their sin. They denied Him in His death; they denied Him in His resurrection. They counted themselves unworthy of eternal life; and the kingdom of God was transferred to the Gentiles. And here I look not so much at the national judgments of Israel, as at the moral and judicial blindness which has happened in part unto them. O, how light a matter is it that they should be exiles from their country, and without political or national privilege, in comparison of their being without a Savior! that as a nation they should be like a tarnished casket which has lost its jewel, or a pallid corpse without breath!—What more awful consideration can be presented to the mind, than the state of that nation, once in possession of the kingdom of God, now in a state of spiritual darkness and repudiation?

But it is time to ask what are the terms upon which the vineyard has been given over to others.

Has the Lord departed from His first principle, or changed the rule of His own conduct? Has He chosen Israel at the first out of sovereign grace? and has He given His vineyard to Gentiles for their works and deservings? How, then, shall the Scripture be fulfilled, which says, (Isaiah 65:1, 2), "I was found of them that sought me not; I was made manifest unto them that asked not for me?"

How, then, shall His purpose be accomplished, "in making known the riches of His glory on the vessels of mercy which He had afore prepared unto glory, even those whom he hath called, not of the Jews only, but also of the Gentiles?" As He saith also in Hosea, "I will call them my people, which were not my people; and her beloved, which was not beloved."

The transfer, then, was of grace; and wherein does the parallel between the two dispensations lie, otherwise than in the fact, that the visible Church for the time being, is the depository and dispensary of Divine truth? * * *

If Divine sovereignty, and dominion, and worship, and atonement, and obedience, formed the terms of the Abrahamic, and Mosaic, and Davidic covenants, do they not form the very essence of the covenant of the Gentile dispensation? Hear the Apostle Peter's address, as from Mount Zion, "Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices acceptable to God by Jesus Christ. Wherefore also it is contained in the Scripture, Behold, I lay in Zion a chief corner stone, elect, precious, and he that believeth on Him shall not be confounded. Unto you therefore which believe He is precious; but unto them which be disobedient the stone which the builders disallowed, the same is become the head of the corner, and a stone of stumbling and rock of of-

fence, even unto them which stumble at the word being disobedient, whereunto also they were appointed. But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people, that ye should shew forth the praise of Him who hath called you out of darkness into His marvellous light, which in time past were not a people, but are now the people of God, which had not obtained mercy, but now have obtained mercy."

Certain it is the Jews have been nationally ejected from the vineyard, and in what respects do our present privileges differ from theirs?

What more has the Gentile Church than Israel of old? Have we better promises than those which were made yea, and amen, in Jesus Christ, and which were theirs for a time before the Gospel was preached to the Gentiles? Have we oracles, or adoption, or glory, or the service of God, or covenants, which were not in the Jewish Church previous to her final dismemberment? No, in no wise. We have the same word of promise—the same God of grace—the same hope of glory—the same wisdom, righteousness, sanctification, and redemption. And if distinction there be, it arises only out of the period of time in which our dispensation is cast, and not in the principle of the mercies we enjoy. We look back where the Jew looked forward—we have history where the Jew had prophecy—we have the evening, where the Jew had the morning of the vineyard. But the kingdom of God is the same. The blood of atonement, under the Jewish and under the Christian dispensations, has respect to the Lamb of God which taketh away the sin of the world. In these is salvation, in no other. If Jesus Christ is after Moses, He was before Abraham.—The covenant of Sinai is not broken, but fulfilled on Calvary. The righteousness of the law is fulfilled in Jesus, and in those "who walk not after the flesh, but after the Spirit." Wherein stands the difference? Whether David says, "Purge me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow," or some poor broken-hearted penitent, sinking under the burden of an accusing conscience, cries out, "Jesus, thou Son of David, have mercy upon me."—(To be continued.)

The Bible a Sufficient Creed.

BY CHARLES DEECHER, OF THE PRESBYTERIAN CHURCH.

2 Tim. 3: 16, 17—"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works."

(Continued from our last.)

Having already established the first proposition, viz.: "The Bible is a creed, sufficient, under God's blessing, to regulate the belief, experience, and practice of the whole Christian world," I now proceed to establish the second, viz.: "The substitution of any other creed for any of these purposes, is one step in Apostasy."

But what is the substitution of any other creed? Not the publishing, in book-form, of a system of doctrines, which any man, or body of men, suppose to be contained in the Bible. It is right to compare, to harmonize, to systematize; it is right to publish, to defend, to propagate. This is not what we mean by substitution.

Nor is it the mere publication, defence, and propagation of a book, by any man, or body of men, as containing THE system of doctrines taught in the Bible. That this would be an unwise presumption, I must believe. Man's mind is finite; the teachings of the Bible, infinite. How can men then, give THE system, while their minds are physically too small! Humbly must we confess that there is scarce a question started in God's word, which does not depend for its complete

solution, on facts and relations unseen; which does not revolve in an orbit so vast, that the small arc we see, cannot afford the elements necessary to form a calculation; which does not sweep out far beyond our horizon, and link in with invisible emergencies.

Hence, to pronounce the results of the research of three score years and ten THE system, is a daring deed, as daring as for the astronomer to say, this is THE system of astronomy, ignorant, as yet, on what unknown path, about what unknown centre, our sun is travelling; as daring as for the geologist to say, this is THE system of the earth, ignorant, as yet, of what is twenty miles below the surface; as daring as for the chemist, or the physiologist, to say, this is THE system of chemistry, or physiology, ignorant, as yet, of the nature of electricity, or the vital principle; or rather, as daring as for an Academy of Sciences to come forward and say, this is THE system of universal science, while there is not a science in the sisterhood yet out of swaddling bands.

Would not these exhibit presumption? But if the Bible be of God, is it not vast as Nature? And is it not a precisely similar presumption to say, this is THE system of Doctrines contained in the Bible? How much more fitting to say, "These are parts of his ways; but the thunder of his power, who can understand!" Yet, however we may censure such a course as unwise presumption, it is not the substitution which we are to examine.

What, then, is such substitution?

It is, after having presumed to publish such a book, and to say, "This is THE system of doctrines contained in the Word of God," to go further, and require the acceptance of that book by every candidate for licensure or ordination, as a test of his qualification. It is this which I shall attempt to show is one step in APOSTASY.

I. Because it is a direct contradiction of the unequivocal teaching of the Holy Ghost.

The estimate which God has set upon his word is, the Man of God, who sincerely receives and adopts the Bible in the best exercise of his natural faculties of interpretation, is PERFECT, THOROUGHLY FURNISHED UNTO ALL GOOD WORKS.

We contradict this. We virtually declare, the Man of God, who sincerely receives and adopts the Bible, in the best exercise of his natural faculties of interpretation, is NOT perfect; NOT thoroughly furnished unto all good works. Nay, he is so imperfect, so poorly furnished, that we will not license, nor ordain him.—That is to say, he shall suffer the natural inconvenience and penalty that such refusal inevitably will bring.

Having thus virtually annulled God's statute, and affixed a penalty to the obedience of it, we set up our own statute, viz.: the Man of God, who sincerely receives and adopts the Bible, and this creed, according to the best of his natural faculties in interpreting them, is perfect, thoroughly furnished unto all good works.

This is what must strike every unprejudiced mind as real apostasy. Let me illustrate. Compare this with a well known feature of the Romish apostasy. The Bible declares that there is one mediator between God and man, Jesus Christ the righteous, and that there is salvation in none other; that his blood cleanseth from all sin, &c. What, in this cardinal point, is the very gist of Roman apostasy? Denying Christ? No. Denying that he is the Mediator? No. What then? She adds other mediators, the virgin, the saints. This is recognized by all Protestants as the very essence of her apostasy on this point. But, men and brethren, I submit to you whether the case in hand be not precisely parallel.

God declares that the Man of God, who sincerely receives and adopts the Bible, is perfect, for certain specified purposes. We declare that the Man of God who sincerely receives and adopts the Bible, and this creed, is perfect for the same specified purposes.

God declares that Christ as a mediator is perfect. Rome declares that Christ and the saints, as mediators, are perfect. Now, if the latter be apostasy, why not the former? Do not we and Rome, so far, stand on precisely similar ground?

II. But I judge it to be a real step in apostasy, because it has arisen, and is advancing, in the same mysterious, stealthy way, out of the midst of good men, and good motives, that saint-worship arose. The rise of saint-worship was prophesied by St. Paul, as a revival, under a Christian dress, of the ancient pagan worship of good demons. (1 Tim 4:1.)

Now, how was it brought about in its earliest stages? By bold, bad men? By a general vote of apostasy? Ah, no! These "hypocritical liars," with "consciences seared as with a red-hot iron," mentioned by the apostle, were the product and the support of the mature, full-grown apostasy, stalking forth a grim and ghastly ghost of defunct paganism, evoked from hell, and clad in the fleecy vestments of the Lamb.

The stupendous mystery of satanic skill was, that he contrived to have martyrs substituted for discarded demons, by the pious, unsuspecting co-operation of godly men—men, ready in their turn to become martyrs. They were the unconscious tools, in the hands of that arch-plotter of ruin, to bring about the fatal resurrection of that very old paganism, (under a truly godly form,) from whose fires they had barely escaped.

How did it begin?

In a pious and decent respect for the memory of the martyrs.—Nothing more. In cherishing and defending their memories. It was fostered, creeping step by step, from affectionate remembrance to respectful veneration; from respectful veneration to superstitious adoration; by such men as Eusebius, Theodoret, Basil the great, Gregory Nazianzen, Gregory Nyssen, Chrysostom, and almost all the Fathers of the fourth and fifth centuries.

Innocently it flourished in their unsuspecting hands, and peacefully and piously it passed beyond their day, to a horrid consummation.

So it was with fasting from meats.

So it was with forbidding to marry.

So with every feature of the Romish Apostasy.

Precisely in the same manner, is this feature of what I must call Protestant apostasy, now arising—creeping stealthily through its first innocent stages, among good men, from good motives; and precisely in the same manner will it pass beyond our day to a similar consummation.

Our best, most humble, most devoted servants of Christ, are fostering in their midst what will one day, not long hence, show itself to be of the spawn of the dragon. They shrink from any rude word against creeds, with the same sensitiveness with which those holy Fathers would have shrunk from a rude word against the rising veneration of saints and martyrs, which they were fostering. They would have supposed that he who should have plainly remonstrated with them, and told them that they were taking a step in apostasy, was an enemy to religion.—They would have told him, perhaps, he was doing the devil's work, just as our holy Fathers, with equal solicitude, say, when one attempts to disclose the necessary tendency of creeds. While, in point of fact, in both cases, it is the holy Fathers themselves, who are doing the devil's work. For,

III. This is a radical feature of Ro-

manism, revived under Protestant form, just as really as saint-worship was a radical feature of paganism, revived under a Christian form.

What has been a radical feature of the Roman apostasy from the first, more marked than this one thing, as admitted by all Protestants, that she claimed the sole right of interpreting the Bible? Has not Rome always either deprived the people of the Bible altogether, or else set up that ineffable Church fog of tradition for an infallible interpreter? And how was it that this celebrated feature of the Romish system took its rise? I answer in the voice of history, by creed-making. It was the creed-making power, which began in the second century, crept slowly and stealthily forward, was first exercised in a general council in the fourth century, which afterwards centred in the Vatican, and set its veto on the Bible.

The making an authoritative creed, to which the clergy were compelled to subscribe, was the first step: the absolute prohibition of the Bible to the people was the last step. The difference between was only the growth of the principle. For, the right to dictate what a man shall find in the Scripture, and the right to dictate that he shall find nothing, are one. —(To be continued.)

The Sacred Mountains.

BY J. T. HEADLEY.

MOUNT ARARAT.

There are some mountains standing on this sphere of ours that seem almost conscious beings, and if they would but speak, and tell what they have seen and felt, the traveller who pauses at their base would tremble with awe and alarm.

For some good reason, the Deity has usually chosen mountain summits, and those which are isolated, as the theatre where he made the grandest exhibitions of himself. It may be because those grand and striking features in nature fix the locality of events so that they never can fade from the memory of man. The giving of the law needs no lofty column of stone to commemorate it. Mount Sinai lifts its awful form towards the clouds, a perpetual unwasting monument. God's exhibition of himself to the awe-struck prophet, as he passed by him heralded by the storm, the earthquake, and the flame, needs no pyramid to consecrate the spot. Mount Horeb tells where the Almighty dimmed his glory, and covered the human face with his fearful hand, so that his brightness might not destroy the being who would gaze on him. The transfiguration of the God-man requires no pillar of brass to arrest the eye and aid the senses as man contemplates the place where the wondrous scene transpired: Mount Tabor is its everlasting memorial. Thus do mountain summits stand the silent yet most eloquent historians of heaven and earth.

Another reason why mountains have been chosen by the Deity for his most solemn revelations, may be that their solitude and far removal from human interruption and the sounds of busy life, render them better fitted for such communications than the plain and the city.

The first in the list of Sacred Mountains is Mount Ararat. The first named summit in human history, it emerges from the flood and lifts its head over the water to look down on all coming generations to the end of time. Whether it was changed in that mighty convulsion which drowned the world, or whether its lofty peak, which saw the swelling waters, and marked their steady rise, remained the same, we know not. At all events, the mountain looked down on the swaying world at its feet, as cities floated from their foundations and came dashing against its sides, and beheld a wilder scene than ever covered a battle-field, as it heard and

saw six generations shriek and sink together. But whatever may have been its former history, it now stands as the only memorial of the flood. Rising like a sugar-loaf from a chaos of peaks, which gleam and glitter in the sun-beams that are reflected from their snowy sides—overlooking a sea on one side, and a desert on the other, it is a grand and striking object in itself, but made still more so by the associations that cluster around its sacred top. It has seldom been profaned by human feet, but there was a time when the sea rolled over it, the mightier waves than ever yet swept the sea thundered high above its crown.

Though the immediate appearance of a flood that should submerge the world was an event that staggered human belief, yet Noah, obedient to the voice of Heaven, began his ark of safety. There is no one who does not lament that there is not a fuller antediluvian history. We merely catch the summits of events, and are told of some half a dozen things that happened, while all the rest is wrapped in impenetrable mystery. We are told that the world was drowned, but the particulars of that terrific scene are left entirely to the imagination. It is only by the declaration of the apostle, that men were busy at their usual occupations, "eating and drinking, and marrying and given in marriage, till the flood came and swept them all away," that we get any data by which we can form any true conception of the catastrophe. Yet this short statement is worth everything, and with it before me, I have sometimes thought I could almost paint the scene. Noah, whose head was whitened by the frosts of six centuries, laid the foundation of his huge vessel on a pleasant day, when all was serene and tranquil. The fields were smiling in verdure before his eyes; the perfumed breezes floated by, and the music of birds and sounds of busy life were about him, when he, by faith alone, laid the first beam of that structure, which was to sail over a buried planet. When men, on enquiring the design of that huge edifice, were told its purpose, they could hardly credit their senses, and Noah, though accounted by all a very upright and respectable man, became a jest for children. As the farmer returned at evening from the fields, and the gay citizen of the town drove past, they christened it "Noah's folly." Those more aged and sober shook their heads wisely, saying, "The old man is mad." Even the workmen engaged upon it laughed as they drove the nails and hewed the plank, yet declared they cared not as long as the foolish old man was able to pay. Still the ark went up, and the day's wonder ceased to be talked about. When it was finished, and curiosity satisfied, it was dismissed from the mind as a passing folly.

Yet I have sometimes wondered what people thought when they saw the beasts of the field and forest, and fowls of the air, even the venomous serpent and the strong-limbed lion, coming in pairs to that ark. This must have staggered them amazingly, and made the ark for a while a fresh topic of conversation.

At length, the patriarch with his family, entered—the door was shut in the face of the world, and he sat down on the strength of a single promise to await the issue. That night the sun went down over the green hills beautiful as ever, and the stars came out in the blue sky, and nature breathed long and peacefully. In the morning the sun rose in undimmed splendor and mounted the heavens. Deep within the vast building, Noah could hear the muffled sound of life without. The lowing of herds came on his ear, and the song of the husbandman going to his toil, and the rapid roll of carriage wheels as they hurried past, and perhaps the ribald

shout and laugh of those who expended their wit on him and his ark together. To say nothing of the improbability of a universal deluge, the idea was preposterous that such a helpless, helpless affair could outride a wrecked world. Thus day after day passed on, until a week had gone by; but still the faith of that old man never shook. At length the sky became overcast, and the gentle rain descended—to Noah the beginning of the flood, to the world a welcome shower. The farmer, as he housed his cattle, rejoiced in the refreshing moisture, while the city never checked its gaiety, or the man of wealth his plans. But as the rain continued day after day, and fell faster and fiercer on the drenched earth, and the swollen streams went surging by, men cursed the storm that seemed determined never to break up. The lowlands were deluged; the streams broke over their banks, bearing houses and cattle away on their maddened bosoms.—Wealth was destroyed and lives lost, till men talked of ruined fortunes, famine and desolation; but still it rained on. Week after week it came pouring from the clouds, till it was like one falling sheet of water, and the inhabitants could no longer stir from their doors. The rich valleys that lay along the rivers were flooded, and the peasants sought the eminences around for safety. Yet still the waters rose around them, till all through the valleys nothing but little black islands of human beings were seen on the surface. Oh, then what fierce struggles there were for life among them. The mother lifted her infant above her head, while she strove to maintain her uncertain footing in the sweeping waters; the strong crowded off the weak, as each sought the highest point; while the living mass slowly crumbled away till the last disappeared, and the swift water swept smooth and noiselessly above them all. Men were heard talking of the number of lives lost, and the amount of wealth destroyed, declaring that such a flood had not happened in the remembrance of the oldest man. No one yet dreamed of the high grounds being covered, least of all the mountains. To drown the world, it must rain till the ocean itself was filled above its level for miles, and so men feared it not, and sought for amusement within doors till the storm should abate. Oh, what scenes of vice, and shame, and brutality, and revelry did that storm witness in the thronged city, and what unhallowed songs mingled in the pauses of the blast that swept by.

But at length another sound was heard, that sent paleness to every cheek, and chained every tongue in mute terror. It was a far distant roar, faint but fearful, yet sounding more distinct and ominous every moment, till it filled all the air. The earth trembled and groaned under it, as if an earthquake was on its march, and ever and anon came a crash as if the "ribs of nature" were breaking. Nearer, and louder, and more terrible it grew, till men forgetting alike their pleasure and their anger, rushed out in the storm, whispering, "The flood! the flood!" and lo, a new sea, the like of which no man had ever seen before, came rolling over the crouching earth. Stretching from horizon to horizon, as far as the eye could reach,—losing itself like a limitless wall in the clouds above, it came pouring its green and massive waters onward, while the continual and rapid crash of falling forests, and crushed cities, and up-torn mountains, that fell one after another under its awful footsteps, and successive shrieks that pierced the heavens, rising even above the deafening roar of the on-rushing ocean, as city after city and kingdom after kingdom disappeared, made a scene of terror and horror inconceivable, indescribable. "The fountains of the great deep were broken up."

But the last cry of human agony was at length hushed—ocean met ocean in its flow, and the waves swept on without a shore. Oh, what a wreck was there! the wreck of two thousand years, with their cities, cultivated fields, and mighty population. Not shivered masts and broken timbers, the remains of some gallant vessel, were seen on that turbulent surface, but the fragments of a crushed and broken world. It was a noble wreck—splendid cities and towers, gorgeous palaces, gay apparel, the accumulated wealth and luxury of twenty centuries strewn the bosom of the deluge, like autumn leaves the surface of some forest stream.

But amid the sudden midnight that had wrapped the earth, and the frenzy of the elements and utter overthrow and chaos of all things, there was one heart that beat as calmly as in sleep: one brow over which no breath of passion or of fear passed: one spirit whose serene trust never shook: for in the solitary ark that lifted to the heaving billows, the aged patriarch knelt in prayer. Amid the surging of that fierce ocean, his voice may not have been heard by mortal ear, but the light of faith shone round his aged form, and the moving lip spoke a repose as tranquil as childhood's on the bosom of maternal love. The patriarch's God ruled the wild scene, and Noah felt his frail vessel quiver in every timber, without one tremor himself. Upborne on the flood, the heaven-protected ark rose over the buried cities and mountains, and floated away on a shoreless deep. Like a single drop of dew, this round sphere of ours hung and trembled—a globe of water in mid-heaven. I have often wondered what the conversations were during the long days and nights that lonely ark was riding on the deep. As it rose and fell on the long-protracted swell, massive ruins would go thundering by, whole forests sink and rise with the billows, while ever and anon an upturn hill, as borne along by the resistless tide it struck a buried mountain, would loom for a moment like some black monster over the waves, then plunge again to the fathomless bottom. Amid this wreck and these sights, the ark sailed on in safety. How often in imagination have I pictured it in the deluge at midnight. To a spectator, what an object of interest it would have been. Round the wide earth the light from its solitary window was the only indication of life that remained. One moment it would be seen far up on the crest of the billow, a mere speck of flame amidst the limitless darkness that environed it, and then disappear in the gulfs below, as if extinguished forever. Thus that gentle light would sink and rise on the breast of the deluge, the last, the only hope of the human race. Helmless, and apparently guideless, its wreck seemed inevitable, but the sea never rolled that could extinguish the star-like beam that told where the ark still floated. Not even the strong wind that the Almighty sent over the water to dry it up, driving it into billows that stormed the heavens, could sink it. Though it shook like a reed in their strong grasp, and floundered through the deep gulfs, it passed unerringly on to the summit of that mountain on which it was to rest; and at length struck ground and ceased its turbulent motion.

Noah waited a week, and then sent forth a raven to explore the deep. Though the waters still swept from mountain to mountain, the myriad carcasses that floated on the surface furnished both food and resting place, and he returned no more. He then sent forth a dove. It darted away from the place of its long confinement, and sped on rapid wing over the flood, now turning this way and now that, looking in vain with its gentle eye for the green earth, and at last turned back towards the ark of rest. The tap of its

snowy wing was heard on the window, and the patriarch reached forth his hand and took it in. The fierce pantings of its mottled breast, and its drooping pinions, told too well that the earth gave no place of repose. But the second time it was sent abroad it returned with an olive leaf in its mouth, showing that the earth had risen from its burial, and was sprouting again in verdure. Then the patriarch went forth with his family, and stood on Mount Ararat, and lo, the earth was at his feet, but how changed. Cut into gorges which showed where the strong currents swept, and piled into ridges, it bore in every part marks of the power that had ravaged it. Noah and his family were alone in the world, and he built an altar there on the top of the solitary mountain, and lifted his voice in prayer, and the Almighty talked with him as "friend talketh with friend," bidding him go forth and occupy the earth. And as the flame of the sacrifice rose from the mountain top, bearing the patriarch's prayer heavenward, the promise was given that the earth should never again be swept by a deluge, and lo, God's signet ring appeared in the clouds, arching the man of God, and shown as a warrant that the covenant should never be broken.

Baptized by the flood—consecrated by the altar—illuminated by the first fresh rainbow, Mount Ararat stood a sacred mountain on the earth.

The Advent Herald.

"BEHOLD! THE BRIDEGROOM COMETH!"

BOSTON, FEBRUARY 10, 1847.

The Vision of the Great Image.

"Thou, O king, sawest, and beheld a great image.—This great image, whose brightness was excellent, stood before thee; and the form thereof was terrible. This image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass, his legs of iron, his feet part of iron and part of clay. Thou sawest till that a stone was cut out without hands, which smote the image upon the feet that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing-drag; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth. This is the dream; and we will tell the interpretation thereof before the king."

The Scriptures have been compared to a mine of inexhaustible treasure, which will bear to be continually digged, and which ever yield a rich recompense for labor bestowed in digging. In all other writings, a few perusals seem to exhaust them of all that will repay their perusal. We become as it were entirely familiar with their stores of knowledge or thought. Not so with the word of God: peruse it as often as we may, scan its sacred contents as often as we will, we still discover new beauties with each re-perusal, and increasing riches are continually unfolded.

In view of this fact, we have returned once more to the consideration of the prophecies of Daniel—that great chronometer of prophecy—not so much with the expectation of presenting anything new from this mine of truth, but for the purpose of refreshing our minds with the evidences of the near approaching consummation, and that peradventure some eye may rest on them that had never previously met with them.

It seems by the holy record, that Nebuchadnezzar, in the height of his power, dreamed a dream, which greatly troubled him, which none of his wise men—the magicians, astrologers, soothsayers, and Chaldeans—could interpret; but which was made known to him by Daniel, a captive from Judah at the king's court, to whom it was revealed in a night vision, by Him to whom belongeth wisdom and might, who changeth the times and seasons, who removeth kings and setteth up kings, who giveth wisdom to the wise and knowledge to them that know understanding, who reveal-

eth the deep and secret things, who knoweth what is in the darkness, and the light dwelleth in him.

The vision which the king had Daniel thus explains:—

"Thou, O king, art a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory. And whosoever the children of men dwell, the beasts of the field and the fowls of the heaven hath he given into thine hand, and hath made thee ruler over them all. Thou art this head of gold. And after thee shall arise another kingdom inferior to thee, and another third kingdom of brass, which shall bear rule over all the earth. And the fourth kingdom shall be strong as iron: forasmuch as iron breaketh in pieces and subdueth all things: and as iron that breaketh all these, shall it break in pieces and bruise. And whereas thou sawest the feet and toes, part of potter's clay, and part of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay. And as the toes of the feet were part of iron, and part of clay, so the kingdom shall be partly strong, and partly broken. And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave one to another, even as iron is not mixed with clay. And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever. Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure." Dan. 2:37-45.

This explanation of Daniel is very explicit. Words could hardly affirm more positively the existence of four great empires, which should successively arise—in turn be destroyed, and in the end give place to God's everlasting kingdom, which shall take the place of those mundane systems, and continue forever. If then history shows that four such kingdoms, as are here shadowed forth, have successively arisen, we have conclusive evidence that we are so much progressed towards the ushering in of the last and eternal form of dominion which shall be manifested on the earth.

The first kingdom—that symbolized by the head of gold, was unquestionably Babylon.—Said Daniel to the king Nebuchadnezzar, "Thou, O king, art a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory. And whosoever the children of men dwell, the beasts of the field and the fowls of the heaven hath he given into thine hand, and hath made thee ruler over them all. Thou art this head of gold." The same empire was also symbolized in chap. 7:2-4 by the figure of a lion: "Daniel spake and said, I saw in my vision by night, and behold, the four winds of the heaven strove upon the great sea. And four great beasts came up from the sea, diverse one from another. The first was like a lion, and had eagle's wings; I beheld till the wings thereof were plucked, and it was lifted up from the earth, and made stand upon the feet as a man, and a man's heart was given to it."

The Babylonish, was the first empire the children of Israel became permanently subject to. During Israel's independence, Israel was regarded by God as the most prominent of this world's kingdoms. It owed its existence to the immediate agency of God himself, was the only theocracy that ever existed, and was a striking type of that kingdom which is to be set up under the whole heaven and continue for ever. God had borne with that people, preserved them in the midst of surrounding enemies, and made them the recipients of his peculiar favors; yet they had ever proved a stiff-necked and rebellious people, unworthy of all the goodness with which God had followed them all their days. It therefore became necessary to chastise them in the furnace of affliction, to bring them in subjection to the nations of the earth, that they might learn their

dependence on God, and extend the knowledge of the Lord among the children of men.

They were not carried captive without being first warned of the consequences of persevering in their rebellion against God.

"And the Lord God of their fathers sent to them by his messengers, rising up betimes and sending; because he had compassion on his people, and on his dwelling-place: but they mocked the messengers of God, and despised his words, and misused his prophets, until the wrath of the Lord arose against his people, till there was no remedy." 2 Chron. 36:15, 16. "From the thirtieth year of Josiah the son of Amon king of Judah, even unto this day, that is the three and twentieth year, the word of the Lord hath come unto me, and I have spoken unto you, rising early and speaking; but ye have not hearkened. And the Lord hath sent unto you all his servants the prophets, rising early and sending them; but ye have not hearkened, nor inclined your ear to hear. They said, Turn ye again now every one from his evil way, and from the evil of your doings, and dwell in the land that the Lord hath given unto you and to your fathers for ever and ever: and go not after other gods to serve them, and to worship them, and provoke me not to anger with the works of your hands; and I will do you no hurt. Yet ye have not hearkened unto me, saith the Lord; that ye might provoke me to anger with the works of your hands to your own hurt. Therefore thus saith the Lord of hosts; Because ye have not heard my words, behold, I will send and take all the families of the north, saith the Lord, and Nebuchadnezzar the king of Babylon, my servant, and will bring them against this land, and against the inhabitants thereof, and against all these nations round about, and will utterly destroy them, and make them an astonishment, and an hissing, and perpetual desolations. Moreover I will take from them the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride, the sound of the millstones, and the light of the candle. And this whole land shall be a desolation, and an astonishment; and these nations shall serve the king of Babylon seventy years." Jer. 25:3-11.

Such was the warning they received, and such was the decree by which the people of Israel were delivered to the Babylonians.

The decree which made Babylon a universal kingdom was no less explicit:—

"In the beginning of the reign of Jehoiakim the son of Josiah king of Judah came this word unto Jeremiah from the Lord, saying, Thus saith the Lord to me; Make thee bonds and yokes, and put them upon thy neck, and send them to the king of Edom, and to the king of Moab, and to the king of the Ammonites, and to the king of Tyros, and to the king of Zidon, by the hand of the messengers which came to Jerusalem unto Zedekiah king of Judah; and command them to say unto their masters, Thus saith the Lord of hosts, the God of Israel, Thus shall ye say unto your masters; I have made the earth, the man and the beast that are upon the ground, by my great power and by my out-stretched arm, and have given it unto whom it seemed meet unto me. And now have I given all these lands into the hand of Nebuchadnezzar the king of Babylon, my servant; and the beasts of the field have I given him also to serve him. And all nations shall serve him, and his son, and his son's son, until the very time of his land come: and then many nations and great kings shall serve themselves of him. And it shall come to pass, that the nation and kingdom which will not serve the same Nebuchadnezzar king of Babylon, and that will not put their neck under the yoke of the king of Babylon, that nation will I punish, with the sword, with the bow, and with the famine, and with the pestilence, until I have consumed them by his hand. Therefore hearken not ye to your prophets, nor to your diviners, nor to your dreamers, nor to your enchanters, nor to your soothsayers, which speak unto you, saying, Ye shall not serve the king of Babylon: for they prophesy a lie unto you, to remove you far from your land; and that I should drive you out, and ye should perish. But the nations that bring their neck under the yoke of the king of Babylon, and serve him, those will I let remain still in their own land, saith the Lord; and they shall till it, and dwell therein." Jer. 27:1-11.

In fulfilment of the subjection of Judea, we read, Dan. 1:1, 2, "In the third year of the reign of Jehoiakim king of Judah came Nebuchadnezzar king of Babylon unto Jerusalem, and besieged it. And the Lord gave Jehoiakim king of Judah into his hand." This event, according to the most accurate chronologists, was about B. C. 606. Egypt was subjected the same year. The next conquests of Babylon were Coele-Syria, Moab, and Ammon. These conquests were in fulfilment of prophecy:—

"The word of the Lord came again unto me,

saying, Son of man, set thy face against the Ammonites, and prophesy against them; and say unto the Ammonites, Hear the word of the Lord God; Thus saith the Lord God; Because thou saidst, Aha, against my sanctuary, when it was profaned; and against the land of Israel, when it was desolate; and against the house of Judah, when they went into captivity; behold, therefore I will deliver thee to the men of the east, for a possession, and they shall set their palaces in thee, and make their dwellings in thee: they shall eat thy fruit, and they shall drink thy milk. And I will make Rabbah a stable for camels, and the Ammonites a couching-place for flocks; and ye shall know that I am the Lord. For thus saith the Lord God; Because thou hast eluded thine hands, and stamped with the feet, and rejoiced in heart with all thy despite against the land of Israel; behold, therefore, I will stretch out mine hand upon thee, and will deliver thee for a spoil to the heathen; and will cut thee off from the people, and I will cause thee to perish out of the countries: I will destroy thee; and thou shalt know that I am the Lord. Thus saith the Lord God; Because that Moab and Seir do say, Behold, the house of Judah is like unto all heathen; therefore, behold, I will open the side of Moab from the cities, from his cities which are on his frontiers, the glory of the country, Beth-jeshimoth, Baal-meon, and Kirjathaim, unto the men of the east with the Ammonites, and will give them in possession, that the Ammonites may not be remembered among the nations. And I will execute judgments upon Moab; and they shall know that I am the Lord." Ezek. 25:1-11.

(To be continued.)

"A Report upon Phonotypy. From the proceedings of the American Academy of Arts and Sciences. Cambridge: Metcalf & Co., printers to the University. 1847."

We have received a copy of the above, from some unknown source. It contains some very lucid reasons favoring the phonotypal mode of spelling, in preference to our present mode. It is the testimony of all who are connected with the press, that there are but very few good spellers. Good spelling with phonotypy, it is estimated, can be acquired in one-fifth of the time that the present mode requires. The ancient meaning of the word *reading* was the same as our word guessing: it was thus called by the Anglo-Saxons, because reading English is a kind of guessing at the meaning of hieroglyphical symbols. Each letter has so many different sounds, and every sound in the language is indicated by so many different characters, that persons of ordinary education can only guess at the spelling or pronunciation of words.

Thus the sound of *e* is expressed by *a* in *Car*, *e* in *be*, *ee* in *complete*, *ea* in *each*, *ee* in *leave*, *ee* in *feet*, *eg* in *impregn*, *ei* in *conceit*, *ei* in *conceive*, *eo* in *people*, *ey* in *key*, *eye* in *keyed*, *i* in *albino*, *ie* in *magazine*, *ia* in *parliament*, *ie* in *grief*, *ie* in *grieve*, *uay* in *quay*, *ui* in *mosquito*, *y* in *carry*, &c.,—making twenty different ways of spelling to express one simple sound—*e*—and all of which in phonotypy are spelled by a single character; but now the learner, when he hears a word with the sound of *e* in it, has to guess in which of the above twenty ways it is to be spelled.

Again the same letter has many sounds. The letter *a* has nine different sounds. Thus in the sentence, "Many, comparing this man with his father, fall into the mistake of supposing he wants little of being an image of him." That letter has a different sound in each of those nine words, and the scholar has to guess how they are to be pronounced. Again, words spelled alike are all pronounced differently. Thus, *sought*, *though*, *through*, *plough*, *cough*, *hough*, *trough*, *hicough*, and *tough*, all contain the letters *ough*, but no two of them are sounded alike.

All of the above is remedied in phonotypy by having a character for every sound, of which there are 40 in the language, and only one sound for a character. We regard this as an evidence that knowledge is being increased—a characteristic of the last days.

As the increase of knowledge was to be a characteristic of the last days, we consider it within our province to exhibit this increase of knowledge as a sign of the times.

Our subscribers, who do not receive their papers in season by mail, are informed that it is owing to the inability of the clerks in the Post-office to perform the great amount of labor required of them. The department is lamentably deficient in the number of clerks in its service.

English Mission.

Dear Bro. Himes:—Being new-year's day morning, I will bid you and the Advent brethren in America, "a happy new year," and hasten to give you a sketch of my closing labors of the year which is gone, no more to return, but to be accounted for in the day of Christ. When I wrote you last, I had just arrived in

NOTTINGHAM,—Where I remained about seven days, and lectured about seven times, also attended other meetings,—had all classes to hear, and most refreshing seasons in proclaiming the glad tidings of the kingdom of God at hand. In this place there is a peaceful and prosperous Advent Church, who continue steadfastly in the apostle's doctrine and fellowship, and in breaking of bread, and prayers. I felt it hard to leave such a loving Christian company. They expressed many wishes that I could remain among them. They are the friends and lovers of Jesus. Mr. Langley, Curate of St. Mary's, kindly called upon me, who is rejoicing in the faith of our Savior's speedy coming. He told me he does not see any reason why the Lord may not come at any hour, and that he must come very soon. And as to the restoration of the Jews, and the probation of some nations after the Advent, he had not fully examined these points, and hence had no fixed views. I called upon Mr. Brooks, Vicar of the same Church, with whom I had a most agreeable interview on "the faith which we preach." He told me how he was led to see that the earth renewed is the promised territorial inheritance of the saints. He was preaching from the text, "Blessed are the meek: for they shall inherit the earth." He said he was teaching the congregation that the meek *do* inherit the earth, and in what way, viz., by having as much of it as was good for them. His mind became impressed that he was not giving the true meaning of the passage,—that the blessing was in the future,—"*They shall inherit the earth.*" And the impression had such an effect on his mind at the time, that some of his hearers noticed it, and asked him often if he was not unwell. He then began to examine the subject, and was conducted to the conclusion that the earth restored will be the possession of the meek, and that this blessedness will be introduced at the coming of Christ and the resurrection of the just. Soon after he said he was in company with Mr. Bickersteth, Rector of Watton, who was in conversation dwelling on the future triumphs of Christ's Church. Mr. Brooks gave it as his conviction that this could only take place at the Second Advent. Mr. Bickersteth, with his characteristic warmth, exclaimed, "And is Brooks among the prophets!" However, the conversation which followed led Mr. Bickersteth to examine the question, and he came out on the Pre-millennial Advent, and as you know has since written much on the subject. Thus light has been spreading in the Church of England. So that it is very common in going into a town to find that the clergyman is with us in the main. And this is a matter of rejoicing; though in many cases the doctrine may be held too much as a mere theory. I heard Mr. Canaghey, the American Revivalist, (an Irishman by birth.) He was on his favorite theme, viz., entire sanctification. He certainly gave Wesleyan views of it, though most of the Wesleyan chapels are closed against him.

DERBY.—I returned to this town at the wish of the brethren, and preached three times on Sunday, Dec. 13, and the lamp of the word seemed to give much light. On the following day I baptized three. But as I dwell on Derby in my last, I need not now enlarge.

LONDON.—I returned to this city Dec. 16, to issue No. 6 of the "Herald," which cost me a good deal of thought; but I am repaid by learning that it is giving great and general satisfaction to our friends, and is doing much good in many ways. I lectured a few times in London, and had the happiness of seeing my labors attended with success, if I might judge from the general wish among the brethren that I should remain in the city, and feed the flock. Bro. Deatry, Paul, and Wyatt are still laboring in this field, and many are being awakened to the fact of the Lord being at hand. My line of duty at present

seems to be to go over the whole field, as my labors in this land must soon close, unless Providence especially interposes.

TIVERTON.—I arrived in this place, about 150 miles from London, on Christmas eve, and was again warmly received by our tried friend Bro. Stoodley, and Miss Middleton was as abundant as ever in her acts of kindness. I remained with them over Christmas-day, but had not an opportunity of preaching, as the door is still shut in that place, and the repose was acceptable, as I felt worn and weary. Here Bro. Burgess met me, and took me to

EXETER, where he labors. The cause in this city is in a good state compared with what it was when we went there on our arrival in England. I preached three times last Lord's-day to good audiences, and broke bread with a precious little church. On the following evening we had a meeting truly interesting; about 150 persons sat down to tea together, after which the doors were thrown open to the public; and I pleasantly occupied about two hours in narrating the size, progress, and present state of the Advent cause in the United States, Canada, England, and Scotland. Bro. Burgess also made some pertinent remarks. It was the best meeting of the kind I ever attended. A blessed spirit of Christian love seemed to pervade every mind and heart. One could not but exclaim, "What has God wrought!" Much credit is due to Bro. Burgess for his persevering labors in the city, and he has several favorable openings in the surrounding towns. While I was in Exeter, Dr. Wolff was delivering a course of three lectures on his travels in the East. I and Bro. Burgess called upon him. He received us with much ease and simplicity. Having told him who we were, he entered into conversation on the Advent. As he had published 1847 as the time for the coming of Christ, I was anxious to find out his present views, and his views are changed. He understands the days in Daniel to be common days, but future. We gave him all the numbers of the "Herald," which he promised to read. We could only attend one of his lectures, which was simply a narrative of his journeys. He incidentally called the Second Advent, and reign of Christ on earth, his "darling subject." He is now a clergyman in the Church of England, and is over a parish in Somersetshire. He reminds me of Father Miller as to age and stature.

PLYMOUTH.—I arrived here from Exeter last evening about 6 o'clock, and in a few minutes after sat down to tea with between 400 and 500. After that was over, all were admitted, and at the request of Bro. Micklewood, I gave a general history of the Advent cause, the same as I had done in Exeter, and I believe with happy effect. Bro. M. also made some appropriate remarks, and we observed the old year out, and the new one in, in regular Methodist style, and sang "Come let us anew our journey pursue," &c. The friends of the cause here are about to build a chapel. I shall be with them over the coming Sabbath, and then, if the Lord will, shall go to Southampton, Bristol, Reading, and so to London about the 16th, to publish the next number of the paper, and also to labor in other ways in that city.

I cannot say much as to the news of the day. The political pool seems rather stagnant at present, and as to the religious world, we shall not know much till "the May Meetings." A monthly paper is coming out under the sanction of the Evangelical Alliance, to be called "The Evangelical Christendom," and printed at the same office as the "European Advent Herald,"—a happy juxtaposition.

As to the general state of the Advent cause in this land, I believe I may say it is rising. May the Lord give his servants wisdom and grace to conduct it to a blessed issue in every place. I learned with pleasure your safe arrival, and the state in which you found this cause.

Your true yoke fellow,

R. HUTCHINSON.

Plymouth, Jan. 1, 1847.

Letter from Sister E. Tanner.

Dear Bro. Himes:—Our thoughts have often followed you and Bro. Brown since you left England, and sincerely hope by the time you get

this, you will be both restored to the embraces of your respective families. Your visit to England has been beneficial to very many, and the distribution of the "European Herald" at the Evangelical Alliance was a good measure. The persons took them to their homes, and they have been read with profit. After you left us, we were very dull, and proceeded to Southampton, where we found a gentleman who was laboring to awaken attention to the subject of the Advent, giving cause of displeasure to other ministers. We were pleased with our interview. We then proceeded to Reading, and remained there a fortnight, conversing and accompanying Bro. Kitchin, with several others, to meetings in the villages adjacent. My brother addressed the cottagers, and we had a pleasant day. I found the Reading people refreshed with your visit. Don't be discouraged, your visit was not in vain; such reviving lectures as you kindly gave us, cheered us very much. Tell those dear friends who helped you over, our hearts are one with them. Their letters in the "Herald" are so pleasant. Accept our sincere thanks for sending the papers. They have just arrived. They are much prized by us all. Mr. Jones' pieces are so refreshing. Indeed I can say, we never read such an interesting periodical. The Lord bless you in your work, and help you on. We were pleased to have seen so much of you all. We much respect you both, and pray that when the Lord numbers up his elect you may be amongst them, and that whilst you are providing oil for others, your own heart may rejoice in fresh truth. I am much enjoying my Bible. I can say the same of my brother and sister. I have reason to praise the Lord that Capt. Rogers ever visited Bristol. He first spoke to us on this subject. His ship sprung a leak, and came to Bristol to have it repaired, and then visited about, to talk on this glorious hope. If ever you see him, tell him we still look for the appearing of the Lord, and pray to be counted worthy to escape all the things coming on the earth. I have been very busy lately. I have had a room lent me in this town, and have spoken every night this week to about 60 persons, very attentive hearers. I have done as well as I could. I intend to continue next week. We had distributed tracts, but when I called a few together, the preachers, or as I call them, the fowls that lodge in the branches of the tree, are very angry, saying they would confound me; but they have not done it yet. I am not so easily confounded. I spoke on the Lord's personal return the first evening,—then on Dan. 2,—explained the image, the third evening on the signs, Luke 21st—the fourth evening on baptism, and Friday on the resurrection. . . . Mr. and Mrs. Evans are to be baptized in the public baths in London, on Monday. Mr. Deatry is well following up your labor in London. . . . Henry and Ellen join me in love and grateful remembrance for all your teachings when here, and through the "Herald." I remain in the glorious hope and sincere prayer that we may be ready.

Yours affectionately and gratefully,

ELIZABETH TANNER.

Dear Brother:—My sister has written you news and our movements. I just add a line. Should I obtain any subscribers for the "American Herald," how am I to send the money to you, or is Mr. Unwin to receive it? We are so pleased to find the Boston Herald continues to disseminate, in so interesting a manner, subjects calculated to edify and instruct, that we quite hail its arrival with joy—it brings light to our dwellings amidst the moral darkness that surrounds us.—We hope to hear of your safe arrival to resume your arduous and valuable labors. Remember us most kindly to Mr. Miller. Tell him we have derived great benefit, pleasure, and comfort from his writings, and very many others in this country within the last five years. Of a truth it may be said of him, "his labor has not been in vain in the Lord." Sorry to find by the last "Herald" that he was again laid up, I trust the next "Herald" will bring us better tidings. All are deeply interested in all the dear brethren who have so fearlessly proclaimed and perseveringly contended for the faith once delivered to the saints. Our very kind love to yourself and Bro. Brown.

Yours in hope, HENRY TANNER.

Correspondence.

Church Discipline.

Exhortation was another part of Divine worship. Paul, when addressing his Hebrew brethren, and urging on them the duty of assembling themselves together, tells them to *exhort* one another, and so much the more as they see the day approaching. (Heb. 10:25.) Again, in his epistle to Timothy, he charges him to "give attendance to *exhortation*." (1 Tim. 4:13.) Refer for example to Acts 2:40; 20:2; Rom. 12:8.

Prayer was another part of worship. "Many were assembled together in an upper room *praying*." (Acts 1:13, 14.) "And when they had *prayed*, the place was shaken" where they were assembled together." (Acts 4:31.) "Many were assembled together *praying*." (Acts 12:12.) That the aid of the Holy Spirit was essential to the right performance of this duty we see by referring to Rom. 8:26. "For we know not what we should pray for as we ought, but the Spirit itself maketh intercession for us with groanings that cannot be uttered." See also 1 Cor. 14:15—"Pray with the Spirit." Also Eph. 6:18—"Praying always with all prayer and supplication in the Spirit." Again, Jude 20—"Praying in the Holy Ghost." As the influence of the Spirit is so essential in the exercise of prayer, how important is it that the individual who desires to pour out his soul in supplication to God, should place himself in a position where he may receive the aid of this powerful intercessor. This position is one of perfect submission to the will of God. The command is, "Submit yourselves therefore to God;" then comes the sweet promise, "Draw nigh to God, and he will draw nigh to you." (Jam. 4:7, 8.) When the individual draws nigh to the Father in the exercise of entire consecration, by the "new and living way that hath been consecrated for him," then it is that the aspirations of the Spirit are united with the intercessions of the Advocate Jesus; and, having the aid of these two powerful intercessors, the prayer thus offered cannot be otherwise than *prevailing* prayer. This is "praying in the Holy Ghost;" and to such prayers as these is the promise verified, "If we ask anything according to His will, he heareth us: and if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him." (1 John 5:14, 15.) Prayer, in order to be acceptable, must be offered in faith, as we see by referring to Heb. 10:22—"Let us draw near with a true heart, in full assurance of faith." Again, James, when speaking of the willingness of God to bestow wisdom upon those who lacked, says, "But let him ask in faith, nothing wavering." (Jam. 1:6.) Paul tells us, that "without faith it is impossible to please God; for he that cometh to him must believe that he is, (doth exist,) and that he is a rewarder of them that diligently seek him." (Heb. 11:6.) See also Mark 11:24.

Prayer should likewise be attended with watchfulness. Said the Savior, "Watch and pray, that ye enter not into temptation." (Matt. 26:41.) "Watch and pray." (Mark 13:33.) "Watch ye therefore, and pray always." (Luke 21:30.) "Continue in prayer, and watch in the same with thanksgiving." (Col. 4:2.) "Watch unto prayer." (1 Pet. 4:7.)

Singing was another important part of Divine worship. Paul, in his epistle to the Ephesians, exhorts them to speak to one another in psalms, and hymns, and spiritual songs, *singing*, and making melody in their hearts to the Lord. (Eph. 5:19.) Again, in his epistle to the Colossians, the same thing is expressed in the following language: "Let the word of Christ dwell in you richly, in all wisdom, teaching and admonishing one another in psalms, and hymns, and spiritual songs, *singing* with grace in your hearts unto the Lord. And whatsoever ye do, in word or deed, do all in the name of our Lord Jesus Christ." (Col. 3:16.) We would here inquire, How does this teaching of the apostle agree with the prevailing practice of the present day of employing those to perform the singing who are unconverted? This is a part of Divine worship which is as essential, and as strictly enjoined as any other part of worship, and for the right performance of which the apostle deemed the Holy Spirit as necessary; for he exhorts his Ephesian brethren to be filled with the Spirit, by the injunction to speak to themselves in psalms, hymns, &c.—How can they who are destitute of the Spirit comply with these requirements? Would it not be quite as consistent to employ, or permit the unconverted to exhort, preach, or perform any other part of Divine worship, as to sing?

We hope that those who have practised giving out hymns for an ungodly choir to sing, will take into consideration the discipline which bears upon this point, and be governed thereby. We must "sing with the Spirit, and with the understanding also," as well as pray in this manner. (1 Cor. 11:15.)

Rules for the exercise of different gifts.—Every individual composing the church of God has a personal work assigned him—a part for him to perform, and "a measure of the Spirit is given to every one, to profit withal." There are diversities of gifts and operations, but they are all actuated by the self-same Spirit. "To one is given the word of wisdom; to another the word of knowledge; to another faith," &c. "But all these worketh that one and the self-same Spirit, dividing to every man severally as he will." (1 Cor. 12:7-11.) It seems to be very important from this fact, that each individual member of the church understand what is their particular gift, or calling, and exercise themselves therein, so that all might be mutually edified. An individual is not required to exercise himself in another's gift, neither should they covet it because they deem it superior to their own, nor excuse themselves because they possess it not; but diligently occupy upon that which is intrusted them by the Head of the church: then harmony will abound. The apostle Paul beautifully illustrates the union and importance of these different gifts, by the figure of the body which is one, yet hath many members. He proceeds to show, that one member of the body would not say to another, "I have no need of thee," for all were necessary, even those which were considered more feeble; and that they all combined constituted the body, and adds, "Now ye are the body of Christ, and members in particular." (1 Cor. 12th chapter.)

Again: not only are there different gifts, but there are different offices also. "For God hath set some in the church; first, apostles; secondarily, prophets," &c. These are all given "for the perfection of the saints, for the work of the ministry, for the edifying of the body of Christ," &c. (Eph. 4:12.) "Having then gifts differing according to the grace that is given unto us, whether prophecy, let us prophesy according to the proportion of faith; or ministry, let us wait on our ministering; or he that teacheth, on teaching," &c. Rom. 12:6.)

The Lord's Supper.—This was an ordinance instituted by the Savior, and enjoined on his church, to keep in memory his death, the victory then achieved, and the great salvation then wrought out, until his second coming.—We learn its order by referring to Luke 22:17-21; 1 Cor. 11:23-26. It seems that this ordinance was wrongly attended to in Paul's day, which called forth a sharp rebuke from that apostle; but as we are not now liable, owing to change of custom, to fall into the same error, we shall pass over this, to the following rule: "Let a man examine himself, and so let him eat of that bread, and drink of that cup: for he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body."

We see by the above rule, that Bible discipline requires that every man should examine himself, (by the Word of course,) and decide for himself whether he could conscientiously partake of the supper or not. From this rule, as well as many others, there has been a wide departure. A man has now to be examined by others, and if he subscribes to such and such dogmas, or comes under the government of this or that church creed, then he is permitted to commune, whether he conforms to the precepts of the Bible or not. The rule laid down by the apostle should be strictly adhered to, "for if we should judge ourselves, we should not be judged." (1 Cor. 11:28.)

Baptism.—This was another ordinance that was to be perpetuated in the church, to exemplify the burial and resurrection of Christ, as we see by referring to Rom. 6:4—"Therefore we are buried with him by baptism; into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." Also Col. 2:12—"Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead." Christ told his disciples to "Go, teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost," and he adds, "He that believeth and is baptized shall be saved." It seems very evident from the examples given in the Bible, that this ordinance was administered immediately after believing in Christ. See Acts 2:41; 8:36; 17:33.

The course to be pursued towards offending brethren, is clearly pointed out in the discipline of the church. All difficulties in the church were to be adjusted among themselves, and not before the unjust. (1 Cor. 6:1) Some, it seems, departed from this rule, and Paul thus interrogates them: "Do ye not know that the saints shall judge the world? And if the world shall be judged by you, are ye unworthy to judge the smallest matters? Know ye not that we shall judge angels? how much more things that pertain to this life! If ye then have judgment of things pertaining to this life, set them to judge who are least esteemed in the church. I speak to your shame. Is it so, that there is not a wise man among you? no, not one that shall be able to judge between his brethren? but brother goeth to law with brother, and that before the unbelievers. Now there is utterly a fault among you, because ye go to law one with another. Why do ye not rather take wrong? why do ye not rather suffer yourselves to be defrauded? Nay, ye do wrong, and defraud, and that your brethren." (1 Cor. 6:2-8.) Would it not be well for those who have been guilty of going to law with their brethren, and especially before the unjust, to take heed to this rebuke of the apostle, and treasure up in their hearts the laws which are given relative to this matter?

The Savior himself has given us ample instruction on this point: "Moreover, if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church." Matt. 18:15-17.

The course to be pursued toward them if they repent is also marked out: "If thy brother trespass against thee, rebuke him; and if he repent, forgive him. And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, 'I repent,' thou shalt forgive him." Lu. 17:3, 4. This is the spirit of Christian forbearance which is brought to view by Paul in Col. 3:13—"Forbearing one another, and forgiving one another, if a man have a quarrel against any; even as Christ forgave you, so also do ye." And those who exercise this spirit can pray, "Forgive us our trespasses, as we forgive those who trespass against us."

M. D. WELLCOME.

Letter from Elder Ira Bowles.

God's plain word teaches us, that there will be a resurrection, both of the just & unjust. I ask from what? Is it from literal death? if so, what life is extinct in the second death? Is it literal life, or is it the life, which you say they possess while they are literally dead? Come to the point Brother, & no longer parley around God's truth; We want the truth on this subject. According to your theory, the wicked in the resurrection state will possess two distinct lives, & one independent of the other. One to be extinguished in the second death, the other to exist eternally. I now claim at your hand the evidence to prove that the wicked will possess two distinct lives in the resurrection. You are duty bound to give this proof, from the position you have taken, in order to support your theory. And this you will do (if you are an honest man) or yield the point & give up the argument. No testimony can bear any weight in this case, unless it be the plain positive word of God. And as soon as you produce positive testimony from the Bible to prove the above, I will yield the point & give you the argument. [Note 13.] Psalms 146—4 His breath goeth forth; he returneth to his Earth; in that very day, his thoughts perish. You say in reply to this text, It is not the power of thinking that perishes, but his plans perish. This is your bare assumption in plain contradiction of Inspiration. [Note 14.] What a perversion of the truth this is! I am astonished that a man who claims to have common sense, should publish to the world such weak & unfounded arguments. [Note 15.] David says not a word about his plans. No language can be used to make it plainer than David used. "In that day his thoughts perish." Again; "The dead know not any thing." If the foregoing texts do not fairly prove that the dead are unconscious then the Bible prove nothing. [Note 16.] One more. You say. Does our Brother suppose that such (speaking of the children of shame) are born independent of God's agency? I do sir, with all my heart; and I believe the same in relation to all children. God in the beginning created all things with seed in them; & a power to bring forth; This God done in six days; & says, that the heavens & the Earth were finished, & all the host of them. There is

nothing more plain than this; God created all the human family in Adam; for he took from his side a rib, & made a woman, & gave her to the man then he told them to be fruitful & multiply & replenish the Earth, & subdue it. This proves positive that the power of increase is an instinct of nature without the especial providence of God. God has had nothing to do with this affair since the creation; as a general thing, and when he has had any thing to do in bringing into this world or carrying out of it, he has infringed upon the laws of Nature. Again; you seem to think, that God must put breath into children, in order that they might live. This idea belongs among Fables of the present day. As soon as they are born they take this common air as a natural consequence. [Note 17.] In proof of which see Gen 7th 2nd & 3 Of every clean beast that shalt take to thee by Sevens, the Male & his female. And of beasts that are not clean, by twos the Male & his female, to keep seed alive upon the face of all the Earth. Our Br says we are to strongly grounded in the belief of a special providence to suppose that a Sparrow can fall to the ground without God's notice. Does our brother think, because God sees a sparrow fall, that he threw the sparrow down? because God sees a man transgress his law, that he makes him transgress the same? because God saw the wicked Woman power put to death 50000000 of his saints, that he was the one in reality that put to death his saints? If not, Your argument bears no weight on this point. [Note 18.] You Quote Josephus by request as proof on this point, which gives their faith on the state of the dead. This Quotation favors my argument, for their faith was just what it ought not to be. Christ upbraided them for their unbelief, he told them that if they had believed Moses, they would believe him. He called them a generation of Vipers, & asked them how they could escape the damnation of Hell. He also said there should be great wrath upon them, that they should fall by the edge of the sword, & should be carried away captive into all nations. Paul says they were broken off because of their unbelief. It is surprising that men will resort to such Characters for evidence in their faith instead of the word of God. [Note 19.] The Jews in the article quoted, represent the character of God, to be two fold worse, than God has represented the character of the Devil in the Bible. & all who hold with the Jews in such spurious faith, virtually represent God to be the most cruel being, in the universe. For if God does treat the wicked, as you & others say he does, from death to the resurrection, & will treat them after the resurrection as you, & some others say he will, there is no Justice nor honor in his character. He must be eternally pouring his wrath & revenge upon the wicked, & never can be satisfied in punishing them. [Note 20.] How men with a bible in their hands, can believe such an unreasonable, unjust, and unscriptural doctrine, as this is, it is strange to me. I will now say in conclusion, I have never set myself up as a standard, I hold myself with other men, liable to err. I do not disown you, as a Brother in Christ, because you do not believe on this point as I do. I have read your writings, for a number of years with much interest notwithstanding we did not think alike on this point. And I never should have written upon this subject, if you had not published such erroneous ideas as you did, & manifested such a disgust. [Note 21.] to the doctrine which I believe to be God's truth; & I cannot see wherein I have intruded you or your paper that I should receive such treatment as I have received. I cannot think that you have done in this case as you would like to be done by. I requested you to publish the whole of my article or to send it back. You have done neither. You left out the introduction, then divided the article into six pieces & so publishing one piece at a time or in one paper, thus taking six weeks to publish a part of one short article. And for no other reason I & many others think, than to destroy the sense & strength of the argument. This looks like unfair treatment. [Note 22.] The position you have taken, has reduced your doctrine on this point in the minds of some, & I think it will reduce your paper in the minds of some men, when they see the little Horn begin to push, they will stand against it. [Note 23.] Had you published my article in one paper, & given it its proper bearing, then made a reply as you might thought proper it would have past off without any particular dissatisfaction. [Note 24.] I feel sorry that you have done as you have. I hope you & I shall remember the Bible rule "All things whatsoever ye would that man should do unto you do the same unto him for this is the law and the Prophets." I now bid you adieu on this subject, I shall write no more to you on this for the present. [Note 25.] Yours with respect Ira Bowles

Whitefield (N H) Jan 18th 1847

PS Will you do me the kindness to mail and send me the first article I wrote you. [Note 26.] You will also do me the favor to let this have a place in your Paper, & after publishing it return it to me

REMARKS.

Note 13.—We are surprised that words should be put into our mouth that we did not

use: these are inferences, not logically deduced. If proof is wished for, that existence does not terminate with the death of the body, it can be multiplied to any extent. The Savior says explicitly, that Lazarus died, and was carried by angels to Abraham's bosom. He as explicitly asserts, that the Rich Man died, and was buried—and what next? The next thing that he affirms of him is, that he lifted up his eyes, being in torment, and saw Lazarus, &c., afar off. He as explicitly asserted, that the penitent thief should be with him in paradise the day he died. Paul positively affirms, that when he is absent from the body he is present with the Lord; and he desired to depart, that he might be with Christ. While those declarations are found in the Bible, we cannot believe that they mean nothing. For farther evidence on this part of the argument, we would refer the reader to the former articles on the same subject. The minds of all are probably made up on this point, and the opinion of none would be changed by multiplying proof. Let each be permitted to read, think, and judge for himself, in the fear of God.

Note 14.—If our brother could read the Bible in the words God used when he committed his truth to man, he would find that God has asserted the very truth he calls an "assumption." It is the exclusive meaning he attaches to the words of the translation which is a contradiction of inspiration.

Note 15.—We are often astonished at what is clear and harmonious when fully understood.

Note 16.—We have learned the precious rule of interpretation, that the Scriptures of the Old Testament are to be interpreted in the clearer light of the New. If, therefore, there is any doubt respecting the meaning of the words of the Old Testament, we inquire what the Savior and Apostles taught on the same question. Did our Divine Head, and the Apostles he divinely instructed, teach the unconsciousness of the dead? We have not so learned them. We find them teaching the reverse, as we have shown in our former articles; and we cannot make the words of the Old Testament contradict their teachings, particularly when we find that the Jews themselves did not believe in the unconsciousness of the spirit; although they did believe that the dead body knew nothing till it should be again re-animated by the spirit, without which, says the Apostle, the body is dead. (Jas. 2:26.)

Note 17.—We are still of the opinion, that God has something to do with the things of earth. And we opine that, at the judgment, it will be found that we have only existed by God's continual care and sustaining power. Some are naturally more timid than others; and we are free to confess, that we should not dare to accuse God of infringing on the laws of nature, when he has brought in, or taken out of this world. Did God have nothing to do with the birth of Isaac when "Sarah was past age?" &c. Our brother says in so many words, that he believes, "with all his heart," that mankind are born into the world without the agency of God. We will quote two or three passages, and allow the reader to reconcile them with our brother's belief as best he may. Job 31:15—"Did not HE that MADE ME IN THE WOMB MAKE HIM? and did not ONE FASHION US IN THE WOMB?" Psa. 119:73—"THY HANDS HAVE MADE ME AND FASHIONED ME," &c. Our brother says—"You seem to think that God must put breath into children, in order that they may live. This idea belongs among fables of the present day. As soon as they are born they take this common air as a natural consequence." Acts 17:25—"He giveth to ALL LIFE, and BREATH, and ALL THINGS." But we will not pursue this subject. We feel that we could not live a day only as God continues us our being.

Note 18.—Men often oppose a truth by ear-

rying it to an extreme. We think that our meaning was explicitly expressed enough for all to understand, that we take no such extreme position as this. We argued for the general care and oversight of our heavenly Father, as "a ruler among the nations," "who doeth according to his will in the army of heaven, and among the inhabitants of the earth;" "who setteth up and putteth down whom he will;" who gives us "day by day our daily bread;" who "leads us not into temptation," and "delivers us from evil;" and who receives our spirit when, on the death of the body, it ascends to God who gave it. We do not see how those who wish to understand us need misconceive our position. If any wish to oppose our views, let them oppose what are our views.

Note 19.—It really requires some effort to believe, that a person can be serious in reasoning in this manner. We are told, that although the Sadducees denied both angels, spirits, and the resurrection, that the Pharisees confessed both. Now, if because the Jews believed in spirits, it follows that we are destitute of a spirit aside from the body, why does not their belief in angels and the resurrection also prove that there are no angels or resurrection? If the one follows, the other will. It so happens, that the Savior, in pointing out the errors of their faith, never alluded to their faith in the separate state as an error. On the contrary, he affirms its truth, in delineating the history of Dives and Lazarus, in the very language of their belief, without once intimating an error in that doctrine—affirming that Lazarus "was carried," &c., just as the Jews believed. If the Savior had pronounced their faith wrong on every point, instead of saying, "Ye do greatly err," there would be more force in the argument.

Note 20.—How do we say God will treat the wicked? We only quote from the Bible. He must do as he has said, or the Bible is false. Glad are we that we have never had such thoughts of the Most High. We should shudder to think them; much more to breathe them, or send them forth to the world. This looks to us like setting in judgment on the character of God,—like denouncing Him as worse than the devil, if he shall send the wicked away "into everlasting punishment," as he has decreed in his word. It may be that God will do as he has said. And if it should be that "the smoke of their torment ascendeth up for ever and ever, and they have no rest day or night," how will such language appear then? We should not dare to decide what would be unjust or cruel in God: for we know that he doeth all things well. If we have misunderstood God's word, and the wicked shall cease to be, we will praise God for that; but if we have understood His word aright, and their punishment shall be eternal, we know that he who is wiser than we puny mortals, will act right. We pray God that we may never censure Him, or murmur or repine at any of His dealings with us. We have often been horrified to hear individuals declare, that they did not worship a God who would punish the wicked for ever. On the same principle, they might declare, they would not worship a God who would punish them at all.

Note 21.—Now we have expressly said, if that doctrine could be true consistently with God's will, we should rejoice at it. We would certainly rejoice in it. But we do not so read God's word. We are surprised of being thus accused by one who wrote that to which we appended our 20th Note.

Note 22.—Now this is the unkindest cut of all. In our brother's former article, we took especial pains to punctuate it, put capitals where they should be, and put in words where their omission injured the sense, and endeavored to make the article as perfect as possible. But as we are accused of endeavoring to destroy the sense, we have given this article *verbatim, et literatim, et punctuatim*, as it was in the ms. We should have been happy to have corrected the inaccuracies of this (as we do all others which we think require it), but could not assume that responsibility when thus censured. It is true that we omitted the introduction; which was because it had nothing to do with this question. As for dividing the article, we did so solely because we had not room for it entire. We place in the hands of the printer all communications filed for insertion, who so divides them as to allow all correspondents an equal chance to be heard. We have always done so, and no one, before now, has appeared to regard that course as unreasonable. As short as the article was, if each of our subscribers should send us an article of the same length, and we should publish them all, to the exclusion of all other matter from the paper, they would fill the columns of the

"Herald" for fifteen years and three months! Now, if one can demand the publication of an article as a right, all might; and if all should send in at the same time, some would have to wait more than fifteen years before their wishes could be complied with.

Note 23.—It was the remark of a distinguished observer of men and things, that those talk most of the little horn who are the most of a little horn themselves. "Judge not, that ye be not judged; for with what judgment ye judge ye shall be judged." Men usually judge of others' motives by their own.

Note 24.—Our brother has no cause for dissatisfaction. He knew our rule to reply to all communications which we thought necessary. The discussion was begun with other persons. He stepped in to review our reply to another, accompanied with the gratuitous threat, that if we did not publish his article, he would seek and patronize a paper whose columns were open to him. We admitted his reply, and appended all the notes we thought it needed. We devoted all the space we had to spare in each number. We did by him as we would be done by under the same circumstances. To have done differently, would be to go contrary to our whole practice during five years. Would he have us make an exception for his sole advantage?

Note 25.—We think this is a wise conclusion. We hope this may be the end of this subject. The question of the coming of the Lord will be far more profitable, and we hope it may henceforth be the prominent object with our correspondents.

Note 26.—We never see the copy after it goes into the hands of the printer, unless it is called for before he disposes of it. The former article was consigned by the printer, after it was set up, to the usual receptacle—the fire—it has been annihilated. It is not in our power to return it. Had we been previously notified that it would have been wanted, we should have returned it with pleasure.

Bro. JOHN PERKINS writes from Watertown (Mass.) Jan. 24th, 1847.—

Bro. Himes:—I feel myself greatly indebted to the doctrine of the speedy coming of our Lord, inasmuch as through the preaching of the doctrine I was led to search the Scriptures with such a desire for truth as I never had before. Such, probably, is always the result, where this doctrine is Scripturally and fearlessly set forth. I would also add, notwithstanding all the strange notions which have been freely published, my attachment for the Bible has not been weakened. To me, the Correspondence of the English Mission, together with the extracts from English writers, have been (if I may be permitted to use a frequently-quoted phrase) "meat in due season." And while your paper maintains its present position, as a "Herald" of the advent of our blessed Lord, I sincerely hope it will be well sustained. For one, I should be very sorry to give it up. I trust all who are honestly indebted to it, will take into consideration the words of the apostle, "Owe no man anything." For one, I am simple enough to think it of some importance to attend to such a precept.

I think the reputation of the "Herald," however, has gained nothing from the publication of those articles concerning the state of the dead, &c. My own mind has long been settled on this question; and I have seen nothing to move me away from what I believe the Bible teaches. Still, I could wish this subject not discussed in the "Herald." But others may think differently; and if they can write in the spirit of true Christian courtesy, evincing a desire to arrive at truth, I have no idea any great mischief will result. It is no small matter to obey the injunction, "Whatsoever ye do, do all to the glory of God;" and yet, if our actions are not governed by this standard, we are in danger of doing more injury than good. I am inclined to hope most Adventists are willing to subject all their theories, opinions, and views, whether received recently, or are the result of early education, to the test of God's word (for to this it must come), aside from all human testimony whatsoever. Says our Lord, "One is your Master, even Christ. All ye are brethren." Amen. The "end of all things is at hand." It therefore becomes us to be sober, and to watch unto prayer. My daily prayer is, that the Bible may have that sanctifying influence on my heart and life it should, and without which an understanding of all mysteries and all knowledge will not avail. Indeed, I feel satisfied with nothing short of a present realizing sense of God's favor, which is life. O, to have one's name written in the Lamb's book of life, to be gathered with that company John saw in vision (Rev. 7:9), will be distinction enough. But this is in reserve for those who now suffer with Christ. Yours in love.

Bro. MOSES TEWKSBURY writes from Hartland, Jan. 14th, 1847.—

Most of the Advent brethren in this place are strong in the faith of the speedy coming of our

blessed Lord. Yea, we think soon, very soon, we shall receive the end of our faith, even the salvation of our souls. Nevertheless, trials and temptations assail us; but we believe that these light afflictions, which are but for a moment, will work for us a far more exceeding and eternal weight of glory, if we do not look too much upon the things that are seen, which are temporal, but to the things that are unseen, which are eternal. I view it necessary, therefore, that we keep our hearts with all diligence, for out of it are the issues of life; for herein is the origin or source of all our thoughts, words, and actions. For Jesus says, "The good man, out of the good treasure of his heart, bringeth forth good things; and the evil man, out of the evil treasure of his heart, bringeth forth evil things." May we remember that Jesus has said, that by our words we shall be justified, and by our words we shall be condemned. Let us take to ourselves the whole armor, and especially the shield of faith, by which we may be able to quench the fiery darts of the adversary, and by it overcome the world. O let us have that faith that works by love, and purifies the heart;—that faith which is the substance of things hoped for, and the evidence of things not seen; and as the apostle tells us that faith comes by hearing, and hearing by the word of God, let us, brethren,

Attend to what the Eternal saith,

And pray incessantly for faith,

Lest in an awful, hasting hour,

We fall, to be restored no more.

Let us believe in his word, trust in his grace, hope in his mercy, and do his commandments; and then, as sure as God's word is true, we shall have right to the tree of life, and enter in through the gates into the city.

From your brother, who views the time near when we shall see Jesus as he is, be like him, and be satisfied.

Bro. I. R. GATES writes from Stamford (Ct.), Jan. 19, 1847.—

Dear Bro. Himes:—Having a moment's leisure, I wish to express my regret, that you were not able to attend at least one meeting in Canada during your present tour. Our meetings, thus far, have been of a refreshing character to the saints, and in some instances backsliders have been reclaimed, and I trust some souls have been induced to get ready for the coming of the Son of Man. Our meeting here was one of interest; it was numerously attended by all classes, and I was enabled to present the evidences of our hope in such a manner as to satisfy, at least, all candid Bible minds, that this is the true grace of God, wherein we stand, and that we have not mistaken our calling in still sounding the alarm, and causing the people of the land to tremble, and proving to them that the great day of the Lord is nigh at hand. Last evening (Monday) I gave my last discourse in this place; the truth took effect, and five came forward for prayers, three of whom were blessed. My health is somewhat improving. As ever, yours in hope.

OBITUARY.

"Blessed are the dead who die in the Lord."

DIED, in East Hartford, Conn., Dec. 28th, Mrs. MARY ARBEE, in the 57th year of her age, in the full and glorious hope of a speedy resurrection from the dead to immortality and "eternal life," through our Lord and Savior Jesus Christ. By this afflictive dispensation, the Church of God has lost a faithful and devoted member, and her children a dear and beloved parent. Hers has been a life of trial and affliction, such as, perhaps, very few are called to pass through. Many of these were brought upon her by her adherence and faithfulness to the cause of Christ. At an early age she embraced religion, which alone can cheer the fainting pilgrim on his way, and dry the fountain of his tears. She embraced fully the doctrine of the speedy coming of our Lord in the summer of '43, in Rochester, N. Y., at the time Bro. Himes visited that place with the great Tent, since which time she has been a firm believer and consistent advocate of the same precious faith. Previous to embracing the doctrine, for the space of six years she had been impressed with the belief that the King of kings would soon come. With sorrow have I often read of the departure of the dear saints of God, to sleep awhile, till the power of the great Enemy shall be broken by the mighty Conqueror's arm; but it is now with double sorrow that I tell you of my mother's death. Ever active in the discharge of Christian duty, and ready to give a reason for the hope within her, she failed not to warn of coming wrath, and exhort to flee to Christ. But she is gone to swell the unnumbered throng, and make one more of that mighty host that soon will burst the world's great charnel-house in the eternal Jubilee. I feel not to sorrow as do others, for the great God has said, "Thy dead men shall live." Soon, if I hold to the end, shall I behold her in immortal beauty, with all the risen and redeemed, in the deathless and heavenly land. O! praise the Lord for this glorious hope! Eternal life is the gift of God.

M. M. MUMFORD.

Windham (Me.), Jan. 24th, 1847.

("Voice of Truth" please copy.—M.)

FOREIGN AND DOMESTIC SUMMARY.

Nothing can be more conspicuous than the present unsettled condition of the world. Those who are disposed to seek in "the sure word of prophecy" for a solution of the concurrence of so many important events in both hemispheres, do not entertain much doubt as to the cause, or the ultimate result, of the fearful concentration of evils which are everywhere witnessed. On the other hand, the shrewd man of business, and the keen, sagacious statesman, are alike at a loss, and freely confess their inability to anticipate "coming events," which cast their dark, dismal shadows before. It does appear, as if the whole catalogue of human ills was rolled out upon this generation. War, Pestilence, and Famine are abroad in the earth: and what makes the picture sickening to look at is, that the inhabitants will not learn righteousness.

The state of Ireland is of the most distressing character. The "Roscommon Journal" states, that the poor-house there, though built to contain but 800, now contains 1100, and that not less than twelve die daily from starvation! This is a fair sample of the destitution that pervades almost the entire land. And what is strange, though awfully ominous, is the fact, that those who can scrape together money enough for the purpose (notwithstanding they may be plucked with hunger), are expending their last penny for fire-arms. The English journals state, that the sales of fire-arms are enormous; so much so, that Government has manifested some alarm, and admonished all magistrates to double their vigilance. Notwithstanding this state of things, but few outrages, comparatively, have been perpetrated. But a people so hasty and rash as are the Irish, will not long remain quiescent, with the instruments of death in their hands.

Mr. O'Connell has at last succumbed to the Young Irishmen, and made proposals for a reconciliation. Mr. Smith O'Brien, the leader of the physical force portion of the Repealers, has declined, for himself, to enter into negotiations. O'Connell is fast losing his hold upon popular feeling.

The suppression of Cracow by Russia, Prussia, and Austria, and its annexation to the crown of the latter, has produced a deep feeling in Europe, particularly in France. The French press are unanimous in their call for a reconciliation between France and England, in order that they may present an united protest against the extinction of the Polish Republic. But England declines the coalition, and protests single-handed.

Great distress exists in some parts of France for want of food. Provision riots are of frequent occurrence, and lives are lost.

A collection was recently made in the Free Churches of Glasgow, for the relief of the famished among the highlands of Scotland, which amounted to about \$12,000.

Petitions from all parts of England are continually pouring in to Lord Palmerston, praying for the interference of the English Government in the affairs of Tahiti, and to endeavor to induce the French Government to withdraw their forces from the island, and to suffer the natives to manage their own affairs. These petitions are the subject of much caustic remark by the French press.

Two young ladies in Ireland lately entered a nunnery, bequeathing their property to the convent. Their two brothers heretofore resisted this ancient method of disposing weak young damsels of their patrimony, on the ground, that their sisters were persuaded against their will. The Court of Chancery decided in favor of the brothers.

An application was recently made to the magistrates of Hingham, Eng., to allow the laborers to work on the line of railway on Sundays. Permission was refused.

The present Pope's Encyclical Letter to the dignitaries of the Romish Church, affords a mournful contrast to the liberal measures of reform he originated when he assumed the headship of his Church. This precious document shows that his Holiness has not been an unsuccessful sower after the dogmas of the Papal Church during the dark ages. He has furnished up the old monstrosities of Rome in the usual manner, and expatiates on them with a pathos highly touching.

The King of Sweden narrowly escaped assassination lately. An officer in the army, who was insane, had broken from his confinement, and presented himself at the palace with pistols, and inquired for the King. He was secured, and carried back to his place of confinement.

A destructive fire took place in Salonica, Greece, on the 17th of Dec., which burned 860 houses, leaving 1500 families destitute of shelter.

The Archbishop of Vienna recently had a narrow escape from assassination. While in bed one morning, his valet came to his bedside, and said that Jesus Christ had appeared to him during the night, and ordered him to cut his master's throat; saying which, he brandished an open razor. The Archbishop saw that his servant was laboring under derangement, and with great calmness and presence of mind, told him that he must do nothing without praying first; and that while he prayed, he (the Archbishop) would prepare to die. The servant devoutly knelt down, and while praying bore a crucifix, the prelate withdrew, and gave the alarm, when the domestic was secured.

Mar Johannah, the Nestorian Patriarch, of whose death we gave an account in our last—having been impaled alive in the last persecution by the Kurds—was burnt to death a short time since, by her clothes taking fire. Her mother had gone out, leaving the child locked in the room.

Prof. Lyell, the eminent Geologist, recently stated to the British Association, that the accumulation of matter in the delta of the Mississippi, must have occupied 73,000 years: How does that harmonize with divine revelation?

It is said, that there are in the highlands of Scotland 50,000 families who support themselves on less than 5s. a week, or about one dollar and a quarter.

The expenses of the army and navy of Great Britain last year were about \$84,000,000.

The Pope has shown himself exceedingly intolerant to his Cardinals, and other ecclesiastics, by forbidding their attendance at theatres, and other similar places of amusement. His Holiness appears determined to confine his pious brethren in scarlet to their rosaries, breviaries, and penances.

As far as appearances are concerned, the Mexican war has but just commenced. The U. S. Government, however, are quietly making most extensive preparations. A blow will doubtless soon be struck, which will bring things to a crisis.

The President still desires \$3,000,000 to procure a peace. As he is not very communicative, Congress appears to regard it as a leap in the dark, to vote such a sum for an object, of which nobody but the President knows anything about. The appropriation will doubtless be made.

Agitations are in progress in the State of Michigan, for the purpose of securing the inviolability of the home-land. We regard this as one of the most significant features of the times.

A resolution has been brought up in the Kentucky Legislature, to allow slaves to be introduced into the State, when for the use of the owners. It was negatived by a vote of 51 to 49.

A Mr. Bodinder, a member of the Virginia Legislature, lately arose in his seat, and in a strain of virtuous indignation, said he wished to correct a report that was current, that he had said he regarded slavery as a misfortune, and an evil. He neither regarded slavery, as it existed at the South, as a curse, a misfortune, or a deformity. The gentleman fully exonerated himself.

The case of Mrs. Gaines, wife of the General, in which she obtained a verdict of \$17,000,000, in the District Court of Louisiana, is about to come before the Supreme Court of the United States.

The Legislature of New Hampshire has passed a law, that no officer, or others, shall arrest, or aid in securing any fugitive slave within the State, nor shall the prisons or jails of the State be used for their detention.

The resolution introduced into Congress, authorizing the President to contract a loan of \$23,000,000, to carry on the war, has become a law.

The Catholic Almanac for 1847, states the number of priests in the United States to be 834, and the number of churches 812.

The Emperor of Russia has at last decreed, that Poland shall henceforth be known as New Russia.

The Legislatures of the Northern, Eastern, and Western States appear to be sensible of the encroachments of slavery. Many of them have passed strong resolutions, instructing their Representatives in Congress to oppose the acquisition of any more territory for the extension of slavery. If members of Congress from the free States have moral courage enough, slavery may be kept within its present limits.

There is a report in circulation, that the Mexican Congress, instead of rejecting the peace proposition of the United States, had accepted it.

There arrived in Liverpool from the United States, during four days in December, 35,880 bbls. of flour; 63,500 bushels of corn; 13,100 bushels of beans, and 3200 boxes of cheese, besides corn-meal, beef, pork, biscuits, butter, lard, &c.

Monroe Edwards, who, some of our readers will remember, was imprisoned in the New York State prison a few years since, for extensive forgeries, died in prison about a week since of consumption. He was spoken of as a man of superior talents and accomplishments.

A writer in the Worcester "Spy" states that he has noted, during the past year, the commission of 202 suicides—151 males, and 51 females.

The friends of John Q. Adams will be glad to learn, that he is fast recovering, and hopes are entertained that he will soon be able to resume his seat in Congress.

An individual named John Chamberlain, a revolutionary pensioner, recently died at Point Pleasant, aged 105. He had raised 11 children, whose offspring amount to 176, grandchildren, great, and great great grand.

A new Catholic Cathedral is to be erected, the ensuing summer, at Dubuque, Ia. It is to be of large dimensions, and the most magnificent building in the North West.

A most touching scene was lately witnessed in the city of New York. A drunken man was found lying on the end of one of the piers of the East River, with three small girls, his children, clinging around him, the youngest fast asleep, with her head pillowed on the bosom of her inseparable father, and the others weeping most bitterly. They had found their father while intoxicated; and instead of leaving him, they remained to watch and weep over him.

A little girl, 19 months old, the daughter of a woman residing in Delancy-street, New York, was burnt to death a short time since, by her clothes taking fire. Her mother had gone out, leaving the child locked in the room.

THE ADVENT HERALD.

"THE LORD IS AT HAND!"

BOSTON, FEBRUARY 13, 1847.

TO CORRESPONDENTS.—C. I. C.—Your article on the state of the dead is received. We like the article, but as you advocate the view we take, we have decided not to publish it. Because we wish to broach the subject in the "Herald"

only when it is necessary so to do, in reply to those who write on the other side—making the holders of that view responsible for its discussion.

Ely.—We have sent your article to Bro. Litch, requesting an answer.

E. W. C.—We do not understand the full import of your question.

INFORMATION WANTED.

WEST RANDOLPH (Vt.), Feb. 1st, 1847.

J. V. Himes—Dear Sir:—The No. of your paper which you send to this Post-office is not taken from this office; and as we have written several times before this, why the devil don't you stop sending the thing? We have quite a quantity under the table which you can have by your request. Stop the thing, if you please.

Yours, &c. S. B. MANN, P. M.
(By the Clerk.)

We send thirteen papers weekly to West Randolph, Vt. If the gentlemanly Master of that office will give us the name of the subscriber who does not take his paper, we will discontinue it. Will Bro. J. D. Marsh see to it?

HEADLEY'S "SACRED MOUNTAINS."—We published several of these charming articles a few months since, with which our readers were so well pleased, that we have concluded to transfer several other sketches of the "Sacred Mountains," by the same author, to our columns.—Our readers will find much in them to instruct and profit.

"THE BIBLE A SUFFICIENT CREED."—We would commend these articles, from the pen of a son of the celebrated DR. BEECHER, which are now being published in the "Herald," to the serious consideration of our readers. As far as we have gone in them, we believe they teach the true doctrine respecting the use of creeds—using them as helps, and not as tests.

"HANNAH HAWKINS, — the Reformed Drunkard's Daughter." This is a little volume, of which we have a few copies for sale, at 2s.—giving the history of the Washingtonian movement, and the agency of Hannah in the reformation of her father—the celebrated Temperance lecturer. The profits of the work are devoted to the education of Hannah.

BUSINESS NOTES.

N. Field—Attended to.

J. Stokes—It is sent as you ordered.
S. Foster—The \$2 you sent for Sister Fitch, and \$8 for books to West India, were received. Your paper is paid for two years, and A. Kimble's for three and a half years.

I. C. Parks—Bro. Himes, on his return, will answer your question in the "Business Notes."

Wm. S. Miller—You send \$3 for Low Hampton subscribers, but do not give the names of the ones to whom it is to be credited. So we credit it all to you. Please be more explicit, and give the names.

W. P. Stratton—The \$10 you sent just paid your paper to end of v 12. We shall now send the paper to the names you sent by mail, beginning with this No., and credit E. Trask to end of v 13, and C. Taylor, of Concord, to 306.

J. Parsons—You did not give the P. O. address of those for whom you ordered the Herald. Please be particular with P. O. and names.

DELINQUENTS.

[Under this head we may do some injustice. We hope not to. If any noticed here have paid, and through mistake have not been credited, or are poor, we shall be happy to do them justice.]

The P. M. of Lansingburg, N. Y., writes, that the paper sent to THOMAS SMITH is not taken out. He owes \$1.

The P. M. of Norfolk, Va., informs us that the paper sent to J. M. PULLEN is not taken from the office. He owes \$1.

Total delinquencies since June 1st, 1846. 304 34

ENGLISH MISSION.

(Receipts for English Mission—Continued from our last.)
Received since our last—Bro. Miller, of Bellefont.

Amount of expenditures over receipts, for which this office is responsible 397 32

CONFERENCES.

Providence permitting, a conference will be held in the Baptist meeting-house in Alma, Me., on Friday, Feb. 19th. We expect Bro. Stinson, Crowell, and Turner, as ministering brethren, and wish all our brethren to attend who can. Those who come will please to call upon Thomas Harter, Ralph Harter, and Stoddard Curtis, of New Castle, Me., at whose houses they will be entertained.

If the Lord will, Bro. L. H. Shipman and myself will attend a Conference in Springfield, Vt., commencing on the evening of Thursday before the last Sabbath in February. EDWIN EVANS.

APPOINTMENTS.

Brethren at Newburyport may expect Bro. Hale to be with them on Sunday, Feb. 14th. Also at Rye, N. H., the Wednesday evening following; and Portsmouth Friday evening; and at Haverhill on Sunday, Feb. 21st. Bro. L. H. Shipman will preach at Derby Line Church Feb. 14.

The Lord willing, I will preach at—
Attica—Evening of Feb. 17th.
Buffalo—Evenings of Feb. 18th and 19th, and three times on the 21st (Sabbath).
Lockport—Evenings of Feb. 22d, 23d, and 24th.
Jamestown—Feb. 27th and 28th.

It is impossible for me to make further appointments at present. Lunenburg, Mass., Sugar Hill, N. H., Derby Line, Vt., and Champlain, N. Y., will receive attention as early as possible. J. V. HIMES.

The Lord willing, I will preach at the following places: Westminister, Mass.—Second Sabbath in Feb. Abington, Ct.—The third Sabbath in Feb. North Scituate, R. I.—Fourth Sabbath in Feb. Abington, Mass.—The first Sabbath in March. I will hold meetings at intervals as Providence may direct. N. BILLINGS.

NOTICES.

"ANALYSIS OF GEOGRAPHY."—By S. BLISS. Price, 61 1-2 cts., or \$6 per doz.

TESTIMONIAL.

MR. S. BLISS—DEAR SIR:—I have carefully examined your "Analysis of Geography," and can most confidently recommend it to all who are interested in the instruction of youth, as the most simple, clear, and yet comprehensive and complete of any work with which I am acquainted. I have long felt the great need of a more definite and systematic text-book for adults, as well as children, in the science of Geography; and to my view, this work meets the demand. By its classification of subjects, and detachment of names from the shape and location of the different portions of the globe, Geography is rendered a useful study, as it respects mental discipline, assists and strengthens the memory, and stores the mind with useful knowledge. It only needs to be studied to be valued—I have introduced it into my school, and already find the young ladies much interested, although heretofore this has ever been a dry and almost useless study to them. S. H. BROWN, Principal of Elm-Street Cottage School, New Bedford, Jan. 20, '47.

BOOKS FOR SALE.—The New Testament (pocket edition), the Gospels translated by Campbell, the Epistles by Macknight, with the Acts and Revelations in the common version. This book should be in the hands of every Adventist who does not understand the original Greek. Price 37 1-2 cents retail, 33 1-3 wholesale.

CRUDEN'S CONCORDANCE.—We have on hand a neat edition of this valuable work, bound in sheep, to correspond with the "Harp," and in one boards; the former at \$1.50, and the latter at \$1.25.

TWO HUNDRED STORIES FOR CHILDREN. Selected by T. M. Preble. This is a small bound volume, containing profitable and instructive stories for children, of which we have just received 50 copies. For sale at 37 1-2 cts.

The Albany Spectator says:—"We like this collection very much. It is a good, judicious, and valuable one, well adapted to the mind and hearts of children. By familiar and pleasing stories, the great lessons of love and obedience to parents, of kindness and generosity to companions, of mercy to animals, and love towards God, are illustrated and enforced."

NEEF'S MAGNETIC INSTRUMENTS for sale at this office. Price (cash), \$12; do. with Book of Directions, \$12.50.

AGENTS.

FOR "HERALD" AND SECOND ADVENT PUBLICATIONS.

Albany, N. Y.—T. M. Preble. Buffalo, N. Y.—J. J. Porter. Cincinnati, O.—John Kiloh. Cleveland, O.—D. J. Robinson. Derby Line, Vt.—Stephen Foster, Jr. Hartford, Conn.—Aaron Clark. Lowell, Mass.—M. M. George. Low Hampton, N. Y.—L. Kimball. New Bedford, Mass.—Henry V. Davis. New York City—R. Hollister, 51 Delancy-street. Orrington, Me.—Thos. Smith. Philadelphia, Pa.—J. Litch, 31-2 North-Seventh-street. Portland, Me.—Peter Johnson, 24 India-street. Providence, R. I.—Geo. H. Child. Rochester, N. Y.—J. Marsh, Talman Block (third story), Buffalo-street, opposite the Arcade. Toronto, C. W.—Daniel Campbell. Waterloo, C. E.—R. Hutchinson. Worcester, Mass.—D. F. Weberster.

Receipts for the Week ending Feb. 5.

27. We have annexed to each acknowledgment the number to which it pays. Where the volume only is mentioned, the whole volume is paid for.

W. Campbell, v 12-25 cts.—G. Hamilton, 317; J. Fair, 330; M. Skewan, 291; S. Hurt, 317—each 50 cts.—A. Wallis, v 13-75 cts.—D. Carr, v 12; A. M. Vanburgh, v 11; E. W. Coffin, v 13; J. Livermore, v 12; C. B. Hodge, 256; L. Welch, v 12; W. G. Gilman, 308; C. Gilman, v 12; Wm. Cummings, v 12; S. Blaisdale, v 12; N. Richards, v 13; J. V. Gordon, 308; T. D. Bailey, v 13; D. C. Bushnell, v 15; C. B. Hinton, 294; E. Lee, v 13; L. Parley, v 13; H. Bishop, 330; L. D. Morrell, v 13; C. Bartlett, v 13; E. Colby, 332; D. Smith, v 13; S. R. Taber, v 13; L. Campbell, 313; G. B. Markly, v 13; J. Webster, v 12; H. Greene, v 13; J. Carpenter, v 12; T. Foote, 294; E. Gard, 306; C. Pettinell, 311; S. Doffer, v 12; D. Whitney, v 12; Mrs. M. Hathaway, v 13; J. Barker, v 13; Mrs. G. Streeter, v 13; N. E. Wilbur, v 13; M. Wilcox, v 13; M. Clark, v 13; H. Champlin, v 13; J. Noeake, v 13; S. P. Clark, v 13; F. Washburn, v 14; Wm. Baker, 321; L. Briggs, v 12; A. Flint, v 13; J. Parker, v 13; W. J. Churchell, v 13; J. Morrison, 360; Mr. Goldrich, v 13; R. T. Price, v 13; Mrs. McIntire, 334—each \$1.—G. W. Sharp, v 13; J. L. N. Holmes, 315; E. Leach, 319; M. Eaton (with 306); 330; J. Dupue, 314; S. Borden, v 14; C. Smith, 356; J. Osteruder, 345; D. Libby, 314; S. Ransom, v 11; J. P. Mansfield, v 12; S. Curtis, v 12; T. Healey, 355; C. M. Bates, v 13; C. Babcock, v 14; J. Bixby, v 12; O. Lewis, 307—each \$2.—E. Williams, 369; L. Ingals, 321; J. T. Horn, 313; E. A. Dickinson, v 12—each \$3. I. Wiswell, v 10 (\$2 more due); R. Baker, v 12—each \$5.



"THIS SAME JESUS WHO IS TAKEN UP FROM YOU INTO HEAVEN, SHALL SO COME IN LIKE MANNER AS YE HAVE SEEN HIM GO INTO HEAVEN."

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The Coming of the Lord.

Hear the glorious proclamation,
The glad tidings of salvation,
Hear the glorious proclamation
Of the Savior near.

CHORUS.

While the choir of angels,
While the choir of angels,
While the choir of angels,
Shall be chanting through the sky.

Hark! the tidings onward rolling,
Jesus comes the world controlling;
Hark! the tidings onward rolling,
Jesus comes to reign.

Suddenly a burst of thunder,
And the concave parts asunder.
Suddenly a burst of thunder,
And the skies depart.

See the "sign" in Heaven appearing,
And the blazing chariot nearing.
See the "sign" in Heaven appearing,
And the Savior there.

See the earth in terror shaking,
And the dead to life awaking.
See the earth in terror shaking,
And the saints arise.

Now on wings of light ascending,
With a shining host attending.
Now on wings of light ascending,
See them mount the skies.

See the banner waves in glory,
Waile: ten thousand tell the story.
See the banner waves in glory,
And the saints are there.

They are saved from death for ever,
Praise to Him who did deliver.
They are saved from death for ever,
And to die no more.

The Shadows of the Evening:

OR THE

Signs of the Lord's Speedy Return.

BY MATTHEW HADENSON.

(Continued from our last.)

IX. *Sixthly*.—A "time," as understood by the great majority of Protestant commentators, signifies 360 prophetic days, or real years, because just this number multiplied to three-and-a-half, or "a time, times, and half a time," makes "one thousand two hundred and sixty of such days or years;" in both of which forms the duration of the Papacy is expressed. Hence "seven times"—that is, either of the above forms doubled—will be two thousand five hundred and twenty years. With regard to the much agitated question, whether each of such prophetic days denotes a natural year, we answer at once in the affirmative; because we have in several instances the direct Scripture warrant for so doing. We have also additional warrant from the existing state of things as interpreting the very predictions wherein this kind of chronology is used; and particularly in the instance now before us. For it is one of the clearest and most prominent historical facts, that "the little horn which rose up among the ten horns," has already continued not merely 1260 days, but more

than twelve centuries. We therefore infer, that when our Savior pronounced the sentence that "Jerusalem should be trodden down of the Gentiles until the *Times of the Gentiles* be fulfilled," he alluded to the "seven times" which had been previously foretold, and that he is to be understood as saying literally—"until the expiration of the 2520 years of Gentile sovereignty."

If this is a correct view of the subject, then, in connexion with it, after making all due allowance for any little imperfection in our knowledge of ancient chronology, the "first shadow of the evening stretched out" which we have to notice is, that

The Times of the Gentiles are nearly fulfilled in these 2520 years having nearly expired; and hence, that Jerusalem will soon cease to be "trodden down of the Gentiles."

The difference between the most eminent chronologists as to the time when Ezarhaddon finally carried the Ten Tribes into captivity, does not appear to be more than that of five or six years. For instance, Dr. Hales makes it 671 B. C.; Sir Isaac Newton, 673; and Archbishop Usher, who is followed by the generality of writers, 676. The present year (1845) added to these dates, respectively bring them to 2516, 2518, and 2521 years. Although this difference is but small, yet it proves, in connexion with our acknowledged uncertainty as to the exact year of our Lord's nativity, that we are in possession of no certain data to the extent of a few years from which to calculate ancient chronology; at the same time, we have sufficient data to show that the period cannot want more than a few years to its expiration. The above conclusion, therefore, appears indeed to be well grounded, that the Times of the Gentiles are on the point of being fulfilled in the 2520 years' duration being nearly terminated.

X. The probability is greatly heightened by the collateral fact, that the great national shocks from Assyrian aggression which preceded Israel and Judah's fall, after "seven times" had passed, have been responded to by the most fearful shocks of the various events of the French revolution—events which, in their convulsive movements, have threatened to dissolve the whole frame of society, and which still give fearful warning (in the new shape they have communicated to everything that men respect and obey) of what is shortly coming to pass. To mention only two instances—the beginning and the end of that revolution.—The former, which happened A. D. 1789, responded to Shalmanezzer's invasion of Palestine, and his making Samaria tributary in 731 B. C. The latter, which was in the year 1812, when Napoleon lost his army in the retreat from Russia, responded to the time of the destruction of the army of Sennacherib under the walls of Jerusalem—the interval between both being 2520 years. Such having

been the case, that this ominous period of time could not touch any of the events that conduced to Israel's and Judah's fall without producing a corresponding vibration in the nations that have for so many years oppressed them, when the chord shall touch the year of their final captivity under Ezarhaddon, what will then be its vibration! It shall "then be no more said, The Lord that brought up the children of Israel out of Egypt, but the Lord that brought them up from the North country, and from all nations, where they were scattered;" for then, in a far greater deliverance, will the Times of the Gentiles be ended!

XI. The platform of profane history, which Mede designates "The sacred calendar of prophecy," being thus laid in this 2520 years' duration, we now come to the more direct prophecies; the first of which is, as above noticed, Nebuchadnezzar's vision of the Great Image. This contains the broad outline of the successive monarchies that should, during this long period, arise, and bear sovereign rule in the world: viz. the Babylonian, Persian, Grecian, and Roman; the latter, both in its original state and in its subsequent ten-fold division. The respective establishments and overthrows of these empires form the most remarkable epochs of history, as distinguishable from the great mass of more ordinary events; and are as visible in its pages as are those lines of junction in the great image which distinguish the respective metals of which it was symbolically formed. They consist of the epochs of Nebuchadnezzar, Cyrus, Alexander, Augustus, and the Barbarian conquerors.

It is a solemn thought, in connexion with our own country as being one of the kingdoms symbolized by the ten toes of the image, which are described to be partly of iron and partly of clay, that another epoch, and one we have shown to be very near at hand, more terrific and grand than any of the above, yet awaits its fulfilment—viz. the tremendous crash which shall smite this colossal image upon its toes, burying all within its territorial limits in one sweeping ruin. "The dream is certain, and the interpretation thereof sure"—therefore this is as sure to happen as though it were already a matter of history! It will be the point of junction between the Gentile dispensation and that of "the fulness of the Times"—when His kingdom shall be established "whose right it is"—"a kingdom which shall never be destroyed." How vain therefore is it for the present sovereigns of the earth to imagine, as they are fondly doing, that their thrones shall last. In the second Psalm, God the Father is represented as saying to Christ, "I will give thee the heathen for thine inheritance, and the utmost parts of the earth for thy possession. Thou shalt break them with a rod of iron, thou shalt dash them in pieces like a potter's vessel. Be wise now, therefore, O ye kings; be instructed, ye judges of the earth. Serve the

Lord with fear, and rejoice with trembling. Kiss the Son, lest He be angry, and ye perish from the way, when his wrath is kindled but a little." But what kings are duly regarding this gracious admonition?

XII. The next vision, and which is under the symbol of four wild beasts, so fully confirms the preceding one, as predicting that four monarchies should arise and succeed each other, the last becoming afterwards divided into ten kingdoms, that Joseph's words may well be adopted here. "And for that the dream was doubled unto Pharaoh twice, it is because the thing is established by God, and God will shortly bring it to pass." Accordingly within six centuries from the time of Daniel, as if to mark the certain fulfilment of the longer duration of the fourth monarchy, the first three were successively formed and swept away from the earth, and the Romans became absolute masters of the world. Within the next period, and after another six centuries, we begin to read of that extraordinary apostate power, whose stealthy rise, anti-Christian character, long duration, and awful fall, are the more special burden of the prophecy before us. And as certainly as the Babylonian, Persian, Grecian, and Roman monarchies have appeared; so certainly has the Papal power, exactly answerable to the description here given, been maintaining, for the last twelve or thirteen centuries, an equally prominent place in history, and in the affairs of nations.

It has pleased God, in his mysterious providence, to make the startling fact manifest, that it still obtains not only the favor of princes and legislators in decidedly Papal countries, but that in the councils of our own nominally Protestant government, it has an overwhelming influence. How far that influence may be permitted to extend before "the time, times, and the dividing of time," or the 1260 years of its duration, shall be expired, and the tremendous shout echoed "She is fallen, the great Babylon is fallen," we are unable to determine. By the late debates in both Houses of Parliament on the sad question of the Maynooth Grant, it was, however, disclosed to the world, that the Almighty God—"Britons' God," as He was styled in the truly Protestant reign of George III.—has been blasphemed, the remonstrances of those who fear Him treated as those of idiots, or, as was expressed unreprieved by one member, as "the braying of asses," and reliance on His arm been withdrawn by an act which declares that the favor of this fore-doomed apostasy must be propitiated!

But, at the end of its appointed course of 1260 years, "the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end. And the kingdom and dominion, and the greatness of the kingdom under the whole heavens, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting king-

dom, and all dominions shall serve and obey him." These, as being "the true sayings of God," must have their fulfillment, and the long period during which Popery has already maintained its usurpation, extending from about the close of the sixth century, as well as its appointed time forming the latter half of the Times of the Gentiles, prove that this judgment cannot be far distant—and that "the shadows of its evening are stretched out."

It behoves, therefore, all who believe and tremble at God's most Holy Word to be very mindful of his awfully impressive admonition—"Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues," (Rev. 18:4.)

XIII. The next prophecy, the vision of the Ram and He-goat, foreshows the rise, character, acts, and fall of Mahometanism, which constituted the apostasy of the East, even as Popery is that of the West. The prediction commences with a representation of the conquests of Persia, and the subsequent rapid and impetuous overthrow of that empire. It then graphically foreshows the empire of the Greeks, Alexander the Great, and the four-fold division of his empire.

It was in the utmost part of one of these four portions of this empire that Mahomet is here predicted to appear; and at the appointed time, "when transgressors were come to the full," he did appear.

The chronological period attached to this vision is, according to the common biblical reading, that of 2300 prophetic days, or natural years (Dan. 8:14); but according to the reading of the Septuagint, the number of such prophetic days is 2400. If we reckon the period from the date of the prophecy, which was in the third year of Belshazzar, it will include "the pushings of the ram," that is, the conquests of Cyrus; and so the latter number will appear to be the right one; for nearly 2400 years have already passed since that date. But if we reckon (as I have done in the "Dissertation") from the decree of Artaxerxes in favor of Nehemiah, and from which the 70 weeks of Dan. 9 are calculated, there will still be but a very few years to run off from the lesser number of 2300 years.

Which of the two numbers is the exact original, it may be difficult to determine; the greatest weight of literary evidence being in favor of that of the Hebrew Text, whilst its own internal evidence appears to be in favor of that of the copy of the Septuagint. Both, however, bring us to the same general conclusion, that but a very few years are wanting to their completion; and this is further confirmed by another sign that is given, that "it shall be broken without hand"—which operation has for the last thirty years, in the rapidly decaying state of the Ottoman empire, been manifest to all the world.

Another consideration in this prophecy is also deserving of notice, that in its termination is involved the Moslem's evacuation of the Holy Land. This is implied by the question that is asked, which, according to Mr. Louth, strictly is, "For how long a time shall the vision last, the daily sacrifice be taken away, and the transgression of desolation continue?" or, to use the language of the Savior, "For how long a time shall Jerusalem be trodden down of the Gentiles,"—the "little horn" of this vision? The inference appears clear, that its present oppressor shall keep possession of it until the end of the chronological period named in answer to the question;—or, according as it is subsequently expressed, "At the time of the end shall be the vision."

XIV. The next prophecy, and the last of Daniel, called "the Great Vision,"

appears to be given almost for the express purpose of fixing our attention on the evening shadows. "I will tell thee," saith the angel to the prophet, "what shall befall the people in the latter days." Accordingly, no particular epoch is dwelt upon until it comes to the reign of the Emperor Napoleon, whose extraordinary career, as previously noticed, dates "seven times," or 2520 years, from the Assyrian calamities that fell upon Israel and Judah; and who, moreover, was the first great sovereign that showed distinguished favor to the Jews.

Unlike the former prophecies, this is a literal narrative. Commencing with Cyrus, in whose reign it was given, and very briefly running through the succeeding reigns of the Persian kings, it then points at Alexander and the four-fold division of his empire. After this it details the leading events of the kings of Syria and Egypt (the only two of those four kingdoms which immediately concerned the Jews,) up to their being conquered by the Romans, personally distinguishing in its progress above twenty of the chief actors. After this, it narrates very briefly the general complexion of the eighteen centuries of the Jews' captivity and dispersion, until it comes to the great end of the prophecy, and details what "shall happen in the latter days," when individual history is again resumed in the person of Napoleon, describing his infidel character, military exploits, and peculiar policy.

Curiosity may well be excited to know what comes next. It is that which is the climax of the last prophecy, viz., the end of the Moslem domination, and of the desolating dispersions of Israel: for we find as we proceed, that in describing the next great event, it is thus introduced, "AT THE TIME OF THE END shall the king of the South push at him," &c. We are therefore, now living between the termination of Napoleon's career, and that most important crisis; and have been doing so for the last thirty years.

XV. But we have other and still clearer and more important proof that this is the case, in the new-found means and most intense rage for travelling; and also in the great and astounding increase of knowledge.

These great and universally manifest signs of the Times, or shadows of the evening, are in the plainest language thus communicated, "But thou, O Daniel, shut up the words, and seal the book, even to the time of the end; when many shall run to and fro, and knowledge shall be increased." (Dan. 12:4.) As much as to say, that what shall befall the Jews in the latter days is very distant, and will not be unfolded or disclosed until the season for its fulfilment shall have arrived; but that when that season does arrive, it shall be made most apparent by the two signs here mentioned.

It is perfectly unnecessary to insist or enlarge upon the obvious fact, that signs answering to those here expressed are before the broad gaze of the world, throughout its length and breadth; and that they are identified with the pursuits, comforts, pleasures, and interests of all ranks and conditions of life in a way that was never before experienced, and that could never have been contemplated. To such an extent is this the case, that if any one could have foretold, only so lately as thirty or forty years ago, half the wonders connected with travelling and science which our eyes behold, or if prophecy itself had descended into such particulars, we must have concluded that nothing short of miraculous interposition could have effected them.

I submit, therefore, that there is evidence sufficient to mark a divine object, and to awaken us to a sense of danger, both in the present unparalleled discove-

ries of science, and facilities and extent of travelling beyond the requirements of human convenience, and beyond human thought; and that, considering the fearful interests at stake, it may be folly to despise them, and such folly may be repented of too late.

It is next declared by the most solemn asseveration, that "the end of these wonders" will also be the termination of "the time, times, and an half;" and again it is repeating that "the words are closed up and sealed to the time of the end"—which, in plain language, signifies that the fall of Mahometanism will be instantly followed by the judgments on Popery.

The two other periods of 1290 and 1335 years with which the Book of Daniel closes, signify that these judgments, with the preparations for the Millennium, will occupy the 30 and 45 subsequent years; and then the prophet has the cheering intelligence given to him that he "shall stand in his lot at the end of the days."—(To be continued.)

Transfer of Blessings from the Jews.

BY THE REV. W. R. FLEMING, M. A.

Matt. 21:43—"Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth (poitounti) the fruits thereof."

(Concluded.)

And now, what are the conclusions we draw from this statement?

First. It is evident that there is a parallel between the dispensation of the kingdom to the Gentiles, and the dispensation to the Jews. The lease of the vineyard is conditional; the tenure temporary. If in the one case the apostasy of Israel was anticipated, so in the other is the apostasy of the Gentiles. If the enjoyment of the covenant was secured so long as the Jews acknowledged the right of their Lord and King over them, so in like manner the Gentiles possess the vineyard, so long as they hold the head, and bring forth the fruits thereof. (Rom. 11:20-22.)

If, again from the very beginning, it was foretold that the time would arrive when Israel would cease to obey her God, and lose her privileges, so in the same Word of inspiration, it is declared that blindness in part is happened unto Israel, until the fulness of the Gentiles be come in. Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled. There is, then, a period for the termination of the lease, as much for the Gentiles as for Israel. The apostasy of the latter day is as much the filling up of the cup of national iniquity in Christendom, as the final rejection of Christ by the Jews. The confederacy of Anti-Christ is the signal for the return of Israel's King. And the circumstances which, as a matter of history, accompanied the one, seem to find their counterpart in what is even now occurring in the world. The Jewish Church received its full measure of revelation, from Abraham to Moses, from David to our Lord himself, yea, even unto the Day of Pentecost, when the Holy Spirit was poured out upon 3,000 believing Israelites. The Jewish Church exclusively possessed the lease of the vineyard; and her ejection did not take place until a sufficient number of Gentiles had been converted, and disciplined in the doctrines and ordinances of the Christian faith, to stand independently of Jewish teachers; then the wall of partition was levelled to the ground. And may we not trace a similar preparation going on at present? *

But, secondly.

If we inquire the object for which this transfer has been made, the reply is obvious. God hath done it to humble Israel. The pride of Ephraim testifies against him. He said, "I am, and there is no other." He thought, that being se-

lected as the one nation of God's choice, he was essential and necessary to the purposes of the Most High. But God, in casting him off, has left a solemn lesson on record for us all. He has said to Israel, "I can do without you. I have other instruments at my command quite as effective, quite as suitable as you. There is no superiority of talent, strength, numbers, or qualification in your nation, which others may not have; and therefore you have to bear the shame and reproach of being put aside, and having others preferred to you." Who does not herein recognize the hand of sovereignty? God is the Judge. He putteth down one, and setteth up another. Oh, let us go down to the potter's house, and see the work which he fashions on the wheels. The vessel that he made of clay is marred in the hand of the potter, so he makes it again another vessel as it seems good to the potter to make it. "O house of Israel, cannot I do with you as this potter?" saith the Lord. "Behold, as the clay is in the potter's hand, so are ye in mine hand, O house of Israel. I will provoke you to jealousy by them that are no people, and by a foolish nation I will anger you."

But, thirdly, the overflowing love of God was gloriously displayed in the transfer of the blessing. He had purposes of grace to others besides Israel, and His love could not be confined within the narrow compass of a single nation. He beheld from all eternity millions among the children of men whose souls were precious in His sight; and He said, "It is a light thing that thou shouldst be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth." (Isa. 49:6.) For this cause the kingdom of God was preached unto the Gentiles; and they who were counted as aliens and outcasts, and set with the dogs of the flock, were made nigh by the blood of Christ, fellow-citizens with the saints and of the household of God. Through the fall of the Jews salvation is come unto the Gentiles; and we may admire the riches of Divine grace in providing a ransom for us, even for us sinners of the Gentiles. "O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out!"

Lastly, This transfer of the kingdom of God was preparatory to the establishment of His kingdom of glory for ever in the world at large.

The last question put by the disciples to our Lord was this: "Wilt thou at this time restore again the kingdom to Israel?"

The enlightened minds of the disciples recognized the true state of the case. The kingdom had been taken away, and they looked for its restoration.

Our Lord does not reprove them for asking the question, nor does his answer involve the slightest shadow of evidence that the kingdom would not again be restored to Israel. On the contrary, the reply plainly intimates that the times and seasons were fixed in the purpose of God, and that, in the interim, they were to preach the Gospel to the ends of the earth. If, then, we have New Testament warrant for expecting the restoration of the kingdom of God to Israel, what other interpretation can we put upon such passages as Micah 4:7, "I will make her that halted a remnant, and her that was cast off a strong nation: and the Lord shall reign over them in Mount Zion from henceforth, even for ever. And thou, O tower of the flock, the strong hold of the daughter of Zion, unto thee shall it come, even the first dominion; the kingdom shall come to the daughter of Jerusalem." And Jer. 3:17, "At that time they shall call Jerusalem the throne of the Lord."

What other expectation can the Church of Christ scripturally entertain, but that the glory of the world is connected with the restored glory of Israel? Oh, what narrow views do we take of redemption! what scanty hopes of the glory that shall be! Blessed and happy is he that hath part in the first resurrection; but who shall tell the blessedness of those who shall see the whole world baptized with the blessings of a Jubilee, and our precious Immanuel reigning over a glorified Church of Jew and Gentile, and the whole universe covered with the knowledge of the Lord as the waters cover the sea!

The Bible a Sufficient Creed.

BY CHARLES BERTNER, OF THE PRESBYTERIAN CHURCH.

2 Tim. 3: 16, 17—"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works."

(Continued from our last.)

The apostolic churches, during the whole of the first century, had no creed but the Bible. The apostles' creed, even, the simplest, oldest, most harmless of the species, was not made by the apostles. "There is," says Mosheim, "indeed, extant, a brief summary of Christian doctrines, called the apostles' creed, and which from the fourth century onward, was attributed to Christ's ambassadors themselves; but at this day, all who have any knowledge of antiquity, confess unanimously that this opinion is a mistake, and has no foundation."

And still more, when it was made it was not used as a test. It will be observed, that in this argument, "Creed," means not articles of belief, but articles made authoritative tests.

There was no such test in existence during nearly the whole of the first two centuries. They never were heard of until after Councils appeared. During the whole of that time churches were independent, all members equal. Each church chose her own officers, and each church was a Presbytery in itself. The modern forms of Presbyteries, Synods, and General Assemblies, were unknown. The first idea of them was borrowed from the political world by the Greeks, who were versed in such features of civil administration. The idea of an authoritative creed is, therefore, exclusively political. It is not of Christian parentage. "These Councils," says Mosheim, "of which no vestige appears before the middle of this (second) century, changed nearly the whole form of the Church, for by them, in the first place, the ancient rights and privileges of the people were very much abridged, and on the other hand, the influence and authority of the Bishops were not a little augmented."

By thus consolidating the churches, by delegates, into a political union, was formed a Hierarchy. For the delegates, little by little, transformed themselves into legislators, and avowed that Christ had given them power to make laws of faith and practice for the people. Things went on gradually until A. D. 325, when the first General Council was called, and the first general creed made, viz.: the Council of Nice, and the Nicene Creed.

How was this Council called? By the authority of Christ? By the authority of the Church? It was called by the authority of a man who was not even a member of the Christian Church—a man who was an Emperor, and that of Rome. The Roman Emperor, by his absolute political power, assembled a General Council of the Christian Church! Three hundred and eighteen Bishops fully settled the doctrines taught in the Bible, banished Arius into Illyria, and compelled his followers to subscribe. Here is the happy origin of authoritative creeds.—Had I time, I could go on to show you

how they multiplied in swarms; creating and fomenting those very divisions they were designed to suppress—part and parcel of that ambitious and apostate Hierarchy. I would show you how the creed-making power, thus unknown to apostolic times, thus a political idea, thus first generally exercised under a Roman Emperor's mandate, became the constant, inspiring spirit of the apostasy in all its stages, and having masked and gagged the Bible with creed upon creed, tradition upon tradition, fable upon fable, lodged at last in the Papal chair, and launched imperial thunders against the Bible itself. This is what I mean by saying that the creed-making power was a radical feature of Roman apostasy; and this power it is that we are now reviving under a Protestant form. For,

IV. We are doing the self-same things by which that creed-making power then and there began; and, strange to say, are using the self-same arguments therefore. What were the Romish arguments, from the days of Nicene debate, down to the pontifical anathema? They were, Truth is one—therefore true believers cannot differ. But they *do* differ. Therefore there is heresy. Heresy must be kept out. Make a creed to keep it out; and as to which side is heresy, "*Quod semper, quod ubique, quod ab omnibus*,"—that is, heresy is the opinion which is in the minority. A strange rule in a world where wise heads are certainly not generally in the majority, but a rule eminently convenient and practical. Yes. Shear off the troublesome thinkers, and sing stagnant hallelujahs! This by way of keeping the Church pure! This has been Rome's policy. Mother of harlots! How holly has she protected the PURITY OF THE CHURCH!

Now, unless my ears deceive me, Protestants are using the same arguments; only for church, read denomination.—We must keep the denomination pure! We must keep out heresy, i. e. the opinion of the minority; and although God has said his Bible is PERFECT for this very purpose, we say, No. We want a creed to boot. And is not this just the same as it was when Rome said it? Was saint-worship any better than demon-worship? Is denomination creed-power any better than Catholic creed-power?—(To be continued.)

The Sacred Mountains.

BY J. T. HEADLEY.

MOUNT MORIAH.

Mount Moriah stands just without Jerusalem, and is now crowned with the mosque of St. Omar, whose entrance has long been forbidden to the Christian, and kept sacred for the followers of Mahomet. It stands where the rude altar of Abraham rose nearly four thousand years ago.—The proud city has risen and fallen beside it, the generations of men come and gone, and whole dynasties of kings disappeared one after another, yet there it stands as it stood in the wilderness, when it was trodden only by the wild beast of the forest.

The sacrifice of Abraham, which consecrated Mount Moriah, is to me one of the most touching events in human history. I can never read over the unostentatious, brief account given in the Bible without the profoundest emotions. Knowing that parental and human nature are the same in all ages, my imagination immediately fills up the sketch in all its thrilling details. The shock of the announcement by God—the farewell with Sarah—the three days' lonely journey—the unconscious playfulness of Isaac on the way, and the stern struggle of the father's heart to master its emotions, all rise before me, and I seem to hold my breath in suspense till the voice of the angel breaks the painful spell, and the uplifted knife is stayed.

Abraham had long wished and prayed for a son who should inherit his property—bear up his name, and transmit it to posterity, until it had become the absorbing thought of his life. Isaac was the child of his old age—his only son—the single link on which everything rested, and on him were garnered all the love and hopes of his noble heart. But if he was an object of such intense affection and priceless worth to Abraham, what must he have been to Sarah? Oh, who can tell with what absorbing love, what inexpressible fondness, the mother bowed over his cradle and watched his growing strength. Isaac!—that name was to her the embodiment of everything beautiful and lovely, and his clear laugh never rung out on the morning air without sending a thrill through her bosom almost painful from its intense delight. His voice without the tent would arrest her in the midst of any occupation, and there was no world where her boy was not. But this beautiful scion was to be cut off—this bright young being slain, and the father's hand was to do the deed. So came the command from heaven; and the bolt that then and there crashed through Abraham's heart none but God saw enter. "Take now thy son, thy only son Isaac whom thou lovest, and get thee into the land of Moriah, and offer him there for a burnt-offering on one of the mountains I shall tell thee of." The lightning had fallen, and the aged tree was struck, though not shattered. The patriarch's fear had come upon him, and he turned to his tent that night with a cloud on his soul the light of faith could scarcely pierce. The voice of his son which had heretofore made his heart leap for joy, now sent a pang through it as if it were the last cry of suffering rather than the call of affection. No sleep visited his eyes that night, yet he kept the fearful tidings to himself, and summoned all his energies to meet the terrible trial that awaited him.—What! tell the mother that her boy was to be slain, and the father to do the deed—that the lamb of her bosom, and the only joy of her heart was to be gashed and marred by the cruel knife, and his body burned on a far desolate mountain!—that he was to come back no more—his voice to cheer her loneliness no more, but his ashes to be scattered over the bleak hill-side by the winds of heaven! Oh no! the burden was heavy enough already, without taking upon himself the mother's grief. Beside, that boy could never leave the tent in the morning unconscious of his approaching fate, if the mother's farewell was to be a last one. That fatal leave-taking would be a double sacrifice before the time.

The morning broke clear and beautiful—the asses were saddled, and all was ready for departure; yet still Isaac lingered in the tent, covered with the fond caresses of his mother. To part with him a week seemed like losing him an age. But at length she led him forth to the door of the tent, and imprinting a last kiss on his bright young forehead, bade him go. As Abraham saw him approach with half a smile and half a tear on his face, he thought of his own return without him, and the mute despair and crushing agony that would meet him as he stood speechless and helpless and desolate before his wife. Who could answer her inquiries? who still her piercing cries for Isaac her only son? All these thoughts rushed over the patriarch's heart, bearing him to the earth, yet his firm soul never betrayed his emotions, and he turned away to meet the struggle before him without faltering or delay. His tent disappeared in the distance, and the last object visible on the plain was the form of Sarah watching them from afar. For three weary days did Abraham journey on, pressed with a single thought, crushed

by one over-mastering sorrow, and yet without a heart to sympathize with him. Isaac, on whose pure spirit young hopes lay like morning dew-drops—to whom life was fresh, joyous, and radiant, and the earth belted with rainbows—talked ceaselessly of the new objects and scenes that passed before them. But his delights, his innocent enjoyment, brought only a deeper shade on Abraham's brow, and, if he smiled to please his child, it was a smile more painful to behold than his look of sadness. Each answer to his inquiries seemed a heartless deception, and the weary hours a mere prolongation of the mockery of his young affections, and desires, and joys. And when that son pillowed his head on his bosom at night, and Abraham too desolate to sleep, listened to his calm breathings, methinks his purpose to slay him almost faltered; and, when the morning broke over the landscape, and he watched him still in beauty by his side, the task required of him seemed too great for human strength. But the darker the hour grew, and the more fixed the irrevocable decree, the heavier he leaned on the Omnipotent arm.

After three days' toilsome travel, the mountain at length rose before them, and Abraham bidding his servants wait his return, took his son and began to ascend its rugged sides. Like the great antitype who bore his own cross up Calvary, Isaac carried the wood for the burnt-offering on his shoulders, while Abraham took the fire and knife in his hand. "So they went both of them together." It requires no vivid imagination to fill up this scene, so slightly sketched in the Bible. Human nature is the same the world over, and as the hour of stern trial approached, Abraham became silent and sad. The fire and knife in his hand, caused him to shudder, for they made what had before been a vision, a passing fact, and he started as the blade glittered in the sunlight, as if he already saw it quivering in his son's bosom. But Isaac, unconscious of the fate before him, continued to talk with all the gaiety and carelessness of boyhood, until, at length, sobered by his father's stern aspect, and the toil of the way together, he too grew silent. As his buoyant spirits subsided, his thoughts naturally turned upon the solemn event that seemed so to absorb and subdue his father. Suddenly it flashed over him that there was no lamb for the offering, and, thinking it must have been forgotten, he turned to his father with an awakened, enquiring look, and exclaimed, "Father, father!" "What, my son," was the half absent reply. "Behold the wood and the fire, but where is the lamb for the offering?" Oh, who can tell the pang that question shot through the father's heart. The tone, the looks, all showed the very soul of confidence, and Abraham staggered under the sudden rush of feeling as if smitten by a blow. But pressing down by a strong effort the emotions that suffocated him, he replied in a faint and tremulous voice: "My son, God will provide himself a lamb for a burnt-offering." This satisfied him, and he lapsed again into silence, though his youthful heart began to tremble before a vague undefined fear of some coming evil. The mountain breeze as it swept by, had a mournful sound—not a living thing disturbed the solitude, and "so they went both of them together." But when Isaac saw his father begin to bind him, as he had often seen him bind the lamb for sacrifice, and the terrible truth at length flashed on his mind that he was to be slain, who can tell the consternation of his young heart! Oh, who can tell the pleading looks, and still more pleading language, and tears with which he prayed his father to spare him! And who can tell the anguish of that paternal heart as it met each sob and agonizing

cry with the stern language, "My son, God has chosen thee as the lamb for the burnt-offering." Methinks, as fear gradually yielded to filial obedience, and to the command of heaven, and the moving words, "my mother, my mother," died away in indistinct murmurs, that Isaac did not close his eyes against the fatal blow, but opened them instinctively on his father, his only help in that fearful hour, and still watched the glittering blade as it quivered like a serpent's tongue above his bosom, for it was his father who was about to strike. But oh, who nerved the parent's heart in that terrible moment? As his hand put back the clustering ringlets from that fair young forehead, and his glance pierced the depth of those eyes fixed so lovingly yet despairingly on him, who gave steadiness to his arm, and strength to his will, as he bent to the fatal stroke? He who cried, "Abraham, Abraham! spare thy son; lay not thy hand upon the lad, neither do thou anything unto him, for now I know that thou fearest God, seeing that thou hast not withheld thy son, thine only son from me." Faith was triumphant—the gold had been tried and found pure; the father tasked to the uttermost and stood, and lo, Isaac bounded from the altar, in the joy of recovered freedom, and fell on his father's neck in passionate tears. Oh, did ever father and son bend in such overwhelming gratitude before an altar as they? or did the smoke of sacrifice ever go up over two more devoted hearts that then and there went up from the top of Moriah? Faith sublime, unequalled holy faith, consecrated that mountain for ever. Years afterward the temple of Solomon threw the sunbeams upon it, and the children of Israel paid their vows there; but it has no memorial like that of the offering up of Isaac.

The Advent Herald.

"BEHOLD! THE BRIDEGROOM COMETH!"

BOSTON, FEBRUARY 17, 1847.

The Vision of the Great Image.

"Thou, O king, sawest, and beheld a great image.—This great image, whose brightness was excellent, stood before thee; and the form thereof was terrible. This image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass, his legs of iron, his feet part of iron and part of clay. Thou sawest till that a stone was cut out without hands, which smote the image upon the feet that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing-floors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth. This is the dream; and we will tell the interpretation thereof before the king."

The arms of Babylon were next turned against Tyre, the destruction of which was thus predicted:—

"And it came to pass in the eleventh year, in the first day of the month, that the word of the Lord came unto me, saying, Son of man, because that Tyrus hath said against Jerusalem, Ah, she is broken that was the gates of the people: she is turned unto me: I shall be replenished, now she is laid waste: therefore thus saith the Lord God; Behold, I am against thee, O Tyrus, and will cause many nations to come up against thee, as the sea causeth his waves to come up. And they shall destroy the walls of Tyrus, and break down her towers: I will also scrape her dust from her, and make her like the top of a rock. It shall be a place for the spreading of nets in the midst of the sea: for I have spoken it, saith the Lord God: and it shall become a spoil to the nations. And her daughters which are in the field shall be slain by the sword; and they shall know that I am the Lord. For thus saith the Lord God; I will bring upon Tyrus, Nebuchadnezzar king of Babylon, a king of kings, from the north, with horses, and with chariots, and with horsemen, and companies, and much people. He shall slay with the sword thy daughters in the field: and shall make a fort against thee, and cast a mount against thee, and lift up the buckler against thee. And he shall set engines of war against thy walls, and with his axes he shall break down thy towers. By reason of the abundance of his horses, their dust shall cover thee: thy walls shall shake at the noise of the horsemen, and of the wheels, and of the chariots,

when he shall enter into thy gates, as men enter into a city wherein is made a breach. With the hoofs of his horses shall he tread down all thy streets: he shall slay thy people by the sword, and thy strong garrisons shall go down to the ground. And they shall make a spoil of thy riches, and make a prey of thy merchandise: and they shall break down thy walls, and destroy thy pleasant houses: and they shall lay thy stones, and thy timber, and thy dust, in the midst of the water. And I will cause the noise of thy songs to cease; and the sound of thy harps shall be no more heard. And I will make thee like the top of a rock: thou shalt be a place to spread nets upon; thou shalt be built no more: for I the Lord have spoken it, saith the Lord God."—Ezek. 26: 1-14.

This prediction was fulfilled to the very letter, and thus the kingdom of Babylon became extended over all the prominent nations in the west of Asia and the then known world, having reached the height of human dominion.—After having been used as a rod of indignation in the hand of the Lord, it needed itself to be chastened with stripes. Its proud monarch, in the pride of his heart, as he walked in the palace of his kingdom, boasted, saying, "Is not this great Babylon that I have built for the house of the kingdom by the might of my power, and for the honor of my majesty?" God had used that nation to subvert his purposes in the chastisement of other nations; yet that nation did not mean so. It was in its heart to cut off nations not a few. "For he saith, Are not my princes altogether kings? Is not Calno as Carchemish? Is not Hamad as Arpad? Is not Samaria as Damascus? As my hand hath found the kingdoms of the idols, and whose graven images did excel them of Jerusalem and of Samaria; shall I not, as I have done unto Samaria and her idols, so do to Jerusalem and her idols? Wherefore it shall come to pass, that when the Lord hath performed his whole work upon mount Zion and on Jerusalem, I will punish the fruit of the stout heart of the king of Assyria, and the glory of his high looks. For he saith, By the strength of my hand I have done it, and by my wisdom; for I am prudent: and I have removed the bounds of the people, and have robbed their treasures, and I have put down the inhabitants like a valiant man: and my hand hath found as a nest the riches of the people: and as one gathereth eggs that are left, have I gathered all the earth; and there was none that moved the wing, or opened the mouth, or peeped. Shall the axe boast itself against him that heweth therewith? or shall the saw magnify itself against him that shaketh it? as if the rod should shake itself against them that lift it up, or as if the staff should lift up itself, as if it were no wood." Isa. 10: 8-15.

The time had therefore arrived when this first universal kingdom was to give place to the second. Thus was its end predicted:—

"For I will rise up against them, saith the Lord of hosts, and cut off from Babylon the name, and remnant, and son, and nephew, saith the Lord. I will also make it a possession for the bittern, and pools of water: and I will sweep it with the besom of destruction, saith the Lord of hosts. The Lord of hosts hath sworn, saying, Surely as I have thought, so shall it come to pass; and as I have purposed, so shall it stand: that I will break the Assyrian in my land, and upon my mountains tread him under foot: then shall his yoke depart from off them, and his burden depart from off their shoulders. This is the purpose that is purposed upon the whole earth: and this is the hand that is stretched out upon all the nations. For the Lord of hosts hath purposed, and who shall disannul it? and his hand is stretched out, and who shall turn it back?"—Isa. 14: 22-27. "And it shall come to pass, when seventy years are accomplished, that I will punish the king of Babylon, and that nation, saith the Lord, for their iniquity, and the land of the Chaldeans, and will make it perpetual desolations. And I will bring upon that land all my words which I have pronounced against it, even all that is written in this book, which Jeremiah hath prophesied against all the nations. For many nations and great kings shall serve themselves of them also: and I will recompense them according to their deeds, and according to the works of their own hands." Jer. 25: 12-14.

Even the king who should terminate its ex-

istence is referred to by name: Isa. 45: 1-3—"Thus saith the Lord to his anointed, to Cyrus, whose right hand I have holden, to subdue nations before him; and I will loose the loins of kings, to open before him the two-leaved gates, and the gates shall not be shut; I will go before thee, and make the crooked places straight: I will break in pieces the gates of brass, and cut in sunder the bars of iron: and I will give thee the treasures of darkness, and hidden riches of secret places, that thou mayest know that I, the Lord, which call thee by thy name, am the God of Israel."

In fulfillment of this prediction, we find the proud city of the Chaldeans besieged. Trusting in the strength of its walls, and an abundance of provision, the inhabitants had given themselves up to mirth and pleasure. Its king had made a great feast to a thousand of his lords, and brought out the vessels of the temple of God at Jerusalem to decorate his board. While they were praising the gods of gold, and of silver, of brass, of iron, of wood, and of stone, there "came forth fingers of a man's hand, and wrote over against the candlestick upon the plaster of the wall of the king's palace: and the king saw the part of the hand that wrote. Then the king's countenance was changed, and his thoughts troubled him, so that the joints of his loins were loosed, and his knees smote one against another." Daniel being sent for, announced to the trembling monarch, as the interpretation of the writing, that God had numbered the kingdom of Babylon and finished it, had weighed it in the balances and found it wanting, had divided it and given it to the Medes and Persians. "In that night was Belshazzar the king of the Chaldeans slain. And Darius the Median took the kingdom." Dan. 5: 30, 31. Thus had one of the four universal kingdoms, which were to exist before the consummation, passed away,—bringing us past the first great way-mark to the judgment. In future numbers, we shall consider the remaining portions of the vision.

The Personal Reign.

We copy the following article from the New York "Evangelist," of Feb. 4th, 1847. It contains the reasons of the editor of that paper, for rejecting the doctrine of the Personal reign of Christ on earth. We are glad to see them, because we always wish to weigh well all the arguments and reasons which can be brought to bear against any particular view, that we may compare them with those which favor the same, and see where the strength of the argument lies. It is only by reasoning together, and comparing arguments, that we can arrive at truth. If we look only at one side of any question, and see only the arguments which favor our own views, we are entirely unqualified to decide respecting the validity of those arguments, or the correctness of our own position; and we may live on in ignorance and error, verily believing that we have the truth. The Lord even invites his rebellious children to reason with him: "Come now, and let us reason together, saith the Lord." And again he saith, "Produce your cause, saith the Lord; bring forth your strong reasons, saith the King of Jacob." Why? "That they may see, and know, and understand together." If, then, we may reason with the Lord, surely we may reason one with another. We may in meekness give the reasons of the hope that is in us.

We solemnly believe that the great reason why so many reject the doctrine of the personal reign on earth, is because they are so little familiar with the arguments by which that view is sustained. Not so with those who have embraced it. The arguments which have been advanced against it have been over and over again presented, in all their force, and compared with our own. We give the following article, that we may present all the objections which militate against the view we entertain, and compare them with the word of truth—holding ourselves always ready to take any position, however unpopular, where the weight of evidence preponderates. We can best examine

the reasons that follow, by appending notes to the several arguments.

We know not to what extent the idea of the Redeemer's personal reign on earth prevails, at the present time among intelligent Christians.—There are a few very respectable ministers of the gospel in our own land, and more, perhaps, in Great Britain, with whom the doctrine is a great favorite. There are, doubtless, many worthy Christian people, who have not formed any very definite conclusions as to the amount and character of the evidence by which the theory is sustained.

This theory maintains, that in the fulness of the time, the Lord Jesus Christ will transfer his personal residence from heaven to earth; that he will make the earth his dwelling place for the thousand years supposed to constitute the millennium; and that the saints will be admitted to his bodily presence, and reign with him in familiar intercourse on the earth. Jerusalem is to become the metropolis of the world, the theocracy to be re-established in more than pristine glory, and the temple to be re-built according to the model exhibited in the prophecies of Ezekiel. "We have never yet become disciples of this theory. There are difficulties in its way which are both obvious and weighty. Without any intention of sermonizing, we may hint at some of them. [Note 1.]

1. The glorified body of the Savior cannot be present in two very different places at one and the same time. If, then, he sets up his personal reign on earth, he must bring his personal reign in heaven to an end—at least for a thousand years. But we are told that having risen, "he must reign till he hath put all enemies," not excepting death itself, "under his feet;" and "then cometh the end, when he shall have delivered up the kingdom to God, even to the Father." And this abdication of the mediatorial throne we are told will take place "at his coming." It seems to us, then, that the Second Advent, according to the Scripture account of it, so far from being the introduction of the personal reign, will put an end to it. [Note 2.]

2. On the supposition of the removal of Christ's throne from heaven to earth, and the transfer of his bodily presence to this world, heaven will be deprived, it seems to us, of its great attraction. Dying saints will have to stop saying, "Whilst we are at home in the body, we are absent from the Lord;" nor would it be true that the believer would be present with the Lord, when absent from the body. [Note 3.]

3. Those saints who have already gone to glory would be deprived of all the benefits and privileges of his bodily presence, and would be subjected to the temptation of forsaking heaven to return once more to this world. [Note 4.]

4. If it be said that the saints will return with their Lord, and re-occupy their former tenements, then how can it be true of them that they will "ever be with the Lord?" If Christ should set up his throne in Jerusalem, or any other spot on the earth, how many of all the dwellers on the earth can have personal intercourse with him? They cannot take their abode in Jerusalem, or even in the Holy Land. For all purposes, Christ is now much nearer to ninety-nine hundredths of the population of the globe, than he would be in Jerusalem or London. [Note 5.]

5. As Christ told his disciples, that his departure and absence from this world were indispensable to the coming of the Comforter, to abide with them for ever, it is worth our while to ask, whether his return to the earth may not be attended or followed by the departure of the Comforter? If so, the personal reign will be a great loss to his disciples. [Note 6.]

6. As heaven is, and ever must be, a more glorious place than this earth, the transfer of Christ's throne from the upper to the lower world, would be not a glorification and exaltation of the Redeemer, but a real humiliation. [Note 7.]

7. This transfer of Christ's bodily presence, there is reason to apprehend, would also put an end to the exercise of his priestly office. When he ceases to present himself in the Holy of holies, his work of intercession, it seems to us, will be suspended, or finished. "If he were on earth, he should not be a priest." [Note 8.]

For these, and other reasons which we might suggest, it appears to us that the personal reign of Christ on earth, so far from being that greatest of blessings which some conceive it to be, would be a great loss to the saints in glory, and to the inhabitants of this lower world. The idea is altogether secular and carnal, and inconsistent with those spiritual views of God's purposes and predictions which the Scriptures warrant us to entertain. Far better would it be for the world, and for themselves also, if they, who are now so industrious in advocating these views, and filling men's minds with such unspiritual notions, would devote all their energies to the erection of the spiritual throne of the Lord Jesus, in the heart of every son and daughter of Adam. [Note 9.]

Note 1.—A "theory" of the "personal reign" "maintains" what is here presented as "the theory." We can, however, say, in the language of the "Evangelist," that "We have never yet become disciples of this theory"—there being "difficulties in its way, which are both obvious

and weighty"—not such, however, as the "Evangelist" specifies. Our "theory" of the "Personal Reign" "maintains," that this earth is to be regenerated from all effects of the fall and the curse,—is to be restored to more than its original splendor,—that it is to be the site of God's everlasting kingdom, which shall be set up under the whole heaven, the subjects of which are to be the risen saints, who shall be equal to the angels, with whom God will dwell, in his tabernacle—the human body of the Lord Jesus Christ—in whom dwelleth all the fulness of the Godhead bodily, who shall be our God and King, who will dwell with his risen saints, and they shall be his people.—God himself being in his tabernacle with them, and being their God.—The metropolis of this kingdom being the New Jerusalem, which shall come down from God out of heaven, as described in Rev. 21.

Note 2.—We do not see how it can be claimed that Christ's personal reign can end on earth, when it is not even claimed that he previously reigns personally here. We do not know that the Bible says anything respecting a personal reign of Christ in heaven. If Christ is Omnipotent, his being personally on the earth, will not restrict his oversight to that portion of God's creation. Prof. Mills, of Andover Theological Seminary, a distinguished orthodox divine and scholar, in the Bible Repository, vol. 3d, p. 753, contends that the words translated "deliver up," literally do not express the idea of relinquishment, or surrender, but of reserve, and that the kingdom which Christ delivers up to the Father, is not one that he resigns, but is the kingdom of this world, which is now under the dominion of the devil, but which Christ, at his coming, will rescue from the usurper, and restore it to God, who will invest Christ with its dominion. For if Christ reigns till he hath put all enemies under his feet, there will be nothing then to dispute his reign.

But if Christ does then resign a kingdom, it surely cannot be the dominion on earth; for God has said of this kingdom (Isa. 9:7), "Of the increase of his government and peace, there shall be no end; upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and justice, from henceforth, even for ever." He says by Daniel (2:44), "And in the days of these kings, shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever." "And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him."—Also 7:14, "There was given him [Christ] dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." By Paul he says (Heb. 1:8), "To the Son he saith, thy throne, O God, is forever and ever." By John he says (Rev. 11:15), "The kingdoms of this world have become the kingdoms of our Lord and of his Christ; and he shall reign for ever and ever." We also find by Rev. 21st and 22d, that the throne of the Lamb is established in the New Earth and New Jerusalem, which is subsequent to the delivery of the kingdom spoken of by Paul. We are, therefore, forced to believe that the Scriptures teach that Christ at his coming, instead of relinquishing the kingdoms of this world, then receives, to hold possession of, not for only 1000 years, but for ever, even for ever and ever.

Note 3.—This reason can have no weight against our "theory" of the "personal reign;" for there will be, according to that, no dying saints, and none absent from the body—death being for ever destroyed, and the saints being all raised from Hades and the grave.

Note 4.—This reason militates against it no more than the former. We read Zech. 14:5, "The Lord my God shall come, and all the saints with thee." "Enoch, also, the seventh from Adam, prophesied of these things, saying, the Lord cometh with ten thousand of his saints."

Jude 14 v. Paul also testifies (1 Thess. 4:14), that "if we believe that Jesus died, and rose again, even so them also which sleep in Jesus, will God bring with him." The saints being all raised from the dead, and on the new earth, this reason will be of no force.

Note 5.—All the saints can certainly be as near the Savior on the earth, as all of them could be if in heaven. All the saints will form a company no larger in the one place than in the other, and therefore, the most distant of them would be no farther removed in the one place than in the other. And he certainly could be no farther from any of the saints on the earth, when on the earth himself, than he would be if they were on the earth and He in heaven. His Omnipotence, Omnipresence, and Omnipotence, would not be thereby restricted. This objection, is, however, urged without regarding the fact, that those who attain that world and the resurrection from the dead, will be equal to the angels, will be restored to the state of man before his fall, when God walked in the garden, and talked with Adam. And farther, "It shall come to pass that every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King the Lord of hosts, and to keep the feast of tabernacles." Zech. 12:16. "And it shall come to pass, that from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith the Lord." Isa. 66:23.

Note 6.—If the presence of the Savior with the risen saints on the earth, is inconsistent with the presence of the Comforter; then the personal presence of the Savior with the saints in heaven must be inconsistent with the presence of the Comforter there. As the saints are to be ever with the Lord, they will be none the more deprived of the presence of the Comforter by being located in the one place, than they would be in the other. Consequently, the personal reign will be no such loss to the disciples.

Note 7.—We know of no reason why this earth—when restored to its pristine beauty, such as it was when the morning stars sang together for joy over a new made earth, and God himself pronounced all things pertaining to it very good—will not be as glorious as any other portion of God's creation. And when it shall become the residence of the King of kings, and the seat of God's everlasting kingdom of the saints, it may be the most glorious. We have certainly, in the absence of all evidence, no right to assume that it will be less so. We are consequently unauthorized to assert that it will be a humiliation for the Savior to reign here. Such was not the opinion of those John saw in vision, who "sang a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests: and we shall reign on the earth."

Note 8.—Suppose that his priestly office does then cease. There will be no loss in that, when his work is finished. Christ intercedes for sinners. According to our belief, the condition of all will have been then decided—the saints all accepted, and the wicked all destroyed. Christ when on earth, exercised the office of a prophet, now he exercises that of a priest; but he is to assume a still higher office—that of a King. If the lesser office ceases by the substitution of a greater, instead of being regretted, it is to be rejoiced in. But his priestly office will never cease, in the sense that he "is a priest for ever, after the order of Melchisedec." Heb. 7:21.

Note 9.—We conceive that we are too finite to decide, by our own reason, what would be a blessing or a loss to us, in the reign of Christ on earth. We know that what God has appointed, will be a blessing to us. Instead, therefore, of questioning the wisdom of God's purposes, we merely inquire what those purposes are, as revealed in his word. If the Scriptures teach the personal reign of Christ on earth, that must settle the question for ever. If they do not teach this, we must bow to that. On this the whole question must turn. If we are in error, we should be very happy for the "Evangelist," to show us the true meaning of the Scriptures on which our faith rests. We would like to compare notes for the purpose of eliciting truth—what we all aim at, and which is the only thing worth seeking for. If God's word teaches the reign of Christ on earth, we have no right to decide that it is carnal. The question is, is it Scriptural? If it is, it is well for the world, while we do all we can to save the souls of men—that we endeavor to give the light eliminated from the Bible on this, as well as on all other questions.

Inquiry and Reply.

(Extract of a letter from Bro. J. B. Cook.)

WASHINGTON (Pa.), Jan. 28th, '47

BRO. HERRICKS.—Very recently I learned by letter from Hartford, Conn., that you said on Nov. 16, 1, 2, after a few introductory remarks, "that an axe but a foot or an ignominious would attempt to calculate time." By way of discouragement, you then related events which occurred about A. D. 1000, and much that was ridiculous in living's time and preaching. Now, is this so? Have you abandoned—and openly avowed from the pulpit that abandonment—of all the principles of our "original faith?" Have you joined the infidel and false professor in ridiculing the very faith and marrow of Bro. Miller's whole faith and labor? If so, will you not through the "Herald" raise the right colors? I am not surprised for this feeling at your heart I clearly saw, and told you that you were on theological ground, when you wrote me in Indiana. It was then private, but now it has become public. So far as I now see, it will therefore be my solemn duty to expose this if you do not.

We found the above letter from Bro. Cook on our table on our return from a recent tour. In reply, we would state, that we are not surprised at this representation of our words in Hartford. Persons entertaining views and feelings different to those of the speaker, often hear him in a way that leads them to different conclusions. It may have been so in this case. While it appears that there were some who inferred that we denied a knowledge of the time altogether, there were others who understood our remarks as bearing on the unwarrantable positiveness of certain persons in advocating the year and month of the Advent. Our strong remarks were called out particularly by an unqualified assertion of an unworthy person from New York, by the name of Bolen, that it could be demonstrated that the Lord would come next spring, &c. Now, we have no desire to retract the strong expressions we used in regard to this fact; nay, we are still of the opinion, that the spirit and manner in which that assertion was made, fully entitle the individual alluded to, to either, or both, of the terms which we are said to have used. For no student of chronology, however strong his faith might be, would take the ground, with our present light, that the definite time of the Advent could be demonstrated! The idea of opposing the time did not enter our mind. And how any one, who reads the "Herald" from week to week, can choose to regard us as personally opposing in our preaching what we are weekly disseminating through the length and breadth of the land, is certainly very strange. We never were more fully established on the prophetic periods than we are now; and that they end about this time, we not only believe, but have, and do still maintain. At the same time, we are free to admit, that we are unable to fix our mind on a specific point of time with that positiveness we once did. Christ is at the door, and may come at any time—and must come soon. Our great object is to be ready, and to aid others in a full preparation.

The readers of the "Herald," and those who hear our discourses almost every day, in different parts of the country, well know that we are not opposed to the investigation of time, but that we deem it of great importance that we should search for light on the time, as well as on any other subject connected with our hope. But we cannot refrain from remarking, that while we applaud every attempt to attain to a Scriptural knowledge of the time of the Advent, the teachings of some who assume much on this point, and who have again fixed the month and day of the coming of Christ, should not receive too much confidence. There are no facts, or light, that can justify such exactness. We hope, therefore, that Bro. Cook will see the difference we make between a rational investigation of the subject of time, and a dogmatical positiveness on a definite point, for which there is no sufficient evidence.

In reference to other questions which we alluded to, touching past movements of Adventists in Europe, &c., we would say, that we did not have time fully to discuss the subject. Had we had time to do so, we should have shown—what we have done in various places, over and over again—that the extrava-

gances of professed Adventists, both in Europe and in this country, are no cause for discouragement to those who now wait for the coming King. And this was our design. But having been annoyed and perplexed with the extravagant harangues of several fanatical speakers, our mind was led to speak more at large on that subject. Instead of saying anything to discourage the heart of any Adventist, many, whose perceptions were, perhaps, more acute than those of some others, thanked us for the discourse. Others, however, who were prejudiced, or advocates of fanaticism, it appears, were offended.

As to the abandonment of the Advent faith, we are happy to say, that we have not abandoned the faith, nor the practice of the "original" Advent doctrine. We have neither joined "infidels," nor fanatics, in bringing the cause of God into contempt; nor have we been associated with wolves in sheep's clothing, who have not spared the flock. Our works must show what we are.—A tree is known by its fruits. We know that we are watched by wicked and envious persons, who seek to destroy our influence among the brethren. We are watched in every word and action for evil, by those who wait for our halting. But let this be understood, when we do abandon the Advent cause, we shall give due notice to all concerned, and leave it honorably. And in the meantime, we hope not to attempt to engraft on, or associate with, the cause, any strange or nonsensical doctrines, or disgraceful practices.

Our letter to Bro. Cook when in Indiana, referred to the disgraceful scenes of indiscriminate feet-washing and kissing, in the height of the fanaticism, by Jacobs, Pickands, and others, in the West. We gave Bro. C. a kind and faithful admonition, which, we regret to say, he does not appear to have duly appreciated. We gave him no new doctrine or "neology." It is needless to say, that we are not averse to the exposure of such acts of faithfulness to Bro. C. and the cause of God at that time.

Bro. Cook's care of the cause, as manifest by his threat of exposure, &c., is rather remarkable, when it is remembered, that he has not, for a long time, ceased to represent us, and those associated with us, as having fallen, and holding to serious and hurtful errors; and at the same time giving his influence to the fanaticism of the "shut-door," and other strange doctrines.

We will not so wrong the great body of the Adventists as to doubt, that they have some confidence yet in those who have stood firm in the day of trial, and given evidence of their loyalty to Christ and his people.

We as highly appreciate the sincerity and piety of Bro. Cook as any one can. But it is his excellent qualities that have enabled him more thoroughly to propagate hurtful errors, and do the greater injury to the cause. Our prayer shall still go up to God, that he may return to the truth as it is in Christ, and make what amends he can for the past.

QUESTIONS.—"When and how, will God set up his everlasting kingdom, and how he performs it? Secondly, when will the 1000 years of the Millennium commence, and what will be performed in that 1000 years?"

We understand it will be set up at the end of this dispensation, at the commencement of the 1000 years; and that it will be done by the personal advent of Christ, the King and Father of the everlasting age to come. The only events we know of, that are predicted to transpire during that time, are the destruction of the wicked, and regeneration of the earth at the commencement, and the treading down the ashes of the wicked under the soles of the saints' feet, till the resurrection of the wicked, at the close of that period.

NEW AGENT in New York City.—Bro. Hollister, our faithful agent, having resigned, Bro. Wm. Tracy, 54 Forsyth-street, has taken the agency of the "Herald," and of Advent publications.

Correspondence.

The Parable of the Leaven.

LOW HAMPTON (N. Y.), Jan. 15, 1847.

Dear Bro. Himes:—I must beg the privilege of a corner of your paper to express my views on a passage of Scripture, which the opposers of the "pre-millennial advent" have always brought as evidence against our views, and for the conversion of the world before the coming of Christ, and which has never to my knowledge been satisfactorily answered, or confuted in the "Herald." The subject is the "*leaven hid in three measures of meal until the whole was leavened.*" Matt. 13: 33; Luke 13:20-21. The general understanding of this parable has been, that Christ was in this chapter illustrating the effects of preaching the Gospel to the world, and the rise and progress of the kingdom of heaven. Therefore, they have almost universally compared the "woman" to the church of Christ, the "leaven" to the Gospel, the "meal" to the wicked world, and the *process* to the conversion of the whole. Now if this be the sense of the parable, then I say the conversion of the whole world is sure. But then in the same chapter, and in parables given by Christ to illustrate the same "kingdom of heaven," and which are, some of them at least, explained by Christ himself, we have a plain contradiction to the explanation we have given the parable of the leaven. The parable of the tares and wheat, see vs. 24-30. Also Christ's explanation, vs. 37-43—"He answered and said unto them, He that soweth the good seed is the Son of man; the field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; the enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels. As therefore the tares are gathered and burned in the fire; so shall it be in the end of the world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear." Both explanations cannot be right. Where then is the wrong? In Christ, or in us? Surely, all must say in us. Then let us stop and look at this parable in another point of view. I think Christ by these parables is illustrating the prophetic history of the visible church in the Gospel age, called here the "kingdom of heaven," and the effect of the preaching of the Gospel, called the "word of the kingdom," upon the church and world, together with the consequences of other agencies which might arise in and about the church, in this age of temptation, trial, and tribulation, until the end of this Gospel age. This is to my mind the only fair and natural explanation of the word "kingdom of heaven." But let no one confound this kingdom with the everlasting and glorified kingdom of heaven in a future age; for this kingdom must come to an end, while that kingdom which God will set up will never end—when this shall pass away, then that kingdom which can never be shaken will remain. In this kingdom we have the promise of that, called the "*word of the kingdom*;" but then eternal life. The kingdom of heaven now, is in comparison to the kingdom to come. As David's visible kingdom would be compared with Christ's eternal kingdom, so is this kingdom of heaven to pass away. Yet before it passes away, it will be like *leaven, hid in three measures of meal*. What does *leaven* represent in the Scriptures? Christ compared the doctrine of the Pharisees and Sadducees to *leaven*. Matt. 16:11, 12—"How is it that ye do not understand that I spake it not to you concerning bread, that ye should beware of the leaven of the Pharisees and of the Sadducees? Then understood they how that he bade them not beware of the leaven of bread, but of the doctrine of the Pharisees and of the Sadducees." Paul calls it *malice and wickedness*. 1 Cor. 5: 6-8—"Your glorying is not good. Know ye not, that a little leaven leaveneth the whole lump?—Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us: therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth." The Jews were commanded under the law, during the feast of their passover, to have no leaven in their houses, and such of them as ate any leavened bread was to die. See Ex. 12:15; 13:8, 7; 34:18, 25; Deut. 16:3-8.—

And every place that it is mentioned in the Bible, it is used in a bad sense. And what right we have to call it a representation of grace, or Gospel, when God nowhere has used it so, I cannot conceive. Then if the Scriptures are our guide, the *leaven* in this parable denotes *malice and wickedness*. The "*woman*" is a representation of the "mother of harlots," the one sitting on the scarlet colored beast having a golden cup in her hand, full of abominations and filthiness of her fornication. She hides malice and wickedness in the visible church. This agrees with the parable of the tares. An enemy sowed the tares when men were asleep in the night. In this parable the anti-christian woman secretly hides the leaven in the church, where men will not be apt to see it until the whole church is soured by the leaven of malice and wickedness. The "*three measures of meal*" must of course allude to the three orders of the church,—bishops, deacons, and the laity. And this parable shows us that the whole visible church would become corrupted before the end of the Gospel age. Thus we see that instead of the church converting the world, the leaven of the woman's hiding would corrupt the whole church, both Catholic, Greek, and Protestant, and we who live in this age, have seen, and do see, the literal fulfilment of this prophetic parable. What church is there now on the earth that has not the leaven of malice and wickedness in their midst! that will not, when in their power, persecute and afflict those who will not follow them? "Know ye not that a little leaven leaveneth the whole lump?"—Gal. 5:9.

This parable is in agreement with one given in Zech. 5:5-11—"Then the angel that talked with me went forth, and said unto me, Lift up now thine eyes, and see what is this that goeth forth. And I said, What is it? And he said, This is an ephah that goeth forth. He said moreover, This is their resemblance through all the earth. And behold, there was lifted up a talent of lead: and this is a woman that sitteth in the midst of the ephah. And he said, This is wickedness. And he cast it into the midst of the ephah; and he cast the weight of lead upon the mouth thereof. Then lifted I up mine eyes, and looked, and behold, there came out two women, and the wind was in their wings; for they had wings like the wings of a stork: and they lifted up the ephah between the earth and the heaven. Then said I to the angel that talked with me, Whither do these bear the ephah? And he said unto me, To build it an house in the land of Shinar: and it shall be established, and set there upon her own base." The two women in Zechariah, are a representation of the two great divisions of the visible church, Catholic and Greek. Both profess to be building the house of the Lord, yet like the leaven, both have the ephah of wickedness, and both will build a house; but it will not be on the foundation of God, but on their own base, (or creeds,) and this to in the land of Shinar. (Meaning land of Babylon, and sleep or spoil.) This too agrees with the prophetic history in the Revelations—the last to be so corrupt, that God will spue them out of his mouth.

We may learn by this parable, that all things made or improved upon by man, is only corruptible and corrupting, and that all things must be made new before we can have anything perfect with which man has any agency. And it will, I hope, lead us to pray, "Thy kingdom come," &c.

Yours, looking for a new heaven, &c.,
WM. MILLER.

The Time of Trouble.

Dear Bro. Himes:—In an editorial written in the "Herald" of Jan. 13th, in reply to questions propounded by Bro. I. Cody, the opinion is advanced, that the tribulation brought to view in Dan. 12:1, is the same that the Savior speaks of in Matt. 24:21. And it would seem that this conclusion has been arrived at from the similarity of language employed in both passages, and from the supposed irreconcilable contradiction that considering both tribulations one is thought to involve. The passage in Daniel reads, "And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time," &c. That in Matthew is in these words: "For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be." Bro. Cody says, "The majority of commentators have concurred in fixing the tribulation [last] named to the overthrow of Jerusalem: so have they equally agreed in considering the time of tribulation in Daniel to be yet future."

This being the fact, it is thought that this view of the matter is wholly irreconcilable with our Lord's declaration concerning the tribulation which took place at the destruction of Jerusalem. Of that tribulation the Savior predicted that it should be such as had not been from the beginning of the world to that time; no, nor ever should be. Of course, the argument is, that the time of trouble, spoken of in Daniel, cannot succeed the tribulation mentioned in Matthew, without a contradiction. To avoid this, the "Herald" adopts the opinion that the two tribulations are but one—that they commenced at the destruction of Jerusalem, and that they continue down to the resurrection. But why to the resurrection? Because the time of trouble in Daniel extends to that period. Now, it is this very circumstance that has hitherto enabled me to see, satisfactorily to my own mind, how the time of trouble in Daniel may succeed that in Matthew without a contradiction. I believe that when the Savior predicted, in reference to the destruction of Jerusalem, "For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be," he simply meant that there should be nothing like it any more, during probationary time. I think he had no reference whatever to that period when the catastrophe of our globe shall be announced,—when time shall be no longer,—or to the time when "thy people shall be delivered, every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." These tremendous events being indissolubly linked with the standing up of Michael, and the time of trouble in Daniel, are connected with, or usher in the immortal state, and are, as it seems to me, beyond the limits of probationary time. I find less difficulty in this view of the matter than I do in that entertained by the "Herald." For instance, if the time of trouble brought to view in Dan. 12: 1, commenced at the destruction of Jerusalem, then we have got to harmonize the *context* of Dan. 12:1 with the time of Jerusalem's downfall: "And at that time shall Michael stand up, . . . and there shall be a time of trouble," &c.—What time is here so specifically and emphatically designated? Why, obviously and necessarily, the closing period of "the time of the end," spoken of in the 40th verse of the 11th chapter. Now, it must be shown, if the supposition we are reviewing be true, that the events that are recorded in the latter part of this 11th chap. of Dan., commencing at the 40th verse,—which are to transpire in "the time of the end," prior to the standing up of Michael and the time of trouble, with which these events are inseparably connected in consecutive order,—are, in point of time, in close proximity to the period of Jerusalem's overthrow.

Again, the reply to Bro. Cody says, that "if [the time of trouble] was to begin when Jerusalem should be compassed with armies, and trodden down of the Gentiles; and toward when the times of the Gentiles should be fulfilled, and all the tribes of the earth mourn, and they see the Son of man coming in the clouds of heaven, with power and great glory,"—that "it will continue till the wise shall shine as the brightness of the firmament, and as the sun in the kingdom of their Father." Now, if this tribulation is to continue to this period, what will you do with the words of our Lord—"Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken. And then shall appear the sign of the Son of man in heaven; and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven, with power and great glory." It is clear that when "the wise shall shine as the brightness of the firmament, and as the sun in the kingdom of their Father," the Savior will have come and delivered his people;—that after that period there can be no darkening of the sun and moon, and falling of the stars, &c., as premonitory indications of his near approach. It strikes me that you have surveyed the whole field here brought to view, before the reply in question was written,—that you have looked at the difficulties which your exposition involves, to say nothing of the change of former opinions which it seems to imply, and that you have imbibed, most probably, some new views by which you are prepared to obviate my difficulties. If so, let us have them. We want light. We want the truth—not controversy.—"Knowledge shall be increased."

WM. WATKINS.

[That was no new view to us. We see no

other way of avoiding a contradiction in the language of those texts. The tribulation was to be shortened for the elect's sake, but not for the wicked. After it was shortened on the elect, the sun was darkened, &c.; but it is to be completed on the wicked after the Advent.]

No Glorification till the Resurrection.

LONDON (Centre, N. H.), Jan. 27th, 1847.

Elder J. V. Himes—Dear Sir:—Having heard the doctrine, that the righteous and the wicked go straight to heaven, or hell, when they die, preached from the days of my youth to the present time (thirty years); and having for some years doubted of its being a Scripture doctrine, I named my doubts of its truth to the Congregational minister of this place a few weeks ago in private. He at once took his position on the side of the immediate going to heaven, or hell, doctrine; and at a public meeting last Sabbath evening, alluded to the fact of my naming to him my doubts of its truth, and went on with all his skill, prepared by four weeks' study, to substantiate his doctrine of immediate rewards at death, and to repudiate the doctrine of rewards and going to heaven at the resurrection of the dead. His text was what Christ said to the penitent malefactor on the cross—"To-day shalt thou be with me in paradise." Paradise, he said, was heaven—Christ's spirit did not remain in the grave, or hades, during the repose of his body in the tomb, but went immediately to heaven. The final trial of mankind before the Judge of the universe, he thought, might be to satisfy the righteous and the wicked of the justness of their doom, and not as a foundation of that doom. There was an exhibit of human invention, sophistry, and Scripture misapplied, and a general conclusion, probably that the "Popular Error" is a true Bible doctrine. I don't want to embrace error on this point, but Bible truth. Will you, or some writer for the "Herald," give a thorough and true exposition of the question above alluded to (that is, Do the righteous and the wicked receive their rewards at death, or at the resurrection of the dead?) and oblige at least one of your readers.

Yours respectfully,

AN INQUIRER AFTER TRUTH.

REMARKS.—You will find that subject fully presented in an article entitled "A Popular Error," in the "Herald" of Jan. 13; and also in an article entitled, "No Glorification till the Resurrection," in the "Herald" of Jan. 27th, and continued in the "Herald" of Feb. 3d. We do not know that we could present the subject more fully than it is in those two articles.

Fifth Commandment.

"Honor thy father and thy mother; that thy days may be long upon the land which the Lord thy God giveth thee." Ex. 20: 12.—"Children, obey your parents in the Lord: for this is right. Honor thy father and mother, (which is the first commandment with promise,) that it may be well with thee, and thou mayest live long on the earth." Eph. 6: 1-3. This is the first and only command in the decalogue to which a promise is annexed. The observance of it secured to the Jews the possession of Canaan, and secured to the Gentiles as well as Jews, the possession of political advantages. Family government is the foundation of all government; and when that fails, all good government must fail.

Authorized, as we are, to look for a restoration of the true Israel to the renewed earth, at the resurrection, may we not regard this promise as the property of individuals to be fulfilled in a future state? "The saints . . . shall take the kingdom, and possess the kingdom for ever, even for ever and ever." Dan. 7:18. Then it shall "be well with thee, and thou shalt live long on the earth"—"thy days shall be long upon the land which the Lord giveth thee."

Children, when tempted to dishonor your parents, "Fear lest a promise being left you of entering into his rest, any of you should seem to come short of it." Heb. 4:1. "This know, also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholly," &c. 2 Tim. 3:1, 2. J. PARSONS.

LETTER FROM BRO. J. SMITH.

CINCINNATI (O.), Jan. 18th, 1847.

Dear Bro. Himes:—I congratulate you on your safe arrival to your native land, and to the embraces of your family and friends, after crossing and re-crossing the mighty deep. It should

call forth our warmest love and gratitude to our heavenly Father, that while many have found a watery grave, you have been preserved by Him who holds the winds in his fist, and says to the proud waves, "Hitherto shalt thou come, and no farther:—here shall thy proud waves be stayed." May we say with the Psalmist, "Many, O Lord my God, are thy wonderful works which thou hast done, and thy thoughts which are to usward." May God bless your labors of love abundantly, and may the seed you have sown in a foreign land spring up, and yield abundantly; for except the Lord of Sabaoth had a seed in that island, where iniquity of every kind abounds, it would be as Sodom, and like unto Gomorrah. It is the salt which now preserves it, and when God takes that away, it will soon turn to putrefaction. But God is long-suffering to usward, not willing that any of his people should perish, but that all should be brought to repentance.

I have been much pleased with the general manner in which the "Herald" has been conducted. My heart has often been comforted by its contents, although I have thought sometimes that it contained too many controversial pieces for those that were looking for the Savior. As to the state of the righteous dead, we ought to be satisfied with the declaration, that they "sleep in Jesus," and not in the grave; "even so them also which sleep in Jesus will God bring with him." And as to the wicked, we read, that they will be "turned into hell, with all the nations that forget God;" and they will be "punished with everlasting destruction from the presence of the Lord, and from the glory of his power;" and we are told that it is "where the worm dieth not, and the fire is not quenched." I feel willing to leave it there, believing that God has plainly revealed in his word all that is necessary for the comfort of his people, and for their growth in grace, and in the knowledge of the truth. When we awake in Christ's likeness we shall be satisfied, and not before; for in his presence is fullness of joy, and at his right hand there are pleasures for evermore.

The rebukes and chastisements we have received for our presumption and self-confidence, in being wise above what is written, ought to humble us in the dust before God, and make us feel and act like little children, looking continually to our heavenly Father for his guidance and protection, and pray that he would give us that wisdom that is from above, which is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy. Christ Jesus is the object of the believer's faith and hope;—not the day, the month, nor the year when he will appear; nor what the state of those will be who die before he comes—whether they will be conscious or not. The great thing for us is to know for ourselves, that we are united to Christ by a living faith—a faith that works by love, purifies the heart, and overcomes the world. If that is our case, we stand on an immovable rock, so that, whether the Lord comes sooner or later, the gates of hell will never be able to prevail against us. If our eyes are fixed on Christ, when he "shall appear we shall be like him, for we shall see him as he is." The scattering that has taken place among those who professed to be looking for the Lord, was caused by their not "holding the Head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God." God's children are all "lively stones, are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ." But those that are not built on the rock—Christ Jesus—are tossed about with every wind of doctrine, by the sleight of men, whereby they lie in wait to deceive.—They "heard the word, and anon with joy received it;" yet not having root in themselves, they endure for a while; for when tribulation or persecution ariseth because of the word, by and by they are offended," and turn back and walk no more with the people of God, but are left to follow the delusions and imaginations of a depraved heart. But the good Shepherd has given his life for his sheep, and he says they hear his voice, and follow him, and a stranger they will not follow, for they know not the voice of strangers; and he says, "I give unto them eternal life, and they shall never perish, neither shall any pluck them out of my hand; and my Father which gave them me is greater than all, and none are able to pluck them out of my Father's hand."

It is no wonder the churches are in darkness, and are like a dead carcass, manifesting so little life;—because they have lost sight of the plain, simple truth which our Savior and his apostles taught, and which was the joy and support of the early Christians and martyrs,—such as God's everlasting love to his people, in choosing them in Christ before the foundation of the world, that they should be holy and without blame before him in love; and in time sent his Son into this world to die for their offences, and rise again for their justification. The Captain of our Salvation both fought our battles, and gained a complete victory over death, hell, and the grave, leading captivity captive, and received gifts for men, and hath ascended up to his Father's right hand, and is exalted as a Prince and

a Savior to give repentance unto Israel and remission of sins; and now sends his Holy Spirit into the hearts of his people to convince them of sin, of righteousness, and judgment, and puts his law into their minds, and writes it in their hearts, and manifests himself to them as their God. And when he has called all his sons from afar, and his daughters from the ends of the earth, and the last elect soul is gathered in, that glorious building, fitly framed together and compact by which every joint supplieth, groweth unto a holy temple in the Lord, then will the Head-stone be brought, with shouting, "Grace, grace unto it!" Then this world, which is but a staging while the building is going up, will be of no more use. Then will the Lord come in power and great glory, and take home his ready bride, and will present to himself a glorious Church, without spot or wrinkle, or any such thing. I hope, therefore, that all the readers of the "Herald," instead of having their minds taken up with the doctrine of the state of the dead, will feed on the bread that came down from heaven, that when he who is their life shall appear, they may have right to the tree of life, and enter in through the gates into the city of the New Jerusalem, where they will no more go out.

The Advent cause is in a low state in this place. Bro. Weethee is still with us. The public appear to be afraid of us, and no wonder, when there has been such ungodly conduct by those that professed to be looking for the Savior. The public do not make the distinction, but class us all together. But these things had not ought to discourage us, for they are only an evidence that the Lord is near; for we are told in God's word, that those things should take place in the last times. Bro. Cook has been here. He has not gone so far astray as some others; but I think he has got many wild notions, which are no honor to the cause of God; on the contrary, I think they are doing a great deal of injury, for the brethren have a great deal of confidence in him. Because he manifests so much piety and humility, they think what he says must be true. But God's word is the standard to judge by, and if they teach not according to that, we must not follow them. Yours, looking for the blessed hope,

JOHN SMITH.

NOTE.—We are truly gratified that the brethren in Cincinnati have the labors of our excellent Bro. Weethee. If he could have taken that place when we left Cincinnati, how glorious would have been the result of the Advent enterprise in the West. But the career of Mr. Jacobs has brought lasting disgrace not only upon the Advent interest, but upon all religion. We learn that he is now among the Shakers, where, for the future good of society, we hope he may be kept under rigid discipline. He is now, we understand, employed in gathering proselytes for the order, and we hope all Advent families will be aware of him. We have a strong desire to visit our friends in the West, but we do not see that we can do so at present.

LETTER FROM BRO. J. D. BOYER.

HARRISONVILLE, Jan. 25th, 1847.

Dear Bro. Himes:—Since the date of my last (Dec. 21st), I preached at Phillipsburg in the evening, and had a large and attentive congregation. On the following day I returned to this place, according to promise, to hold a watch meeting with the brethren. We met on the last night of the old year, had preaching at six and nine o'clock, after which we partook of the Lord's Supper. Thus we commenced the new year, by showing forth His death until he comes. Our hearts were made glad in the contemplation of the time when he shall welcome us to his kingdom, and gird himself and come forth and serve those who have endeavored to serve him. The brethren were much encouraged, and feel determined to hold on to the truth until the Master comes.

I left the following morning for Blooming-grove, Lyeomg Co., to fulfil a previous appointment. I arrived there the evening of the 2d, and was kindly received by Bro. Wilson, who had written to me to visit his place. I attended the Christian meeting the same evening, and heard Bro. T. Miller preach, who was assisting Bro. Green in holding two days' meeting. At the close of the meeting I was introduced to them, and invited to take part in the meeting. Bro. Green gave notice of my meeting for the week, and Bro. Miller stated to the friends, that he had heard of me previous to my visit there, and that it would be well for the friends to come out and give me a hearing. I had the use of their church, which is a large and commodious building. The congregations were large, and the interest was great. They had heard nothing on the Advent since the passing of the time. There is an open door here, and I intend to re-visit the place in company with some faithful brother, as soon as I can attend to previous engagements. I remained with them until the following Saturday, and should like to have remained longer.

I returned to Centre County, and preached the following Sabbath at Spring Creek at 11 o'clock and in the evening. There had never been any preaching on the Second Advent in this place; the interest to hear was great, the house being well filled in the morning, and in the evening, a number could not obtain seats. On Monday evening I preached in the M. E. church at Centre Furnace. Although but a few hours' notice had been given, the large house was nearly filled.

I left on the next morning for Pinegrove, about eight miles distant. I preached in the evening in the school-house to a large congregation. The people in this place are prejudiced, having never heard on the subject of the Advent previous to my going there. After hearing me, the prejudice was removed from the minds of many. I distributed a number of tracts, and there was quite an anxiety to read on the subject. I gave out an appointment for the Friday evening following.

I left on Wednesday for Pennsylvania Furnace, where I preached in the evening, and in the M. E. church on Thursday evening. Although there were no Advent brethren here, I met with a warm reception from the several denominations during my stay; I visited a number of families who were quite free to converse with me on the subject, and requested me to pay them another visit. I returned to Pinegrove, where I preached in the evening in the above named places. There are those who have fully embraced the doctrine of the Lord's coming, and who will not let the truth be evil spoken of.

Being much fatigued, I have returned to this place, where I am kindly entertained in the family of Bro. Esworthy, who are firm believers in the speedy coming of the Lord. From this place I intend to go to Clearfield.

Yours in the blessed hope, J. D. BOYER.

LETTER FROM BRO. R. W. MIDDAGH.

MOTT'S CORNERS, Jan. 20th, 1847.

Dear Bro. Himes:—I am still holding on to the like precious faith with my brethren, who are scattered over the great moral vineyard, and am striving, by grace, so to labor, that I may not only save my own soul, but be instrumental in the salvation of my fellow men in this part of the field, where many are not only idlers, but busy-bodies, and profess to be engaged in the work of the Lord of the vineyard. The works of these plainly testify that they are of the world, and mind the things of the world, and also show that one of two things is not true, either the Lord's servants can serve two masters, or that he has very few servants in these days of trial. But, dear brethren, I am more and more satisfied, that many who have been good and faithful servants of the Lord in past seasons, are now become wicked, by not taking heed to the "sure word of prophecy;" and instead of giving to the household "meat in due season," they have taken heed to the traditions of the elders, and for doctrinal meat, teach the precepts of men; and as was said of the Lord's prophets by Isaiah, "The vision is become unto them as a sealed book, which men deliver unto that is learned, saying, Read this, I pray thee: and he says, I cannot," &c. (Isa. 29:9-17.)

Dear brethren in the ministry, your labor in the cause of truth is a very responsible one, and I trust you will feel it to be so more and more as you stand on your watch, and wait to see the signs of the Master's return, that you may warn and teach men, in order that they may be presented perfect in Christ Jesus.

I have felt for three years or more an unusual anxiety of soul for those perishing for "meat in due season," in this part of God's moral heritage. I am alone here to contend for the faith of the gospel of the kingdom at hand, against my own brethren of the household of faith (Methodist) with whom I am numbered, as a steward of the household, and a trustee of the house; and I have requested and entreated my brethren to release me from the responsible situation of a steward, or suffer me publicly to give the people a Scriptural reason of my hope, at their request, as I have everywhere endeavored to do to every man that asked me, with meekness and fear (but not of man); for I have learned by sad experience, that the fear of man bringeth a snare. But since I have had the privilege to address the people in public, free of any restraint from my brethren and our minister (who very affectionately invites me to accept appointments, and talk to the people of his charge), I find it has a tendency to cause a searching of Scripture, to see if our faith is, as I tell them, founded on the word of God. Our minister thinks, as a people, we are the most zealous in the cause.

Yours in the hope, R. W. MIDDAGH.

LETTER FROM BRO. J. H. POWLEY.

KINGSTON (C. W.), Jan. 15th, 1847.

Dear Bro. Himes:—There is a small but tried and faithful band of Adventists in this place, who are strong in the faith of the speedy coming of our blessed Lord, knowing that the grace of God has appeared to all men, teaching us, that denying ungodliness and worldly lusts, we should

live soberly, righteously, and godly in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ. Although we are surrounded with scoffers and mockers of this blessed truth, yet we feel that he that is for us is more than all that can be against us.

There are no Advent bands that meet regularly for worship within about fifty miles west of us, none in the north, none in the south higher than the American shores, and none in the east higher than Bro. Hutchinson's field of labor, near Montreal. Although we are thus surrounded with the powers of darkness, we will, by the grace of God, earnestly contend for the faith once delivered to the saints; and these things we will teach and exhort with all long-suffering.

I deeply sympathize with you, and those dear brethren laboring in fellowship with you, in endeavoring to win souls to Christ. We rejoice that the "Herald" still holds on its old course, amidst all the new tests and notions of enthusiasts that have distracted so many souls. We have been visited by the "Voice of the Shepherd," "Day Star," and "Gospel Standard," each advocating its peculiar notions; but they had no charms for us; on the contrary, we have found them utterly unworthy of our patronage. We believe the "Herald" and "Voice of Truth" the only papers worthy of our patronage, and the best religious papers now published. We rejoice in reading the Correspondence of the English Mission, and the stirring epistles of the brethren in other places. You have every reason to be encouraged, dear brother, for the Lord is reviving his work, and precious souls are yet receiving the truth. We trust the "Herald" will continue to bear its faithful message to the world until Jesus comes.

Will Father Miller give us a sermon on John 8:56—"Your father Abraham rejoiced to see my day: and he saw it, and was glad."

Yours in the blessed hope of soon seeing Jesus, JACOB H. POWLEY.

[We do not see that we can shed any light on the passages you refer to. The language seems to be explicit. Will Bro. Miller comply with the above request.]

Bro. E. S. LOOMIS writes from Perry's Mills (N. Y.), Jan. 2th, 1847:—

Dear Bro. Himes:—I can say as many of the brethren have said, I rejoice that God, in his providence, has permitted you to return to your native shore, and to this field, where you are much needed to strengthen the things which remain. We should rejoice to see you again in this part of the field. But be that as it may, I trust our heavenly Father will direct your steps where it will be most for his glory.

As to the blessed cause in this section, I am rejoiced to say it is onward. The brethren appear to be striving for a deeper work of holiness of heart, and a more strict conformity to the blessed work. Our meetings are very interesting; brotherly love is strong, faith in lively exercise, and hope in a speedy redemption firm.—We have cause of thankfulness to our heavenly Father for the conversion of some, of late, from the thralldom of sin and Satan to the glorious liberty of the children of God. Two sisters joyfully obeyed the Savior, by being buried with him in baptism last Lord's day, in the village of Champlain. A number more from the church have of late attended our meetings, and expressed their belief in the fundamental principles of our hope, and requested prayers that they might see the whole truth, and enjoy the freedom of God's children, by the indwelling of the Holy Ghost. May God direct them into the great temple of truth, that they may be saved in the day of the Lord Jesus. Yours in the hope of the gospel.

Bro. O. E. NOBLE writes from Tubbannah (N. Y.), Jan. 15th, 1847:—

Dear Bro. Himes:—It is with pleasure I still receive the "Herald." The truths it promulgates being in accordance with the word, are food to my soul and the conflicting and distracting errors of these last days. How important that every one should search the Scriptures, and test every doctrine by the sure word, with a correct knowledge of the use words had when they were written. Then shall we understand more correctly what use to a sake of words. When we consider that the Bible was penned by so many in various ages of the world, their language being adapted to that of their day, with "precept upon precept, here a little and there a little," it becomes us to enquire, while we investigate, what use was made of words in those various periods; then we shall be more able to arrive at a correct understanding of the Scriptures. Go on, brother, I am well pleased with the contents of the "Herald" generally, and shall continue to take it so long as it pursues so judicious a course. I think, however, we should not lose sight of time, or that it should be occasionally laid before the brethren, and the world as definitely as possible.

THE ADVENT HERALD.

"THE LORD IS AT HAND!"

BOSTON, FEBRUARY 17, 1847.

TO SUBSCRIBERS.—We ask the particular attention of a certain class of our subscribers, who have received the "Herald" through their friends. Having never subscribed for it, they suppose that the friends who sent it have also paid for it. In some cases this is done regularly; but we fear in many cases only a volume has been paid for, and the paper has been sent till there is now from \$5 to \$8 due. Now, as we intend to correct our list, and cut off all delinquents, we do not wish to do injustice to any, and therefore the least they can do, is to write us the facts. We are compelled to this course. A tax of \$25 per week for delinquent subscribers, is more than we have means to meet. And where persons are able, and will not pay, or even pay attention to our reasonable requests, we think it useless to send the paper longer.

We sincerely thank our delinquent subscribers for their attention to our recent call. Some have sent all, and some a part of their dues. This is right. Where the friends cannot pay all at once, they should send a *little*, and by attention to the subject they will soon get in advance. The letters of confidence and encouragement which have come in, from the friends in every direction, have been cheering to our hearts. We have also been encouraged by the receipt of new subscribers' names, many more than we expected at the commencement of this volume. While our brethren manifest so much interest in our labors, we shall feel like using redoubled diligence to make the "Herald" what it should be.

Movements—Results.

In every new movement, there are a variety of elements collected, which, in the heat of excitement, blend in apparent union. But when the trial comes, each element is left to its own inherent integrity, and its true position becomes developed. The Advent movement has not been unattended with results which have ever been apparent in all great religious movements. Those who have stood firm to principle, and sought the highest good of the entire body, have suffered much from the opposition and tumultuous heavings of those who have, by a combination of circumstances, been brought in intimate relation with them.

Can it be a matter of wonder, then, that questions of strife and division should have found their way into our ranks, through the workings of a mass of discordant elements? Should it be a matter of surprise, that the Advent movement has had to be identified, measurably, with those who would be considered among its supporters, but who, in reality, endeavor to destroy the reputation and influence of those who have borne the "heat and burden of the day?" Individuals and clans have arisen, and do still arise, who have sown the seeds of discord and bitterness. Many of them have passed away, one by one, leaving behind them the marks of their folly and fanaticism, as a beacon to those who should come after them.

It is with no surprise that we now witness a new effort, for the accomplishment of that which has heretofore defied all attacks—viz., an effort to destroy the reputation and usefulness of some who have been prominent in the Advent cause. To this end, the *interested and disaffected* have united, and every circumstance, no matter how insignificant it may be, is seized on with avidity as a justification of their wicked course. In almost every place more or less of these persons are to be found. Some of them profess to be friendly, and at the same time are industriously employed in building up opposing interests. Others seek to introduce their fanatical notions into our assemblies; and when we have, in defence of the truth, held up

their fantastical vagaries to the reprobation of the honest and devoted of the flock, we have even been falsely represented as being *opposed to the Advent doctrine altogether!*—We have not deemed it necessary before to notice these attacks on our character, motives, and faith; we do so now that our friends may be apprised of what is going on, so that they may be on their guard, and also render us that aid we need, and which has ever been afforded in the time of trial. Every effort is being made to diminish our subscription list, and divert funds from this office, to the support of opposing interests. If our real friends will stand by us (as we doubt not they will), we shall be sustained.

Visit to Litchfield and New York.

We deeply regret that, by a combination of circumstances, over which we had no control, we could not get to our appointment in Litchfield in season. We sympathize with those friends who came to the meeting on Friday and Saturday, and were disappointed. Notwithstanding the disappointment, however, we were happy to meet so goodly a number of citizens at the Court-house on Sunday. We had three interesting services, and good attendance during the day, and in the evening crowded. There are a few faithful disciples in that town and vicinity. They seemed to be cheered by our visit, and we hope some good was done to others. We may at some future time visit that part of the State again, and make all amends for the past disappointment.

We went to New York on the 2d of Feb., and spent several days. Attended the sessions of the Evangelical Alliance during the day, and in the evenings lectured with Bro. Jones' happy flock. The cause in New York is prospering, under the faithful labors of Bro. Jones and Whiting. Bro. Brown has made them a very acceptable visit also of late. We can say nothing in particular of the proceedings of the Alliance now. At a proper time we shall speak. We can only say now, that we found ourselves in the same position we did in London on the question of slavery.

Gave two lectures in Boston, Feb. 7th. A deep solemnity pervaded the audiences. While harmony prevails, their prospect is brightening. There are some signs of a good work of grace among us. May God grant it.

We leave for the West the 11th inst., and hope to return in about three weeks.

Bro. Gross on Time.

As Bro. Gross has "kindly requested us to copy" his article on the time of the advent, published in a recent number of the "Advocate," we feel it our duty as kindly to inform him why we cannot comply with his request. We think him not a safe expositor of the word of the Lord. And now we will kindly tell Bro. Gross why we think so. In the article he wishes us to copy we find the following exposition of a part of Matthew 24th:—Speaking of the "day and hour," he says:—

"But of that day and hour (now) knoweth no man, no, not the angels, but my father only." Although it was not then known by men or angels, but was sealed up and closed till the time of the end, did he contradict the words to Daniel, that in the time of the end, many should run to and fro, and knowledge should be increased, and the wise understand? Certainly not; but the Savior qualifies the sense by making an exception to the text, by saying, "But as the days of Noah were, so shall also the coming of the Son of Man be." The "but" or exception and explanation, absolutely refers to what had already been spoken, which was about knowing the day and hour—hence the knowledge of the day and hour will be at Christ's coming, as it was in the days of Noah. How was it then? God revealed the *set time*, and the righteous understood it and prepared for the event—but not so the wicked—they *knew not* until the flood came and took them all away."

The Savior does not say that it will be in every respect at his coming, as it was in the days of Noah, and we have no right to add to his words, or extend the comparison, as Bro. Gross has, beyond what the Savior has done, and in a manner calculated to contradict him. The sentiment evidently is this, "Of that day and hour knoweth no man," &c. "But [instead of knowing, it will be] as it was in the days of Noah." How! Besides eating and drinking, a knowledge of the day and hour will not be had: for they "knew not" in the days of Noah; "so shall also the coming of the Son of man be." Does this relate to the wicked only? So Bro. Gross interprets; but the Savior says differently. In the very next verses he says, *Then shall two be in the field—and two at the mill,—the one shall be taken and the other shall be left.* "Watch, therefore; [who watch?] Christians, of course, who will be in the field or at the mill. Why watch? for ye know not what hour [or day and hour] your Lord doth come." The same doctrine is most clearly taught in the parables, and their explanations, of the thief and the ten virgins. And O that we may not be so blinded by a favorite theory of our own as not to see and understand the truth on this momentous subject. This will never be the hap-

py lot of any one until he becomes fully willing to abide by the plain word of the Lord.—*Voice of Truth.*

The position occupied by the "Voice of Truth," on time, we consider to be the only safe and tenable position. The reasons above given are all sufficient for refusing to re-publish the article referred to. There is, however, still another reason in the premises. We consider it very important that those persons who show themselves unstable in their views, who sometimes act with, and sometimes against, the body of Adventists, should be understood and guarded against, unless there is seen a full and radical reform. Now in the case of Bro. Gross, we have seen from him no apology or regrets for the support he gave Mr. Snow in his opposition to the action of the Adventists as a body, or for his holding of late a separate meeting in opposition to the church of which Bro. Jones is pastor, in New York city. If he wished to forward the good of the cause, we cannot see that he would give his influence only to those who seek to destroy, divide, and break down the results of the labors of the tried and faithful among us. In this we speak only for ourselves. Our brethren will judge and act for themselves. We deem it important to "mark those who cause divisions" among us, and avoid them, until they show that they seek to gather with the brethren, and not to scatter abroad.

AGENT IN HARTFORD.—Bro. A. Clapp, our agent in Hartford, will hereafter supply our Hartford subscribers with the "Herald," which he will receive by express. Bro. Clapp has a statement of the accounts of all our Hartford subscribers, who may hereafter settle with him for the "Herald," instead of with us.

TO CORRESPONDENTS.—J. Cook—You will find a better exposition of the passage you refer to, in the Extra, No. 5 of v 12, than we could again give.

FOREIGN NEWS.

The iron steamship Sarah Sands, Capt. Thompson, left Liverpool Jan. 20, and arrived in New York Feb. 10, bringing the following items of news:—

An office for granting letters of marque and reprisal, according to the decrees of the Mexican government, was opened in the vicinity of the Tower, London, Jan. 5, being the first time that an occurrence of the kind has happened in the last forty years, in England.

The accounts from Ireland become, from day to day, more distressing; and the temporary decline which a large arrival of Indian corn caused last week, had again been recovered, the supply having proved inadequate to the demand. With the people starving in many parts of the island, shipment of provisions thence to England are, of course, out of the question.

A body of about 260 of the Irish peasantry, chiefly armed, had marched down from the mountains near Waterford, and seized a large quantity of corn and carried it off, in spite of the efforts of the police and soldiery, who were hotly resisted by the mob. A mob had also paraded the streets of Dublin, and plundered several bakeries.

Among the Swiss cantons further trouble is apprehended. Two leaders of the popular or liberal party have been arrested at Friburg by order of the government, the tocsin was sounded, and the villagers assembled, marched into Friburg, singing the Marseillaise hymn, and demanded the release of the prisoners, which was finally granted.

PORTUGAL.—The Miguelites under McDonnell had been defeated at Braga, with a loss of 240 killed, the Queen's troops losing but 40.

The Spanish government had received information that a large quantity of arms had recently been introduced into that country, for what purpose it was not stated.

ITALY.—The popularity of the Pope continues unabated. He has recently raised the wages of laborers, and given directions for extensive drainage works.

SWEDEN.—Much excitement has been created in the diplomatic saloons by a protest against the incorporation of Cracow, which Baron de Hochschild, the Swedish ambassador, has presented to the Austrian government, on the part of King Oscar, in his quality of a guaranteeing party to the treaty of Vienna.

Poland, by an order of the imperial government, has recently ceased to exist, and is to be incorporated with the Russian empire. Warsaw is in a state of consternation. The Russian general, Rudzka, now occupies the frontier of the old republic of Cracow, with 10,000 troops. Austria is alarmed at this movement.

Greece.—In a letter it is stated that Prince Metternich had proposed to the other powers to suppress the existing constitution of Greece, and to replace it by one similar to those enjoyed by the small German states; that Austria would accomplish this feat by marching 100,000 troops into Greece; and that subsequently the Greek regular army should be incorporated with that of Austria. To this proposition England alone had refused to consent.

FEARS.—It is stated that the cholera continues to make frightful ravages throughout nearly all Persia.

TURKEY.—Several important changes in the ministry have taken place, which may lead to a crisis in the government. The revolutionary movement under Mahomed, in Bosnia, has been put down by the Turkish government. The chiefs were shot.

DELINQUENTS.

[Under this head we may do some injustice. We hope not to. If any noticed here have paid, and through mistake have not been credited, or are poor, we shall be happy to do them justice.]

The P. M. of Thompsonville, Conn., informs us, that the paper sent to HARMON TERRY, is not taken from the office. Mr. Terry owes \$5.20.

KING S. HASTINGS, of Blandford, Mass., stops his paper, owing \$3.

The P. M. of Geneva, N. Y., writes, that the paper sent to JAMES SEERY is not taken out. He owes \$1. The P. M. of Germantown, Pa., writes, that the paper sent to HARMON OSLER is not taken from the office. He owes \$5 dollars.

Total delinquencies since June 1st, 1846. - 318 54

BUSINESS NOTES.

R. Jackson.—We have done as you said—\$150 now due.
Bro. I. C. Park can send the article he proposed to 9 Milk-street, Boston. Tens, or elevens, will do.
G. Russell—Your letter came too late—have credited it all on the Herald. See receipts.
T. Richards—Your Herald is credited to \$35. We do not now know any way of getting a Testament to you, only by cutting off the cover, and sending it by mail. Shall we do so?
M. E. Murfee, \$2.—This pays to the end of the 17th vol.—two years from next Aug.
John Davis—The \$2 was not received, but we will lose it, and have credited you to end of v 12.
W. Pratt—The paper is sent to S. Davidson in the Starbuck-bundle. F. Haywood owes 40 cts. We balance your account.
L. H. Shipman, \$3.—It balanced account and Herald to end of v 12.
W. P. Morrill—We send.
M. Craig—There is but \$1 due.
George A. Hill—There was no letter enclosed for R. A. Crafts & Co., as you wrote. S. Hill owes \$1.
E. S. Bryant—We have published only to No. 5, which we send you.
N. S. Collins—Thank you.

ENGLISH MISSION.

(Receipts for English Mission—Continued from our last.)
Received since our last—J. Rainsbeck. 20 60
M. E. Murfee. - - - - - 1 00
M. Lyon. - - - - - 1 00

A friend has pointed out an error in No. 19 of v 11—Previous receipts of \$59 06, in the previous No., being there printed \$53, &c.—being an omission of - 89 60-102 60

Amount of expenditures over receipts, for which this office is responsible - 255 32

PLEDGES FOR ENGLISH MISSION.

Amount previously pledged. - - - - - \$5 00

Total. - - - - - 20 00

James Rainsbeck has pledged \$25 to this Mission, and expressed the hope that twenty-four others would join him to raise \$500.

CONFERENCES.

If the Lord will, Bro. I. H. Shipman and myself will attend a Conference in Springfield, Vt., commencing on the evening of Thursday before the last Sabbath in February.

EDWIN BURNHAM.
Providence permitting, a conference will be held at Vergennes, Vt., to commence on Friday, March 5th, half past 10 A. M., and close Sunday evening following. Bro. Edwin Burnham is expected to attend. Come up, my brethren, in the name of the Lord, and help us.
Geo. W. BURNHAM.

NOTICES.

"ANALYSIS OF GEOGRAPHY."—By S. BLISS. Price, 62 1-2 cts., or \$4 per doz.
From the "Eutaw (Ala.) Whig and Journal," of Jan. 17th, 1847:—

ANALYSIS OF GEOGRAPHY. By S. BLISS.—A copy of this work has been laid before us. It has been examined by several gentlemen, who express themselves highly pleased with the author's arrangement of the subjects presented. We are authorized to state, that Judge Wm. F. Pierce and Judge Alex. Graham, after a critical review of the work, pronounce it decidedly superior to any Geography they have ever seen. The peculiar classification and arrangement of every subject, render it very valuable as a book of reference.

We have given the work a hasty examination, and cordially express the opinion that its arrangement is the most perfect that we have met with in any Geography that has come under our inspection. Each subject is comprehended at a glance.

The volume is now at the store of Messrs. Hoadly & Wilson, where all persons interested in the subject of education, are invited to examine it.

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FOR "HERALD" AND SECOND ADVENT PUBLICATIONS.

Albany, N. Y.—T. M. Preble. Buffalo, N. Y.—J. J. Porter. Cincinnati, O.—John Kiloh. Cleveland, O.—D. I. Robinson. Derby Line, Vt.—Stephen Foster, Jr. Hartford, Conn.—Aaron Clapp. Lowell, Mass.—M. S. George. Low Hampton, N. Y.—L. Kimball. New Bedford, Mass.—Henry V. Davis. New York City—Wm. Tracy, 54 Forsyth-street. Orrington, Me.—Thos. Smith. Philadelphia, Pa.—J. Litch, 3 1-2 South-Seventh street. Portland, Me.—Peter Johnson, 24 India-street. Providence, R. I.—Geo. H. Child. Rochester, N. Y.—J. Marsh, Talman Block (third story), Buffalo-street. J. Marsh, Talman Block (third story), Buffalo-street, opposite the Arcade. (Toronto, C. W.)—Daniel Campbell. Waterloo, C. E.—R. Hutchinson. Worcester, Mass.—D. F. Verbecker.

Receipts for the Week ending Feb. 12.

77 We have annexed to each acknowledgment the number to which it pays. Where the volume only is mentioned, the whole volume is paid for.

A. Loomis, v 12—\$1 25.—J. Brooks, v 12; S. C. Goss, 317; J. Holder, v 12; H. Fellows, v 12; J. B. Terry, 330; S. Hancock, v 12; M. D. Tuller, v 12; J. M. Mills, v 12; E. Platt, v 12; M. Beach, v 12; S. Thomas, 321; C. Snow, 235; S. M. Persons, 221; J. R. Norris, v 12; S. Webster, v 12; Ann Welch, 248; T. J. Harris, 323; Wm. Lusk, v 12; A. Brown, v 12; W. O. Merriam, 321; J. Douglass, 319; P. Davidson, 295; J. H. Northup, 282 (50 cts. due); M. Durrett, v 12; E. B. H. Wallingford, v 12; J. Brittingham, v 12; J. V. Pinto, v 12; Wm. An- derdon, v 12; J. Lyman, 326; L. Lord, v 12; J. G. Crandall, v 12; M. Porter, 330; S. Rowles, v 12; L. P. Parker, v 12; W. Kelly, v 12; H. Johnson, v 12; C. Meigs, Jr., v 12; N. W. Felt, v 12; L. Willoughby, 281; J. Barry, v 12; R. Matteson, v 12; D. Williams, v 12; J. Albrow, 310; J. Bullard, v 12; J. Sickney, v 12; M. Gile, v 12; J. Lamb, v 12; E. Raker, v 12; A. Wilson, v 12; G. Gross, v 12; S. Davidson, v 12; A. E. Lums, v 12; G. W. Carter, v 12; R. Schellhorn, v 12; L. Scott, 327; Mrs. P. Rich, v 12; E. Nye, 323; J. Hall, v 12; H. Langley, v 12; C. Barnston, v 12; P. Greene, v 12; T. Shelden, v 12—each \$1.—A. E. J. Patterson, 324; M. Lyon, v 12; W. Shaw, 325; J. Fosgate, v 12; E. Russell, 285; S. Grannis, 321; T. E. Wilson, 330; J. F. Lee, v 12; H. C. Hutman (with cash), v 12; v 12; G. Russell, v 12; Wm. Warner, v 12; D. Fogg, A. Cook (with cash), v 12; A. Benton, v 12; S. Wells, 304; S. H. Beck, 321; H. Asselstine, 330; S. Wells, 304; S. H. Beck, 321; O. H. Turner, v 12; C. Dow, v 12; W. P. Morrill, v 12; D. Austin, v 12; M. Craig, v 12—each \$1. J. Stowell, 261; D. S. Turner, v 12; E. Cooley, v 12; F. S. Adam, v 22—each \$2.—G. M. Mead, v 12—\$4.—I. Fancher; G. Gleason, v 12—each \$5.



"THIS SAME JESUS WHO IS TAKEN UP FROM YOU INTO HEAVEN, SHALL SO COME IN LIKE MANNER AS YE HAVE SEEN HIM GO INTO HEAVEN."

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money is forwarded.

Heaven.

This world explore from shore to shore,
'Tis like a baseless vision:
Its lofty domes and brilliant ore,
Its gems and crowns are mean and poor,
There's nothing rich but heaven.

Fine gold will change, and diamonds fade,
Swift wings to wealth are given,
And varying time our forms invade;
The seasons roll, light sinks in shade;
There's nothing last but heaven.

Empires decay, and nations die,
Bright hopes to winds are given;
The vernal flowers in ruin lie,
We'll look for Jesus from the sky,
There's nothing lives but heaven.

Creation's mighty fabric all
Shall be to atoms given;
The skies consume, the planets fall,
Convulsions rock this earthly ball;
There's nothing firm but heaven.

A pilgrim stranger here I roam,
From place to place I'm driven;
My friends are gone, and I'm in gloom,
The earth is all a lonely tomb,
I have no home but heaven.

The clouds disperse, the light appears,
My sins are all forgiven—
Triumphant grace has quelled my fears;
Roll on, thou sun, fly swift, my tears,
I'm on my way to heaven.

Should war's turmoil and passions boil,
Like Etna's burning leaven,
Should sin and wrath the nations sweep
A tempest o'er the howling deep;
I'll not be long from heaven.

The Shadows of the Evening:

OR THE

Signs of the Lord's Speedy Return.

BY MATTHEW HABERSHON.

(Continued from our last.)

XVI. The first prophecy requiring special notice in the New Testament, is that of our Lord himself, as recorded in Matthew 24th, Mark 13th, and Luke 21st, which, probably, was omitted by John because he had given it so much more fully in the Apocalypse. After having predicted in vivid language the horrors that speedily awaited the Jews in the coming siege of Jerusalem by the Roman armies, and after giving various warnings to his disciples how to avoid them, he added, as what would be the immediate consequence of these disasters, "And they shall fall by the edge of the sword, and shall be led captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled."

This is one of those clear and distinct prophecies whose fulfilment is written in the history of every nation. Look where we will, we find that the tribulation of the Jews ever since their dispersion, has been in exact accordance with the above prediction. The limit assigned to it, is the fulfilment of the "Times of the Gentiles,"—which, according to the prophecies already noticed, will be at the end of the "seven times," or 2520 years.

In continuation, our Lord goes on to give particular signs that should serve as warnings as to when this consummation should take place, and when he should appear in power and great glory. As there is a slight difference in the wording of the Evangelists, it will be convenient to give their respective accounts.

Matt. 24: 29, 30—"Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: and then shall appear the sign of the Son of Man in heaven; and then shall all the tribes of the earth mourn, and they shall see the Son of Man coming in the clouds of heaven with power and great glory."

Mark 13: 24—26—"But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light; and the stars of heaven shall fall, and the powers that are in heaven shall be shaken. And then shall they see the Son of Man coming in the clouds, with great power and glory."

Luke 21: 25—27—"And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth; for the powers of heaven shall be shaken; and then shall they see the Son of Man coming in a cloud with power and great glory."

From these quotations we perceive that the signs predicted are, according to Matthew, to appear "immediately after the tribulation of those days;" according to Mark, "in those days, and after that tribulation;" and according to Luke, just as the Times of the Gentiles are about to close.

From the emphasis with which they were given, it is certain they would be signs of no ordinary magnitude and importance; and neither be indefinite nor too obscure. Neither are they so. There is a positive meaning in the symbols in which they are conveyed; and to that meaning the Scriptures themselves furnish the unerring key. In Isaiah 13: 9, 10, concerning Babylon; in Ezekiel 32: 7, 8, concerning Egypt; in Isaiah 34: 2, 5, concerning Idumea; in Daniel 8: 10, 11, concerning Rome; in Rev. 8: 12, concerning the Western Empire; in Rev. 16: 8, concerning Napoleon's military despotism, these very same images are used with regard to the heavenly luminaries, to signify the chief ruling powers and political revolutions of kingdoms, and they refer to prophecies which have been accomplished. This interpretation is also further confirmed by Isaiah 24: 21—23; and by Haggai 2: 21, 22, in which the expression, "I will shake the heavens," is immediately explained to signify, "I will overthrow the throne of kingdoms."

XVII.—In the French Revolution these signs, as thus explained, with the others

specified by Luke as to the distress and perplexity of nations, the tumultuous agitation of the masses of the people, the universal terror thereby occasioned, together with the shaking of all other thrones, were in the highest sense it seems possible to imagine, verified. They attracted the notice of Bishop Porteus, and others, at the time of their occurrence, as being the possible fulfilment of this prophecy; and the same conclusion has been shown to be still more clearly evident by subsequent writers. It has, besides, the confirmation of preceding prophecies; in which it is shown that this epoch responds to the 2520 years immediately preceding the Jewish captivity and commencement of the Times of the Gentiles; as well as involves the reign of the Emperor Napoleon, which is predicted in Dan 11 immediately to precede "the Time of the End." In like manner, we shall find as we proceed, that it forms, in a great variety of detail, the closing scenes; or, to use a term we are now familiar with, the evening shadows, of almost every parallel line of prophecy in the Apocalypse, as the immediate precursor of the Lord's coming, and the day of vengeance, when "He shall send his angels and gather his elect from the four winds of heaven;" and on the other hand, when "all the tribes of the earth shall mourn."

It is perfectly astounding to find such a weight of evidence that *these important signs have already been fulfilled*, and that for the last thirty years we have been living in the interval here symbolically represented by the bursting forth of the fig-tree and summer. That interval in nature is generally from fifty to sixty days; and reckoning a day for a year, fifty-six of such days have passed since the French Revolution broke out!

Our Lord likewise added, that this generation should not pass away until He should come with power and great glory—that is, the generation who should behold the signs of which he spoke. But few comparatively now remain who were of that generation, and their number is daily lessening; and when we see such men as Earl Grey, who were actors in those revolutionary scenes, one after another departing, it is like the hand of a clock hastening on to midnight long after the eleventh hour! It will be well for us, therefore, to attend to the admonition which closes this prophecy, and "take heed to ourselves, lest at any time our hearts be overcharged with surfeiting, and drunkenness, and the cares of this life, and so that day come upon us unawares. For as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye, therefore, and pray always, that ye may be accounted worthy to escape all those things that shall come to pass, and to stand before the Son of man!"

XVIII.—We now come to the prophecies of the Apocalypse, the first of which is that of the "Seven Seals," which, as a continuation of Daniel's prophecies, gives the chief epochs in the long line of

Roman emperors, down to the present time. These epochs, of equal magnitude and importance in reference to the church of Christ with those of Nebuchadnezzar, Cyrus, or Alexander, are—1st, that formed by the reign of Constantine; 2d, of Theodosius; 3d, of Justinian; 4th, of Charlemagne; 5th, that of the Reformation under Charles V.; and, 6th, that of the French Revolution, chiefly under Napoleon. The 7th, short-lived as it may be, has yet to transpire.

Under the first five of these epochs, the state of society, in a series of striking symbols, is represented as gradually deteriorating from a state of high civilization, prosperity, and religion, to one of the deepest barbarism, corruption, and wickedness; and then, finally, but fittingly, verging onwards to that era of bitter and severe persecution which has characterized, more or less, the three or four last centuries.

Under the sixth, we have again, as the immediate harbinger of the Lord's coming, the French Revolution bursting upon the scene, in the more full revelation given to John, the favored apostle, concerning "the signs in the sun, in the moon, and in the stars." So close, indeed, is his language to that of the other three Evangelists, that we might fancy it to have been thus introduced,—"And when he had opened the sixth seal, there appeared the signs spoken of by our Lord on the Mount." The following parallel makes this so clearly manifest, that there is no room for hesitating to draw the conclusion that, What the one signifies, so the same must be signified by the other.

Matt. Mark, & Luke Revelations—Here they commence after the wretched state of society and religion in those who were the Jewish oppressors had been described.

"1. The sun shall be darkened."

"2. The moon shall not give her light."

"3. And the stars of heaven shall fall."

"4. And then shall appear the sign of the Son of Man in heaven. And the powers that are in heaven shall be shaken."

"5. The sea and the waves roaring."

"6. And there shall be upon the earth distress of nations with perplexity; men's hearts failing them for fear, and for looking after those things that are coming on the earth. And then shall all the tribes of the earth mourn."

"1. And the sun became black as sackcloth of hair."

"2. And the moon became as blood."

"3. And the stars of heaven fell unto the earth even as a fig-tree casteth her untimely figs when she is shaken of a mighty wind."

"4. And the heavens departed as a scroll when it is rolled together; and every mountain and island were moved out of their places."

"5. And there was a great earthquake."

"6. And the kings of the earth, and the great men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains; and said unto the mountains and rocks, Fall on us, and hide us from the face of

Him that sitteth on the throne, and from the wrath of the Lamb: For the great day of his wrath is come; and who shall be able to stand?"

From this parallel we perceive that where the symbols and phrases differ, they serve to explain each other, rendering it still more certain that no events ever happened to which they can apply, but those that transpired between the eventful years of 1789 and 1815.

It also settles the question about the signs uttered by our Lord being *symbolical* or otherwise; since the analogy of the former five seals renders it indispensable that the sixth should be of the same character; and therefore as the two prophecies are thus uttered in the same language, and considered as one, both should be alike in symbols.

XIX.—But the parallel does not end here! We have reviewed the Signs, but of what are they the signs? Both Matthew, Mark, and Luke, tell us in the very same words that they are signs of "the Son of Man coming in the clouds of heaven with power and great glory."

The two former add—
"And then shall he send his angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven."

Which Luke thus expresses—
"And when these things begin to come to pass, then look up and lift up your heads; for your redemption draweth nigh."

In Rev. 7, this is expressed by the servants of God being sealed in their foreheads, and being seen in the heavens.

"I beheld," says the apostle, "and lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation be unto Him that sitteth upon the throne, and unto the Lamb."

We have observed above, that between the "Signs in the sun, moon, and stars," and this superlatively glorious event, will be an interval of time, thirty years of which have passed. This is here described by "four angels standing in the four corners of the earth, holding its four winds, that the wind should not blow on the earth, nor on the sea, nor on any hill, till we have sealed the servants of our God in their foreheads," which expressions signify a suspense from war. Accordingly during this period we have had a suspense from war, restless and agitated as the nations have often been, and until the *Servants of God are sealed in their foreheads this state of peace will continue*, and it is another "shadow of the evening stretched out." We learn from it this important lesson, that if "the sword be quiet," it is not, according to the infidel boast of the present day, because of man's improved wisdom, but because it has "a charge" to this effect from God! (To be continued.)

The Bible a Sufficient Creed.

BY CHARLES BEECHER, OF THE PRESBYTERIAN CHURCH.

2 Tim. 3:16, 17—"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works."

(Continued from our last.)

V. Especially when we consider that the Protestant Church is making progress towards the same results, a virtual prohibition of the Bible—progress more silent, but more rapid. Let one fact suffice.

When the Westminster Assembly of Divines formed their Confession and Catechisms, it was proposed by the Scots Commissioners, that the answers of the shorter catechism should be subscribed by the members of that body, the proposal was rejected, after discussion, as an *unwarrantable imposition*; and not for forty years was subscription made a test of

ministerial standing. Three hundred and twenty-five years were necessary to produce the Nicene creed; but it took one Protestant denomination only forty years to turn what their own Assembly scouted as an unwarrantable imposition, into an iron rule.

This shows the rapid movement of Protestant apostasy. At this rate, how long before the ultimatum? Do you say it is impossible that creeds such as ours, in the hands of such good men, such holy men, so busy in spreading the Bible everywhere, can yet result in the prohibition of that Bible?

I answer that the Nicene creed was as good as our creeds, and the Nicene Fathers as holy men; but they ended in a prohibition of the Bible. So shall we, unless we stop short; yea, even though it should rain Bibles. For,

VI. The creed system is now exerting upon the clergy of the Protestant churches a secret, unsuspected, but tremendous power against the Bible—a power of fear. Yes, while it professes to venerate and defend the Bible, it is virtually undermining it. That is always Satan's way. He revived pagan worship in the midst of men who were fierce against it. How? He cheated them! He baptized it! They thought it was pious. So we. Busy in fighting Rome, wide awake to see she does not snatch our Bibles and burn them, we are yet letting him cheat us out of them in a new way, a pious way. We do not see him.

Oh, that God might unseal our eyes before it be too late! or our Bible will be dead and buried, and hope lost! Do you ask me to explain this mystery? Reflect a moment. Who are our Protestant ministry? How are they ushered on the stage?

They generally go from the bosom of the family to college, without seeing the world at all. There they are secluded for four years, which seem in after life like an elysian dream. Thence they step directly into the Theological Seminary; and thence, after three years more of seclusion, into the pulpit.

What chance have they to know the world? All they have known is HOME, and seven years' sequestered study.—What do they know of business? What do they know of men, and things, and the stern struggles of life? They go forth, in a majority of cases, babes in worldly wisdom; rich, perhaps, in literary lore, in piety and purity; but ah! wholly unaccustomed to buffet the wild world's waves. The severest crisis of their whole life is, when they are beginning the lesson of practical life. They are dependent, hopelessly dependent, on their profession. Like new-fledged birds, they have never fairly tried their wings.—Sensitive, sincere, timorous, naturally anxious for success, in suspense, the least professional failure strikes like a knell at their heart.

I have heard my father say, that when a situation was first offered him, he felt as though, if he failed in that, he never should have another chance as long as he lived.

And all this, you will perceive, is but the natural effect of their training.

Now what sort of an ordeal is prepared for them in society? i. e. religious society, for they know no other. Let us see.

The religious world has what is called a public sentiment of its own, and this is formed chiefly by the great evangelical denominations. Other denominations are, owing to their paucity of numbers, less perceived. By one or the other of these denominations, the first fact is, the young candidate is to be licensed; for public sentiment has settled, that an unlicensed preacher is no preacher at all. He must have license, then; all his hopes

centre on that. But there is not one of these great evangelical denominations from which he can get license, unless he will subscribe the creed of that denomination. In other words, the Protestant evangelical denominations have so tied up one another's hands, and their own, that, between them all, a man cannot become a preacher at all, anywhere, without accepting some book besides the Bible.

It is true, each denomination says, "We inflict no penalty—we only decline to receive into our ranks one who does not agree with us." And this is so specious, it sounds so reasonable, that it might deceive the very elect; but it is the most consummate stroke of infernal craft, and doubly-distilled jesuitism.

It is like Rome, handing over the victims of the Inquisition to the civil arm, charging it to do them no harm, and then piously lauding her own lamb-like disposition. It is true, the denominations do not do the candidate any harm, they only silently leave him to his inevitable fate.

Unlicensed, without moral affinities with the minor sects, alone, before he has formed the self-sustaining habits of a man, before he has yet tried his armor, self-distrustful, generally poor, often in debt, inexperienced, he finds an invisible, intangible Power has entangled and enveloped him in complicate, writhing folds. The frown of society is upon him, public sentiment is against him—the public sentiment of good men, yea, of the best and most devoted! He is whispered to be *unsound, unsafe, heretical*. He is called by every sectarian name most frightful to ears evangelical, right or wrong; and yet nobody does it. He is smitten; he looks here and there, behind and before; he can see nobody. And thus he is politely, and respectfully, and silently, and invisibly CRUSHED. He is in the religious world, what a broken-down candidate is in the political, dead.

Now, there never was a torture of the Inquisition more exquisitely suited to extort conformity from an agonized victim. Not the body, but the mind, is on the rack. Every most noble feeling is tried to the utmost. His natural need of livelihood, his care of family and of friends, his sense of reputation, his honest ambition, his tastes, his intellectual habits, his hopes of usefulness, yea, the very inmost, sacred emotions of his devotional experience, are here taken hold of—in the dark—by an unseen, relentless, ruthless hand—and are wrung, and racked, and wrenched, to the last extreme of mental torture. And there is no eye to pity, no arm to save. The public will not hear him. He is nobody; an outcast; a madman.

This, my friends, is the PENALTY, which good men, out of good motives, unconsciously, yet really, are proposing to the eyes of every candidate for the ministry—this intense spiritual martyrdom. During seven years it stares him in the face, during the whole forming-time of his opinions. And for what?

For daring to say, "I do not receive your creed as containing the system of doctrines contained in the Bible"—for daring to say what God has said, "With that Bible alone, I am perfect, thoroughly furnished unto all good works." For repeating and holding on upon this declaration of God, he falls a spiritual martyr. And is not that an apostasy, then, that martyrs him? And is not the Protestant church apostate? Oh, remember, the final form of the apostasy shall rise, not by Rome's aggressive march; not by the Pope's long arm, outstretched to snatch our Bible; not by crosses, processions, baubles. We understand all that. Apostasy never comes on the outside. It *developes*. It is an apostasy that shall spring into life within us; an apostasy that shall martyr a man who believes his Bible ever so holily; yea, who may even

believe what the creed contains, but who may happen to agree with the Westminster Assembly, that proposed as a test, it is an unwarrantable imposition! That is the apostasy we have to fear, and is it not already formed?—(To be continued.)

The Sacred Mountains.

BY J. T. HEADLEY.

MOUNT LEBANON.

Lebanon is rather a chain of mountains than any isolated peak, running through the south of Syria. There are two grand ridges rising above the rest, called Libanus or Lebanon, and Antelibanus. The name signifies white mountain, and was given to this range from the white appearance its snow-capt summits present, and also, perhaps, from the limestone rocks that form it. The highest mountain in Syria, covered with snow both in summer and winter, Lebanon naturally became a marked object to the Israelites in that warm climate. Still, it has been consecrated by no great event—no manifestation of God there has made its soil sacred to the pilgrim, and it has not that claim to a place among the immortal mountains that others possess. It is, nevertheless, mentioned so frequently in the Bible, and spoken of with such delight by prophets and kings, and, indeed, used so often by God himself to illustrate his declarations to his people, that we have come to regard it as a holy mountain. Besides, the wood for Solomon's temple was cut from its slopes, and many of the sacred utensils were made from its fragrant cedars. Christ and the church are also likened to Lebanon, from their fruitfulness, and fragrance, and glory. Even Jerusalem was sometimes called Lebanon, because the temple and the houses were built almost entirely of its cedars.

The Lebanon range furnished several peaks more or less elevated, and though the highest was usually white with snow, those more depressed were covered with vineyards, while fountains leaped from the declivities, and cool brooks wound through the fragrant fields that carpeted their sides—now glowing in the sunlight as they crept over the landscape, and now lost amid the green shrubbery that clustered on the shores, until they at length reached the plain, and flowed away towards the streams of Abana, and Parphar, and Jordan. As the traveller approached Lebanon, the cool breeze that fell from its summit made him forget the heat and toil of the way, and bless the heights that poured such freshness and health into his path. And as he lifted his eyes, the scene before him ravished his senses. All along the hill-sides, and over the rolling heights, spread away vineyards in every direction, while here and there, half hid amid the grapes, peeped forth the vine-dresser's cottage, and clustering trees, and babbling streams, and all the beauty and verdure of an eastern elime seemed to have been gathered there in their greatest richness and variety, while to finish the picture, endless forests of cedars waved along the top—a crown to all the beauty below, making it indeed "the glory of Lebanon." Those lofty cedars caught the first sunlight in the land of Israel, and on their green tops the last beams of day lingered long after deep shadow filled the plains below.—The fruitful fields and pure water, and spring-like verdure and coolness, made the mountain known even beyond the boundaries of Canaan. Moses had heard of it, and longed to see it before he died. "I pray thee," said he, as he besought the Lord to let him enter Canaan, "let me go over and see the good land that is beyond Jordan, and that goodly mountain, Lebanon."

One who has never travelled in a warm climate and a desert country, cannot appreciate the feelings of the inhabitants to—

wards a forest-covered and fruitful mountain. By the coolness it imparts to the atmosphere, the pure water it sends to the vales, and the wood it furnishes to the builder, it is viewed one of the greatest blessings of the land.

Such was Lebanon when Jerusalem was in its glory. David sang of it—to have "his fruit shake like Lebanon," was to make one rich in blessings. To "grow like a cedar in Lebanon" was to flourish in unchecked vigor. Solomon, too, in less exalted strains, sung of the "wood of Lebanon," of its fragrance and its streams. The countenance of "his beloved was like Lebanon," and "excellent as the cedars." Isaiah thought of it in his moments of highest rapture, and as he foresaw the increase of the church of God, he bursts forth, "The glory of Lebanon shall come unto thee, the fir-tree, and the pine-tree, and the box together, to beautify the place of my sanctuary, and I will make the place of my feet glorious." Jeremiah makes God compare the royal house of Judah to Lebanon, saying, "Thou art Gilead unto me, and the head of Lebanon." Hosea, in predicting the future greatness of Israel, exclaims, "Thus saith the Lord, I will be as dew unto Israel; he shall grow as the lily, and cast forth his roots as Lebanon. His branches shall spread, and his beauty shall be as the olive tree, and his smell as Lebanon. They that dwell under his shadow shall return, they shall revive as the corn, and grow as the vine, the scent thereof shall be as the wine of Lebanon." Thus did the poet and the prophet make use of Lebanon to illustrate the truths of heaven, consecrating its name, if not itself, the world over.

The forests of cedars that covered its heights must have been well nigh exhausted, for not only was the temple built from them, and most of Jerusalem itself, but it furnished all the timber for shipping to the Tyrians and Sidonians, then the greatest commercial nations on the globe. Here, too, the Assyrians and Chaldeans, when they overrun Syria, Canaan, and Phenicia, obtained their wood to carry on their sieges, and yet to expiate sin. "Lebanon is not sufficient to burn, nor the beasts thereof sufficient for a burnt-offering."

But the glory of Lebanon is gone—the cedars that covered it are fallen, and the nation that crowded at its base peeled and scattered over the earth. The curse of the Holy One has fallen upon it, and the prophecy that "Lebanon should fall," and her "tall cedars be cut down," has been fulfilled. Of all her ancient groves, but few now remain, and they are bereft of their former glory. Mere monuments of the past, just sufficient, by contrast, to make the desolation complete; they arrest the eye of the traveller only to move his heart with sorrow.

Villages are still scattered over the heights, and the vine-dresser's voice is still heard as of old, but all else how changed! Innumerable convents dot the sides of the ancient pride of Israel, and the Maronite is the chief dweller there. The terraced vineyards are beautiful along the slopes, and the great "cedar grove," belting the highest summit of the mountain, together with the ruins of ancient temples slowly crumbling back to dust, are worthy of the pilgrim's toil. But, alas, the ancient shrine is shattered, and Mahometan rites have taken the place of the Hebrew's prayer and sacrifice.

From the sea, Lebanon is still glorious to behold. Rising ten thousand feet in the heavens, it rolls its white and ancient peaks along the sky, as if it constituted the outer wall of the earth. Running from the north-east to the south-west, it stretches from opposite Damascus to the plains of Esdraelon, into which it seems to sink. The great land-mark of that country, it

stands unwasted by the ravages of time, a silent witness of the truth of revelation, and the fulfilment of prophecy. Nations may be born and die, at its base cities sink and rise, and the records of human history fail; yet so long as the Bible remains, Lebanon shall stand as one of its witnesses—a perpetual memento of departed glory. Around its hallowed form rests an atmosphere of beauty, and to the end of time the traveller, pausing at its base, shall sigh as he remembers how the poets of Israel struck their lyres, and the prophets of God breathed forth their numbers in its praise.

The Conquests of Cyrus.

BY REV. T. R. BIRKS, M. A.

Daniel 8:1-4.—"In the third year of the reign of king Belshazzar a vision appeared unto me, even unto me Daniel, after that which appeared unto me at the first. And I saw in a vision; and it came to pass, when I saw, that I was at Shushan the palace, which is in the province of Elam; and I saw in a vision, and I was by the river Ulai. Then I lifted up mine eyes, and saw, and behold, there stood before the river a ram which had two horns; and the two horns were high; but one was higher than the other, and the higher came up last. I saw the ram pushing westward, and northward, and southward; so that no beasts might stand before him, neither was there any that could deliver out of his hand; but he did according to his will, and became great." V. 20.—"The ram which thou sawest, having two horns, are the kings of Media and Persia."

Before entering on the detail of these later visions, it is well to inquire what internal marks are given, which may help us to determine their main object. The sacred text supplies us with several indications of this kind, which throw light upon the scope of each prophecy.

The first mark is found in the language of the visions. The two first are in Chaldee, the dialect of the chief Gentile power. In the eighth chapter the Hebrew language is resumed, and is used in all the visions that follow. It is natural to infer that, in the former prophecies, the Holy Spirit reveals the course of Gentile dominion; and, in the latter, describes mainly the fortunes of the Jewish nation. The view will be greatly confirmed by a closer search. For the two first visions clearly pursue the course of worldly dominion through the four Empires. On the fall of Persia, they pass westward to Greece and Rome, and the second of them is chiefly occupied with the latter times of the Roman power. But the East continued still to be the main theatre of many important changes, which affected both the nation of Israel and the Church of Christ. It would be reasonable to suppose that Daniel, a Jewish prophet, and now an exile far away to the East, would be commissioned to reveal the main events of Providence in Palestine and its border countries, no less than in Europe, from his own age down to the close of his other prophecies.

This will be further proved by a close and detailed inspection. The Vision of the eighth chapter, as the angel himself tells us, refers mainly to the Eastern Empire of Media and Persia, and to the Eastern conquests of Greece. The little horn waxes great towards the East and the pleasant land. The main event in the vision is the removal of the daily sacrifice, and the casting down of the temple. Nearly all the terms employed have a natural application to the people of the Jews, and the land of Israel.

In the prophecy of the Seventy Weeks the same feature appears. Its occasion is the fervent prayer of Daniel for the restoration of his people, and the re-building of Jerusalem. Its main subject is declared to be the people of Daniel, and Zion, the holy city. Its chief events are the re-building of Jerusalem, with its street and rampart, the coming of Messiah, his rejection by the Jewish nation, and their judicial overthrow. The Jews are plainly the subject, and the East as plainly is the theatre of the whole prophecy. In the last vision, again, the scene of nearly all the events is clearly expressed. They relate, almost entirely, to Syria,

Egypt, Palestine, the temple of God, and the holy mountain of Israel.

Again, the range of time in the former visions naturally divides itself into two parts, before and after the First Advent. In the second period the supreme power is transferred to the West, and the kingdom of God, or visible Church, is also translated from the Jews to the Gentiles. Hence, if the object of the later visions be chiefly the history of the East, they will be likely to expand the history of events before the advent, since these were nearer to the time of the prophet, and the East was then the main theatre of Divine providence. And this is clearly true. The prophecy of the Seventy Weeks parts the whole interval of time by the coming of Messiah, and details events in the land of Israel only, from the baptism of our Savior to the fall of Jerusalem. The two other visions unfold the events from Cyrus to the death of Antiochus, and the complete triumph of the Romans, with a fulness of detail unexampled in other prophecies.

There is another feature common to the three later in contrast with the former visions. They all make repeated allusions to the temple of God. In the eighth chapter the term translated, "the pleasant land," will be found, by a comparison with other Scriptures, to denote the temple itself. Twice, again, in that vision the sanctuary is directly named. The prophecy of the Weeks also directly mentions the temple, both in the prayer of Daniel and the message of the angel. In like manner, in chapter 11:16, 31, 41, we have a similar allusion. Each vision appears thus to divide itself into two portions, the times of the second temple, and a period of renewed and heavier desolation. Their close also looks forward to a third era, more blessed and glorious, when the sanctuary shall be cleansed, and the holy people shall be scattered no longer; but Gentiles shall come to the light of Zion, and kings to the brightness of her rising.

We are thus led to the following conclusions. The eighth chapter unfolds, more fully than the two earlier prophecies, the course of providence under the Second and Third Empires, perhaps also under the Fourth, but with a special reference to the East, the land of Palestine, and the nation of Israel. The eleventh chapter expands this account into more copious details, as the Great Image was expanded in the vision of the Four Beasts. But since it is the last of all these prophecies, has also links of connexion, especially in the times it reveals, with the vision of the Four Beasts, and thus binds the whole into one harmonious system. The prophecy of the Seventy Weeks, interposed between the two others, parts their whole course into two main divisions, and reveals the wonderful transition from the first to the second period, in the solemn events connected with the First Advent of our Lord, and all the wonders that cluster around the great mystery of godliness, the incarnation of the Son of God.

Let us now return to the present vision. It was revealed to the prophet in the third year of Belshazzar. There is no solid reason to doubt that this king answers to Nabonadius in the Astronomical Canon, and his third year will be A. C. 553. The power of Babylon was then rapidly declining, and Persia, under Cyrus the Great, was rising just as rapidly upon its ruins. The First Empire, which has been already spoken of in two visions, is therefore passed by in silence, and the prophecy begins with the victorious career of Cyrus, which raised Persia to the supreme dominion.

Only two years had now passed since the date of the last vision, though there had been an interval of fifty years between the two former prophecies. One reason

may have been the deeper profaneness of the empire under Belshazzar, which called for a fuller supply of these Divine consolations. When the world is darkest, then the word of prophecy commonly shines forth with the clearest light.

It is not very plain whether Daniel were actually at Shushan, and by the banks of the Ulai, or in vision only.—The former view seems more probable, when we compare his other prophecies. The scene of the two first was plainly at, or near Babylon, and the first of them in the palace of the king. In chapter 10, in like manner, the prophet was really by the Hiddekel, or Tigris, when the angel appeared to him. We may, therefore, put the same construction on the statement in this prophecy, and suppose that Daniel was really by the bank of the Ulai, or Choaspes, when the vision was revealed. For though Cyrus had begun his conquests, Susiana, close to the Tigris, was distinct from Persia Proper, and might still be under the power of Belshazzar. It is possible that its exposed position might have caused the presence of Daniel at this time, since his abilities had been prized so highly under former reigns. He was on the business of the king; and whether that business were an embassy, or the protection of an exposed frontier, his presence at Shushan would be easily explained on either view.

The place and time of the vision were exactly suited to its main object. The first event revealed was the supremacy of the Medes and Persians; and hence its date was a few years after the accession of Cyrus, and its scene at Shushan, the future abode of the Persian monarchs, and on the banks of the Choaspes, the royal river. The voyager who is about to sail over a wide ocean, fixes carefully the point of departure, where he loses sight of land. And so also the Holy Spirit, when he would guide the church through the dark sea of Providence by the chart of prophecy, marks out very clearly the point of time where each prophecy begins, and the nature of the earliest events which it reveals. The site of Susa is now a desert. The name of Susa, and a few broken fragments, are all that remain. But the word of God, revealed there to the prophet by the river-side, endures for ever, and yields an enduring light, even in these last days, to the millions of benighted sojourners in our fallen world.

The Ram is expounded by the angel to be the kings of Media and Persia. It is clear, then, that the word *kings* is not used in a personal sense. The emblem would be incongruous and monstrous, to describe two persons merely. The kings of Media and Persia, it is plain, are the two ruling dynasties or powers, confederate in conquest, and of which Media was superior at first, and Persia after the sole reign of Cyrus. The successive rise of the two horns pre-figured this successive sway of the two dynasties. But after they have once arisen, they became a permanent and historical symbol, unaffected by later changes; for the Ram itself, and not the two horns, denotes the compound Median and Persian power.

The emblems, again, in this vision, are animals of sacrifice, not beasts of prey. Perhaps there may be a moral reason for this change. The two empires, in the persons of their founders, to whom the prophecy mainly alludes, were both of them favorers of the temple-worship. The captivity of the Jews was closed by a decree of Cyrus. He said "To Jerusalem, Thou shalt be built, and to the temple, Thy foundation shall be laid." Alexander also, when he entered Judea, paid reverence to the high priest, and offered sacrifices for the service of the temple. The emblems are thus varied, to retain their harmony with the moral les-

sons and historical truths which they are designed to convey.

The order of the two dynasties appears in all the profane historians. Herodotus, Xenophon, and Ctesias, all agree that the Medes were superior, until the fame and victories of Cyrus turned the scale, and gave rise to a Persian dynasty. They vary, however, not a little in the details of this change. But even Scripture history alone, without foreign aid, will explain the prophecy by undesigned co-incidences, at once remarkable and minute. After the fall of Belshazzar, we are told that "Darius the Mede took the kingdom;" and again, that "Darius the son of Ahasuerus, of the seed of the Medes, was made king over the realm of the Chaldeans." Both at the fall of Babylon, and during the reign of this Darius, the Scripture gives the Medes precedence over the Persians. But, after the accession of Cyrus, this order is constantly reversed, not only in the history of Daniel, but in those of Ezra, Nehemiah, and Esther. The Persians, from that time, have the foremost place. Their continued pre-eminence is marked, even in the title of the last king recorded in the sacred canon, and who is called, in the book of Nehemiah, Darius the Persian. The reign of Smerdis, in Herodotus, is the history of an abortive attempt, by the Medes, to recover the throne. After his fall, the Persian supremacy continued without a change, till the final overthrow of the whole empire.

The Ram was seen "pushing westward, and northward, and southward." These words are a very clear prediction of the conquests of Cyrus, though perhaps they may include the later conquest of Egypt by his son Cambyses. The wars of Darius Hystaspes, at a still later period, to which one able commentator refers them, do not answer to the description. The vision was in the sixth or seventh year of Cyrus, when his career of victory had already begun. It must naturally, on this ground alone, be referred to these conquests, and not to others separated from them by nearly forty years. The conquests in the vision are those by which the empire became great; and this is true of those of Cyrus only. They are unbroken victories in every direction; but those of Darius were mingled with great and heavy reverses. The chief, perhaps the only, direction of the conquests of Darius, was eastward; and this is the only quarter excluded in the prophecy. They were after the empire had attained the pinnacle of greatness; they were chequered by many and shameful defeats, and were much too late to form a natural commencement of the vision.

Two principal reasons have been assigned for a different view. The chronology of the vision has seemed to require a later date for its commencement. But this objection would control the plainest part of the prophecy by that which is most difficult and obscure. Almost every reader, learned or unlearned, has seen for ages that the opening of the chapter relates to Cyrus and his conquests. But the full sense of the two thousand three hundred days has only been unfolded in the last century, or a little earlier, and its precise adjustment may be reasonably expected to be only the ripe fruit of patient research. It is unnatural to determine the sense of the plainest clauses by inferences drawn from one of the most obscure.

Again, the place of the Ram, before the river, has been thought to imply the previous establishment of the Persian Empire. But this would be to draw a refined and uncertain inference from an emblem, directly opposed to the plain words of the vision. If the Ram only became great in consequence of its three-fold pushing, it could not have been a

great and established Empire until that pushing began. And, in fact, since the Ram was first seen at rest, the most natural sense of the words, *before the river, is with its face to the river*. And, since the first direction of conquest is westward, this would imply that the Ram was seen on the eastern bank of Ulai. But whether its place in vision were on the one side or the other, there can be no certain conclusion drawn from it, to fix the time of the vision. For some part of the Median dominion was west of the river at the time of the prophecy; and on the other hand, Darius set out on his various expeditions from Susa, east of the river. All that emblem can properly teach us, is, that the Persian power bordered on the Ulai when this career of conquest began, and that this river would have some peculiar connexion with the rising monarchy. The rise of the second and higher horn is also spoken of, as if it occurred under the eye of the prophet, which is a further mark that it begins from the reign of Cyrus. Every reason, therefore, combines to prove that reign the true commencement of the prediction. It remains only to trace its fulfilment from the profane historians.

The Ram was seen, first of all, pushing westward, or towards the waters of the western sea. Early among the victories of Cyrus, and one of the most celebrated, was the overthrow of Cræsus and the Lydian Empire, with the capture of Sardis, on the coast of the Ægean sea. The first book of Herodotus, the father of profane history, is thus one complete comment on this first clause of the inspired prophecy. The brief notice of Solinus assigns the date. "In the fifty-eighth Olympiad (A. C. 548-545) Cyrus entered Sardis as conqueror." The account in Xenophon may be questionable in the details, but in its main features it agrees with Herodotus. A summary from the first book will show, more palpably, the harmony and the statements of heathen writers.

Bk. I. 1-95.—"First origin of enmity between the Greeks and the people of Asia. Cræsus, king of Lydia, first made the Greeks in Asia tributaries. The first kings of the Lydians sprung from Atys: then the Heralclidae, of whom Candaules was the last. Gyges slays Candaules; transfers the dominion to the Merminadæ, sends presents to Delphi, assails Miletus and Smyrna, and takes Colophon. Ardes, son of Gyges, under whom the Cimmerians take Sardis. Sadyattes and Alyattes, who drives the Cimmerians from Asia, and makes peace with the tyrant of Miletus. Cræsus, son of Alyattes, makes the Greeks on the continent tributary, and assails those of the islands. Solon comes to Sardis. The Medes being conquered by Cyrus, Cræsus, anxious about the power of the Persians, consults the oracles, but first makes trial of their truth; approves the Delphic, and that of Amphiaraus. The ambiguous answer of the oracles about war with the Persians. Cræsus makes an alliance with the Lacedæmonians.

71-95.—"A wise Lydian dissuades Cræsus in vain from the war. The river Halys, the boundary between Cappadocia and Lydia. Cræsus purposes to wrest Cappadocia from Cyrus, and avenge Astyages the Mede, from whom Cyrus had taken his kingdom. War between Cyaxares and Alyattes broken off by an eclipse of the sun, predicted by Thales. A battle is fought between Cræsus and Cyrus, in the Pierian field, beyond the Halys, with doubtful success. Cræsus returns to Sardis, to renew the war next year. Cyrus follows him into Lydia, and after a prosperous battle, in which he opposed camels to the enemy's horse, besieges Sardis. The Lacedæmonians, when ready to succor Cræsus, learn that he is cap-

tured by Cyrus. The citadel taken by a part of the wall which seemed inaccessible. Cræsus, bound in chains, and placed on the funeral pile, remembers Solon. He is preserved, when on the point of being burnt alive. Cræsus is honored by Cyrus, and gives him good counsel. Memorable features of Lydia; the sepulchre of Alyattes. The Lydians first coined gold and silver. Tyrhenus, son of Atys, being their leader, they sent a colony to Umbria (Italy). Who this Cyrus was, who stripped Cræsus of his kingdom. How the Persians obtained the supreme power in Asia."

The opening book of this father of heathen history, is thus in full accordance with the sacred vision. The Ram was seen pushing westward from the banks of Ulai beyond the Halys, and to the very shore of the Ægean sea.

But it was seen also pushing northward. The northern conquests of Cyrus, in the writers now extant, have their order less clearly assigned than the rest. Herodotus passes over the intermediate events, from the fall of Sardis to the siege of Babylon. The fact of such conquests is, however, certain. Herodotus says, in general terms, that he subverted all Upper Asia, before the great event of the siege. This would include Pontus, and the Upper Armenia, with the tribes bordering on the Caspian sea. The details in Xenophon are obscure, and perhaps not very trustworthy; but they lean to the same view, for the siege of Babylon is made a final step after all the neighboring states, which might have proved dangerous, had been subdued. In the absence of fuller accounts, we may be content with this general correspondence. The events that are clear and certain require that very order of conquest which the prophecy had foretold.

The Ram was seen, last of all, pushing southward. The four quarters ought clearly to be referred to the actual geography of Asia, rather than to the abstract parallels of science. The westward line of conquest is clearly from Persepolis, or Susa, to Sardis. The north and south in the vision will be parted by this line. To the south of this line is Babylon, the last and most important conquest of the Persian king. The history of the siege in Herodotus and Xenophon, answers closely the predictions of Jeremiah, and the narrative in Daniel. The summary from Herodotus, will again illustrate the vision.

Bk. I. 152-216.—"The Lacedæmonians refuse help to the Ionians, but charge Cyrus not to harass the Greeks. He answers contemptuously. He returns to Sardis, and brings Cræsus with him, intending to war against Babylon himself, and by his lieutenants against the Ionians. The Lydians, under Pactyas, rebel, and are pardoned by the intercession of Cræsus. Mazarus assails those who had rebelled. His successor, Harpagus, besieges the Ionian cities, and first Phocæra. The Teans migrate to Thrace, and build Abdera. The other Ionians on the continent submit to the yoke.

"Cyrus subdues all the Upper Asia. The size, beauty, ditch, wall, river, and temple, of Babylon. Queen Semiramis had formed the embankments of the river. Nitrocris changed its course and dug a vast lake. Her sepulchre and its inscription. Cyrus marches against Labynetis, king of Babylon. He orders the river Gyndes to be cut into three hundred and sixty streams. After defeating the Babylonians and shutting them up in the city, he besieges them in vain. The Euphrates having been turned aside into the lake, he enters through the bed, and takes Babylon by surprise. He prepares an expedition against the Massagetae."

The prophecy, after these three-fold conquests, describes the power and greatness to which it led. "No beast could

stand before him, neither could any deliver out of his hand; but he did according to his will, and became great." The words of Herodotus and Xenophon are almost exactly the same. After recounting the victories of Cyrus, Herodotus thus introduces his last expedition.

"The Massagetae occupy by no means the smallest portion of this vast plain, against whom Cyrus was eager to march. For there were many and great causes which elated him, and urged him on; first indeed his birth, wherein he seemed more than human; and next, his good fortune in war. For wherever Cyrus directed his course to march, the escape of that nation was impossible."

The remarks of Xenophon, at the opening of the Cyropædia, are in equal harmony with the prediction.

"Cyrus, however, we know, was obeyed willingly by those who were distant many days' journey, or even many months, and by those who had never seen him; nay, even by those who knew that they would never see him; and yet they were willing to submit to him. So much did he surpass other kings, who have either inherited power from their parents, or acquired it themselves. For the Scythian, though he rules over very many Scythians, can obtain power over no other tribe; nay, he would be glad to secure its continuance over his own nation; and the Thracian king over the Thracians, the Illyrian over the Illyrians, and so of all other known tribes. But Cyrus, receiving the tribes of Asia, when still under their own laws, and starting with a small body of Persians, took the command of the Medes and Hyrcanians with their own consent; and subverted the Syrians, the Assyrians, the Arabians, the Cappadocians, both the Phrygians, the Lydians, the Carians, the Phœnicians, the Babylonians; and ruled also over the Bactrians, the Indi, and the Cilicians, and in like manner over the Sæcæ and Paphlagonians, and Mariandyni, and many other tribes, whose very names we can scarcely repeat. He also gained victories over the Greeks of Asia, and coming down the sea, reduced the Cyprians and Egyptians. Over these nations, then, he bore rule; who differed in language both from him and from each other. Yet he was able to traverse so wide a tract by the reverence he inspired, so that all were confounded, and none dared to assail him. And indeed, he subdued so many countries, that it is hard to travel over them, in whatever direction we should set out from the palace, to the east, or to the west, to the north, or to the south."

At the close of the work, he contrasts these victories of Cyrus with the decline and decay of the empire under later kings.

"That the kingdom of Cyrus was the fairest and largest of all in Asia, it is its own witness. For toward the east it was bounded by the Erythræan sea, and towards the north, by the Euxine; to the west, by Cyprus and Egypt; and to the south, by Ethiopia. But although it was so vast, it was governed, however, by the sole will of Cyrus; and he honored and cherished his subjects as his own children, while they revered him as a father. But when Cyrus was dead, presently his sons broke out into factions, cities and tribes revolted, and all things went on from bad to worse."

The greatness which the empire attained, through these victories of Cyrus, is clear from the historical books of Scripture alone, and is confirmed by the whole current of profane history. The title of the Persian monarch, among all the writers of Greece, was the Great King; and the opening of the book of Esther, forms a vivid commentary on the meaning of the phrase.

In the last vision, the word of prophecy reveals to us four successions of Cyrus on the Persian throne, and the gigan-

tic expedition of Xerxes against the land of Greece. But in this more concise prediction, no details are given of the Persian history in the time of the empire's continued greatness. We pass on at once, after the two centuries of its undisputed supremacy, to the rise of a new empire, under another conqueror, whose exploits, though more transitory than those of Cyrus, were still more rapid and wonderful, and have been still more celebrated by profane historians.

The Advent Herald.

"BEHOLD! THE BRIDEGROOM COMETH!!"

BOSTON, FEBRUARY 24, 1847.

Medo-Persia.

In our former numbers, having glanced at Babylon, the first empire that had universal dominion, we now come to the Medo-Persian empire, its successor, and the inheritor of its dominion, and consequently the second universal monarchy that ever existed on the earth.

This kingdom was symbolized in the image of Nebuchadnezzar's dream by the "breast and arms of silver," Dan. 2: 32, which was explained to the king, v. 39, to be "another kingdom inferior" to his. In Dan. 7: 5, 6, it is symbolized in the vision of Daniel's dream by "another beast, a second, like to a bear. And it raised itself on one side, and it had three ribs in the mouth of it between the teeth of it: and they said thus unto it, Arise, devour much flesh." In the vision which Daniel had when he was in the palace at Shushan, in the province of Elam, by the river Ulai, Dan. 8: 1-4, it is symbolized by "a ram which had two horns: and the two horns were high; but one was higher than the other, and the higher came up last." Says Daniel, "I saw the ram pushing westward, and northward, and southward; so that no beast might stand before him, neither was there any that could deliver out of his hand; but he did according to his will, and became great."

That this last symbolized the Medo-Persian empire, is affirmed by the angel who declares, v. 20, "The ram which thou sawest having two horns are the kings of Media and Persia." And that the other symbols are representatives of the dominion, is proved by the prediction that they denoted a kingdom which should arise after the Babylonian; and by the historical fact, that in the night that "Belshazzar the king of the Chaldeans" was slain, "Darius the Median took the kingdom." Dan. 5: 30, 31. It is therefore demonstrated, that the united kingdom of the Medes and Persians was symbolized in prophecy as the second of the four universal empires which were to precede the setting up of God's everlasting kingdom under the whole heaven—forming the second great way-mark in the fulfilment of historical prophecy.

As silver is inferior to gold, so was the Medo-Persian empire inferior to the Babylonian. Although its dominion was extended "from India even unto Ethiopia, over an hundred and seven and twenty provinces," Esth. 1: 1, so that no nation was able to stand in opposition to it, yet it was a more plain and humble empire than that which preceded it.

Its two-fold division of Media was personated by the arms of silver, the two horns of the ram, and by the bear's raising itself on one side. As the highest horn came up last, so Persia, which was at first less in power than Media, arose subsequent to it, and uniting with it, obtained the supremacy. Yet they ruled together; for we read that "the seven princes of Persia and Media . . . sat the first in the kingdom." Esth. 1: 14.

As the ram pushed westward, and northward, and southward, so were the conquests

of Cyrus in those directions. And these three directions may correspond with the three ribs of the bear. He first subjected Lydia in the west, then Armenia, and the tribes of northern Asia, then Babylon, and then Egypt in the south. These were the directions in which the ram was pushing at the time Daniel's eyes were first opened on the vision, and therefore marks strongly the point from which the 2300 days, the length of the third vision, are to be reckoned. The ram was pushing in those directions. The latter victories of Persia were entirely confined to the east, a direction not specified in the vision. Consequently, those prophetic days must date prior to the extension of the conquests of Persia in that direction. As the bear devoured much flesh, so did Darius impose heavy tributes on all the Asiatic nations; and multitudes of the human race perished in its wars. And as no beast could stand against it, so Herodotus says that "wherever Cyrus turned himself to march, it was impossible for that nation to escape." Xenophon also says:—

"But Cyrus, receiving the tribes of Asia in a similar state, under their own laws, and starting with a small army of Persians, ruled the Medes and the Hyrcanians by their own consent; and subverted the Syrians, Assyrians, Arabians, Cappadocians, both the Phrygians, the Lydians, the Carians, Phenicians, Babylonians; and ruled also over the Bactrians, and Indians, and Cilicians: in like manner over the Sacae, Paphlagonians, and Mariandyni, and many other tribes, whose very names one can scarcely mention. And he ruled also over the Greeks in Asia, having come to the sea-coast, and over the Cyprians and Egyptians. He reigned, therefore, over these nations, which were neither of the same language with himself nor with each other; and yet he was able to range over so great a territory by the fear he inspired, so that he struck all with dread, and none assailed him; and was able to infuse such a desire into the minds of all men to obtain his favor, that they consented continually to be ruled by his judgment. And he subverted so many tribes as it is troublesome to recount, in whatever direction we start from the royal palace, to the east and west, north and south."

More full information respecting the second kingdom will be found under the head of the "Conquests of Cyrus," in another column.

Fixing the Time.

Under this heading, the New York "Evangelist," of Feb. 11th, says, that "The Second Advent papers are at work endeavoring to show that the Savior will make his appearance during the current year," and "ventures to re-affirm the words of our Savior, Matt. 24: 23, 27—Then if any man shall say unto you, Lo, here is Christ, or there; believe it not. For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of Man be." Its editor says:—

"The 'Advent Herald' is in considerable perplexity. The position which the editor, Mr. Himes, is constrained to take, and, as he affirms, the only safe position, is, that 'the Lord may come to-day, and must come soon.' In confirmation of this position, he says:—

"All the evidence we can find, points to months in the past: none points to the future. The fall of '46 is the latest point to which we can stretch the prophetic periods, and the evidence that carries them there is much weaker than that which pointed to the fall of '44. Yet as we have not reached the consummation, we know their termination is in the future."

"Strange, that when not an argument remains, and the Lord will not come, he should so presumptuously affirm that the Lord 'must come soon!' Strange, that he can admit, that the unhealthy excitement caused by himself and others have passed over, and left 'the shore strewn with wrecks,' and yet persist in the endeavor to prolong such a forlorn hope!"

Now, as to the "perplexity" we are in, the "Evangelist" has had the opportunity of knowing that our position is precisely the same as it has been for the last two years. And as to any effort we are making to fix on a day or year, the extract made from our columns shows to the contrary. The "Evangelist" might read in our columns, that while we believe as we have done, and as we hope to believe while we are in this world, that the Lord's advent may transpire at any time, that

we also repudiate any dogmatical attempt at a specific point of termination. But why should it affirm, that "the Lord will not come," and that "not an argument remains?" Does it deny that the prophetic days of Daniel and John are years, as is admitted by all the standard Protestant commentators? Is there no argument remaining to support such an opinion? or have the great majority of commentators arrived at such conclusions with no arguments to sustain their opinions? If the "Evangelist" denies this, in arraying itself against us, it also arrays itself against the whole Protestant Church, or admits that the whole Protestant Church, in this question, has apostatized from the teachings of its instructors of the preceding generation. If it admits that the prophetic days are years, then it cannot and will not deny that the evidence of their termination points to about this time; for this is admitted by all who reckon a year for a day, whether they look for a spiritual or a personal reign of Christ on the earth. If no argument remains that those days reach to the personal reign of Christ, because the time has passed to which the majority of evidence in our minds pointed for their termination; then, for the very same reason, no argument remains that their termination will usher in the Millennium of Christ's spiritual reign. The argument can be no more valid for the one than for the other. How often have the advocates of the spiritual view thought that the Millennium had dawned, and as such proclaimed it to the world! and how often have they been disappointed! If a disappointment, and repeated disappointments, do not invalidate the testimony in the one case, it surely cannot in the other, seeing that the self-same evidences and arguments which are adduced to mark the chronology of the one, are adduced to mark the chronology of the other; and which, in either case, point to about this time. And as we find that the advocates of the spiritual view adhere to their expectations with the same pertinacity as ever; then, surely, until they disprove the personal reign, may we be pardoned for pertinaciously adhering to our expectations.

Should the "Evangelist" deny the application of the prophetic days, then we have all the remaining arguments which he may be willing to admit, that mark the chronology of the world. We have the rise and passing away of the four universal empires, the rise of the little horn, the trumpets, the seals, &c. &c., which are referred to as marking our approach to the Millennium, and which all point to the present. So long, then, as there is any question respecting the nature of the reign of Christ on earth, so long may the advocates of either view adduce the same testimonies to prove the chronology of the consummation of their expectations. If the reign of Christ is spiritual, as it has not yet transpired, it must be future, and therefore, we should look for it till it transpires. If it is personal, as it has not yet transpired, that must be future. The question then turns on the nature of the reign of Christ: is it spiritual, or personal? After a careful, and repeated re-examination of the whole question, we can arrive at no other conclusion than that it is the latter. We know of no question within the whole circle of Scriptural truths, which is sustained by more evidence than clusters around this.

Next week we shall give an array of Scriptures, which must be met to refute this doctrine.

Intolerance.

There is no spirit more hateful than an intolerant one. And none are more intolerant than those who are continually boasting of their tolerance. An intolerant person is one who cannot endure the presentation of an argument in opposition to his own. Point out

an error in his theology, and show him where in his opinions are erroneous; and instead of calmly looking at the question, and feeling that both sides have a right to be heard, he will cry out persecution and opposition, will talk about thumb-screws and iron bedsteads, and will declaim against all who do not see as he does, as shutting their eyes to the truth, and as unwilling to investigate.

Such persons need to learn the first principles of toleration. And then they might have charity enough to believe that those whose facilities for obtaining a correct knowledge of the Scriptures, and judgment to decide on evidence, are as good as theirs, may possibly differ from them in all honesty and sincerity. And such too may learn, that a love for truth, and a studiousness in investigation on the part of those who differ from them, may not be surpassed by like qualities in themselves. It may be that those who give both sides of an argument, are as open to conviction as those who pertinaciously refuse to give but one. When a man cannot look at an argument in opposition to his own views, without feeling that it is an attempt to subject him to a relinquishment of his own right of opinion, it either proves his fears that his own views will not endure the crucible of logical, philological, and Scriptural deduction, or that he would restrain those who differ from him in the exercise of their opinions. If this were not the case, why should he, on the mere presentation of views that militate against his own, resort to such a subterfuge? It is the dernier resort of intolerance and bigotry, the handmaidens of ignorance.

To Correspondents.

J. B. Cook—You will find the greater portion of your questions answered in our last. When we change our views in any particular respecting the original Advent faith, we shall give due notice to all concerned. Till then, we shall continue to believe what we have continually taught,—that the 2300 days begin about B. C. 457, and must end at a point of time not remote from 1843, as Mr. Miller first taught,—that when they do end the consummation transpires,—that the 70 weeks are cut off from them, and terminated in the neighborhood of the crucifixion,—that the kingdoms, seals, trumpets, &c. &c., have, in the main, been correctly illustrated. In short, that the "Declaration of Principles" adopted at the Albany Conference,—when we met the brethren there to devise some means to check the ruin and distraction that misguided persons were bringing on the cause, in the full heat of their mistaken zeal,—are correct and Scriptural doctrines. Under that flag we fight. When we judge brethren, we should see to it that our wishes are not father to our thoughts. We have filed the letter for future reference.

L. C. Collins—It is on file for insertion. Let us hear from you often.

L. Gerry—We will try not to.

We would ask the indulgence of our correspondents; their favors have so multiplied upon our hands, that many are necessarily deferred for a few weeks. We shall make room for them as speedily as possible.

NOTE FROM BRO. HIMES.

ROCHESTER (N. Y.), Feb. 15, 1847.

DEAR BRO. B.—I arrived in this place on the 13th, in good health, and was very kindly received by Bro. Marsh and Pearson. My appointment had been published in all the papers, and by hand-bills. On Saturday evening, we had a good collection of friends, from a limited notice after my arrival, to whom I gave a lecture. On the Sabbath I lectured to thronged houses. I never had a more numerous auditory here, nor did I ever witness greater interest to hear on the Advent than now. I intend to lecture to-night on the Alliance, and to-morrow evening on the evidences of the speedy coming of Christ, together with the duty of watchfulness and preparation for the event.

I shall attend, in addition to my appointments already announced, at Oswego, March 6th, and thence home. Then, if there be any rest for me, I shall repose a few weeks with my family and friends.

Correspondence.

Letter from Bro. T. J. Harris.

HARRISBURG (Pa.), Feb. 4th, 1897.

Dear Bro. Himes:—There are a few brethren in this place, who first had their attention called to the second coming of our blessed Savior during a course of lectures delivered in this place in the winter of 1841-2, by Bro. A. Hale. He brought strange things to our ears, and a few of us were induced to search the Scriptures, to see if these things were so. Having ascertained their truth, we cordially embraced them, and confessed we were strangers and pilgrims on the earth, as all our fathers were; and amid all our trials and persecutions, for we have had our trials—our names cast out as evil, have been called heretics, infidels, fools, fanatics, weak-minded, and crazy men, we nevertheless continue in the faith, and we would not give up our hope of walking the streets of the New Jerusalem, for all which is so soon to be ground to powder. In searching the Scriptures we found a beauty in them we did not at first dream of, and we found by taking heed to the prophecies, and doing the will of God, we could know of the doctrine, and that it was so plain that a wayfaring man, though a fool, need not err therein. We would not give up our knowledge of the Scriptures, for anything this world could afford. We are determined, by the help of God, to endure unto the end, and if we live, to live unto the Lord; and if we die, to die unto the Lord; and tarry till he comes: (John 21:22, 23;) for he will redeem our soul from the power of the grave. (Ps. 49:15; 30:3; Isa. 8:17.) In continuing our search in the Scriptures of truth, we embraced the doctrine of the sleep of the dead from death to the resurrection, and also the destruction of the wicked, soul and body, in the lake of fire: (Rev. 20:14; Matt. 10:28; Isa. 10:18; Ezek. 18:4;) for it is not the soul merely, but the whole body also, that is to be cast into hell; (Matt. 5:30;) and as the body is not cast into hell until after the Resurrection, neither is the soul. [Note 1.]

These two doctrines have met with much opposition, but the more they are opposed, the brighter they will shine. Nearly all the Adventists in this part of the country have embraced them. And we are also of opinion that the majority of Adventists have embraced these doctrines. [Note 2.] Some do not believe in the entire destruction of the wicked, because they have embraced the doctrine of Socrates and Plato, that the soul is immortal, and therefore cannot die. But does the Bible say the soul is immortal? No person can point out the place. There is no necessity for an immortal soul to put on immortality. That would be absurd. It is the body that is mortal, (2 Cor. 4:10, 11,) and it is the body that is to be changed from mortal to immortal.—Phil. 3:21—"Who shall change our vile body, that it may be fashioned like unto his glorious body," &c. 1 Cor. 15:54—"So when this mortal (body) shall put on immortality," &c. It was Paul's mortal body that he wished to be dissolved and clothed upon with immortality, that mortality might be swallowed up of life. [Note 3.] The wicked never had, nor ever will have, immortality; and consequently cannot exist for ever. [Note 4.] And any person that says they will have eternal life in misery, promises them life, and so makes the heart of the righteous sad, whom God has not made sad, (Ezek. 13:22,) and strengthens the hands of the wicked, that he should not turn from his wicked way; and so causes his destruction. The devil spake the truth when he said, "All that a man hath will he give for his life." Job 2:4. "The life is more than meat." Matt. 6:25. And as Christ came that through death he might destroy the devil, Heb. 2:14, (which they acknowledge, Mark 1:24,) so the devil tempted him, and offered all that he had in order that he might save his life. Matt. 4:8, 9. Did Paul promise the wicked life? No. He said, "Behold, ye despisers, and wonder, and perish," because ye "judge yourselves unworthy of everlasting life." Acts 13:41, 46. [Note 5.] The preaching the doctrine of everlasting life in misery, drives men into Universalism. [Note 6.]

We consider the doctrine of the sleep of the dead from death to the resurrection of considerable importance, and we believe the reason why many professing Christians have not received the Advent doctrine, is because they believe they can die and go to heaven and be with the Lord. And no wonder they believe it, when our preachers are continually preaching to them, Prepare to die—Get ready for death. Now did our Savior, or any of the apostles, ever preach to the disciples to get

ready to die? No. It was the doctrine of our Savior's unbelieving brethren. John 7:1-6. They wanted him to go up to Jerusalem and be killed before the time. Their doctrine was to be always ready—but his time was not yet come. Our Savior and his apostles preached "Ye will not come unto me that ye might have life"—"Lay hold of eternal life."—Now let us examine the Scriptures and see if we can go to heaven at death. Our Savior said, John 16:28, and 13:33, "I came forth from the Father, and am come into the world; again, I leave the world, and go to the Father." And "whither I go ye cannot come." This was spoken to the brethren, and he had told the Jews the same thing before. John 7:34; 8:21, 22. Well, if we cannot go to him, when are we to be with him? He says, John 14:1-3, "I will come again and receive you unto myself, that where I am there ye may be also." V. 28—"I go away and come again unto you." John 16:5, 16, 19, 32—"And ye now therefore have sorrow; but I will see you again, and your heart shall rejoice, and your joy no man taketh from you." Here we are expressly told we cannot go to him, but he will come again to us. If Peter had remembered this saying, he might not have asked respecting John, and "what shall this man do?" John 21:21. Jesus therefore refreshed his memory, and told him, "If I will that he tarry till I come, what is that to thee?" John and Peter, and all the apostles, will tarry in the grave till he comes; for his promise to them was, that they should be rewarded at the resurrection of the just (Luke 14:14), and be raised up at the last day. John 6:39, 40.—[Note 7.]

Did the thief go to paradise the day he died? If he did, he must have gone alone, for our Savior did not go with him. Matt. 12:41.—He told his disciples he should first be three days and three nights in the heart of the earth; and Paul tells us, Eph. 4:9, he descended first into the lower parts of the earth. On the morning of the resurrection he said to Mary, "I am not yet ascended to the Father." And Luke tells us he did not ascend until forty days after his resurrection. Acts 1:1-3. [Note 8.] Now if we can tell where paradise is to be, it will settle the question whether the thief is there or not. We are told, Rev. 2:7, "To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God." Now this tree of life is to be in the midst of the street of the New Jerusalem, which is to come down from God out of heaven on the new earth. Rev. 22:2 and 21:1, 2. "In the midst of the street of it, and on either side of the river, was there the tree of life," &c. No how can the thief be in paradise, when paradise is to be in the New Jerusalem, on the new earth, which is to take the place of the earth that now is, which is reserved unto fire, until after the second resurrection, which is to take place at the end of the thousand years' reign of Christ and the saints. [Note 9.]—(To be concluded in our next.)

We are much pleased with the spirit of candor with which the foregoing letter is written. Those who are actuated by a right spirit, can differ in love. If we seek for truth, when we differ, we shall thus differ. And if we thus differ, we shall be pleased to be made acquainted with the reasons which militate against the correctness of our views. In giving the above, we therefore append some considerations, which may not have been sufficiently considered in coming to the foregoing conclusions.

Note 1.—Probably all believe in the sleep of the dead from death to the resurrection.—But the question is, whether it is a dreamless sleep.

"In that sleep of death what dreams may come."

Doubtless, also, all believe in the destruction of the wicked, soul and body, in the lake. But the question here is, What is denoted by Destruction? We read in Rev. 11:18, that God will "destroy them which destroy the earth." If the earth in its present state is destroyed, and yet exists, it does not follow that the same term applied to the wicked, proves that they will not exist. It does not prove that the one will be affected differently by it than the other.

Again, all hold that neither soul or body are cast into the hell here brought to view, till after the resurrection. The hell here brought to view, is the Gehenna of the Jews, and not

the Hades, where the soul is in the intermediate state, which places are diverse the one from the other. The Greek word Hades denotes merely a secret, invisible place, while the Greek word Gehenna signifies a place of final punishment.

Note 2.—In studying the question of the Advent, it was clearly perceived, that the popular view of the ascent of the saints to their reward at death, was most unscriptural. Knowing nothing of the Scriptural doctrine of the intermediate state, it was natural that the first substitute for the ascent of the saints to heaven at death would be readily embraced. At that very time the doctrine of the unconsciousness of the departed, and the final annihilation of the wicked, was extensively promulgated, while nothing was said respecting the intermediate state. We are therefore not surprised at the spread of those views. We know that it would be for our pecuniary interest to promulgate the same, they being now the most popular among our readers. But in so doing, we should do violence to our conscientious sense of duty, which forbids us to withhold any light that we may be possessed of on this question.

Note 3.—This view of immortality is correct. We have it not, and put it on at the resurrection.

Note 4.—The premise is correct—but not the conclusion. If eternal existence was immortality, it would be different. But it is a great error to suppose those terms synonymous.

Note 5.—Here the error is owing to misconceiving the meaning of words—making life and existence synchronize: that is doing great violence to the language. We can make no progress in reasoning, until we take words in their true and original signification. When we attach to words a new signification, we give a sense to the language which the original will not warrant. The existence of the wicked is nowhere to be confounded with the eternal life of the righteous. When God declares that the wicked will go away into everlasting punishment, the existence that is there manifested, is not a life that will strengthen the joints of the wicked, and therefore cannot be the life referred to; for all wicked men would prefer annihilation to "everlasting punishment." Consequently, the promise of the former world as much more strengthen the wicked in their wickedness than the latter, as it takes from the terrors of the law.

Note 6.—If a man will embrace Universalism merely because he does not wish to believe that he is in danger of "everlasting punishment," we question very much whether the belief that he would only be annihilated would make a Christian of him. He might as well be a Universalist, as to live in sin for any other reason. The wicked would like to go to heaven. If they cannot attain to that, they wish to avoid Gehenna. When they are sure of escaping that, they are callous to consequences.

Note 7.—There is no dispute among Adventists respecting the ascension of the saints to heaven before the resurrection. We all believe their bodies rest in their graves, and that the crown comes not till the resurrection.

Note 8.—That the thief did go to paradise the day he died, and that he did not go alone, we have the testimony of the Savior himself, addressed to the thief,—"Verily, I say unto thee, To-day shalt thou be with me in paradise." Luke 23:43. Had the Savior ascended immediately to the Father, he could not have been in paradise; for paradise, in the days of the Savior, was never used to denote heaven. If we neglect the original meaning of words, we may misapply them.

Note 9.—Paradise will be in the new earth. It was in Eden before the fall. It could have been in neither of those places in the day the

Savior promised the thief should be with him there; for that which was in Eden had ceased to be; and that which will be in the new earth is not yet. Consequently, as paradise is where the saints are, the paradise the thief was with the Savior in, must have been the paradise in Hades, which was alone denoted by it in that age.

LETTER FROM BRO. JOHN L. BARKER.

ADAMS, Jan. 30th, 1897.

Dear Bro. Himes:—I employ a hasty moment to inform you, that I am a constant reader of the "Advent Herald," as well as the other Advent publications. I am edified and instructed more from them than from any other source, the Bible excepted.

I think the subject of the immortality of the soul, the intermediate state of the dead, and of death, are more in accordance with a critical reading of the Bible, as these subjects have been discussed in the "Voice of Truth," than some things that have been published in the "Herald." But this does not lessen my attachment for it.—Its course, and the object it professes to have in view to accomplish, I feel it my duty to invoke the blessing of God upon.

There are but a few persons in this place who profess the Advent faith. We are much in want of some lecturer here. I have thought that Bro. S. Chapman would be very useful here, and also at North Adams; as there are some here who were formerly acquainted with him, and who have expressed a strong desire to me that he might come this way.

There is at this time a series of meetings being conducted here by a Mr. Martin, from the city of New York, who speaks much of the immortality of the soul, and "death the gate of endless joys," or endless torment, and kindred doctrines; but nothing of the coming of Christ, and the glory of his kingdom, unless it is in the region of the stars;—nothing of the resurrection of the saints, and their subsequent reign on the earth. Several persons have professed to be converted under the labors of Mr. Martin. The Congregational minister (in whose house Mr. Martin is preaching), in company with a lawyer, a brother in the church, visited a family where they found a woman reading an Advent paper, with the Bible in hand, looking at the references. They immediately commenced an argument to show her the impropriety of reading such a paper. And when the woman said she wished to examine the subject, and compare it with the Bible, the minister said the subject was proved to be false, and he would not deign further to look at it. Thus, while they would compass sea and land to gain proselytes, they are utterly opposed to the coming of Christ as the consummation of the Christian's hope.

In making professional visits to families that are sick, I have been in the habit of saying to them, if they would advance the money for the payment of an Advent paper, I would pass to their credit the amount of money thus received, so that the paper should not really cost them anything. Thus I have induced some to take the "Herald," and more the "Voice." Last year I was called to visit the wife of Mr. E. G. Curtis, of North Adams, who was then in a decline. I made the same proposition to him; he took from his pocket a dollar—which was the price of my visit—saying, that I might receive it as my compensation, or send it for the "Herald." I did the latter, which proved a great blessing to the sick woman. In my subsequent visits, I saw manifestly that the doctrines which the paper had presented to her mind, had effected a radical change in her views of Bible truth; and previous to her decease, she seemed to be wholly sanctified, and watered with a lively hope and a joyful anticipation, that when she should fall asleep, (which took place the fore part of last November,) she should have a part with the blessed in the first resurrection. The subject of the coming of Christ was a joyous one to her.

Yours, cherishing the hope of having a part in the first resurrection, JOHN L. BARKER.

LETTER FROM BRO. WM. O. MERRIAM.

HOMER (N. Y.), Feb. 4, 1897.

Bro. Himes:—The path marked out for the Christian to walk in, is verily a strait and a narrow way, for, "strait is the gate, and narrow is the way that leadeth unto life, and few there be that find it." The Apostle asks, "Shall we continue in sin, that grace may abound? God forbid: how shall we, who are dead to sin, live any longer therein?" (Rom. 6:1, 2.) "Let not sin, therefore reign in your mortal body, that ye should obey it in the lusts thereof. Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God: for sin shall not have dominion over you, for ye are not under the law, but under grace. What then? shall we sin, because we are not under the law, but under grace? God forbid. Know ye not, that to whom ye yield yourselves servants to

obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?" (Rom. 6:12-16). "For they that are after the flesh do mind the things of the flesh; but they that are after the spirit mind the things of the spirit. For to be carnally minded is death, but to be spiritually minded is life and peace." Again, "If the spirit of Him who raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies, by his spirit that dwelleth in you. Therefore, brethren, we are debtors not to the flesh, to live after the flesh; for if ye live after the flesh, ye shall die; but if ye through the spirit do mortify the deeds of the body, ye shall live. For as many as are led by the Spirit of God, they are the sons of God.—Thus we find the Bible makes strait work. Then let us, brethren, beware, lest in any of us there be found an evil heart of unbelief in departing from the living God. We need adhere strictly to the Bible, for the world, the flesh, and the devil are against us. The Apostle says, "Put on the whole armor of God, that ye may be able to stand against the wiles of the devil; for we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore, take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand, therefore, having your loins girt about with truth, and having on the breastplate of righteousness, and your feet shod with the preparation of the gospel of peace.—Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked, and take the helmet of salvation, and the sword of the spirit, which is the word of God, praying with all prayer," &c.

Your brother in trial, and in the hope of the gospel,
WM. O. MERRIAM.

LETTER FROM BRO. IRA FANCHER.

SANDY HILL (N. Y.), Feb. 6th, 1847.

Dear Bro. Himes:—I would say, the little flock in this place are looking with confidence for the Nobleman to return, and reward us as our work shall be. For once, I can say I was never more confident than now that the Lord will come this year—I think this spring. For "unto 2300 days; then shall the sanctuary be cleansed." (Dan. 8:14.) In Dan. 9:25 we read, that sixty-nine weeks should reach to the Messiah, which makes 483 before the Messiah, and leaves 1847. After Messiah then read in Luke 3:23, that Christ, when baptized and made manifest as the Messiah, began to be about 30 years of age, which, added to 1817, makes 1847. Understand astronomers say, this present year is 1847 years from the death of Herod.—[This is disputed by astronomers. The great majority of astronomers and chronologists make it a few years earlier. Ed.]—and Christ was born before Herod died. If this is the case (which I think it is), then I have no doubt but Christ will come and save all the meek, and put them in possession of the restored earth. (2 Pet. 3:3-7; Isa. 65:17-25; Rev. 21:1-7; 21:27; Dan. 7:27; Rev. 5:9, 10; Matt. 5:5.) Then, and not till then, will the people be all righteous, as Isaiah says in the 60th chapter. And to bring this glorious time about, I believe God will destroy all that do wickedly of his presence, by burning them up, root and branch, as Malachi says; or as the Psalmist says, be clean gone, and their place not found; or as Isaiah says, be extinct; as Obadiah says, be as though they had not been; or as John says, burn up the chaff; or as the Revelator says, cast them into a lake of fire and brimstone, which is the second death. See Job. 20:5-8; Psa. 37:20, 35, 36; 92:7; 104:35; Prov. 29:1; Isa. 17:14; 43:17; 60:12; Jer. 25:27; Ezek. 18:24, 20; Obad. 16:18; Mal. 4:1; Matt. 3:12; Mark 12:9; 2 Thess. 1:7, 10; Rev. 21:8. The wicked will be punished in his presence according to the deeds done in the body (Rev. 14:9, 10), and then destroyed out of his presence. (See 2 Thess. 1:9.) Seeing that we are looking for such things so soon, what manner of persons ought we to be in all holy conversation and godliness, looking for the glorious appearing of the great God and our Savior Jesus Christ, that we may be found without spot and blameless at his appearing and kingdom. Amen.

[We like to hear from the old soldiers of the cross. It gives us peculiar delight to hear from them, on account of their faithfulness in the heat of the battle. They stood by us then, and rendered substantial aid. They still abide faithful to the cause in the day of trial. Our Bro. Fancher, who is one of the faithful, will receive our gratitude for his liberal and unwavering support. And though we may differ on some points in doctrine, there is so much in which our hearts agree, that we shall still watch, wait, and walk together till gathered to the kingdom.—Ed.]

LETTER FROM BRO. I. R. GATES.

WATERBURY (Vt.), Feb. 10, 1847.

Dear Bro. Himes:—I expected to have seen you in my Northern tour, but did not, although I crossed your orbit somewhere in these northern latitudes. I have fulfilled my appointments, and am now at Waterbury, on my return home.

I visited and preached to the brethren at Derby Line, Glyne's Corners, Barnston, Hatley, Bolton, Farnham, Shefford, and Durham Flat, C. E. Found them awake, and looking for the Lord as eagerly as ever, expecting very soon the descent of their long-expected King. I labored at Durham Flat two days with good success—had a congregation of about five hundred, and administered the Lord's Supper to about 150. Here, but a few weeks ago, there were none looking for the Lord,—no prayer mingled with "Come, Lord Jesus, come quickly," although a stronghold of Methodism. Now the scene is changed—a number have come out upon the broad platform of truth within a few weeks, through the instrumentality of Bro. Porter, and the work is going on, and will progress till Jesus comes.

From Durham I went to Richford, Vt., where I was sick two days. But Sabbath morning I delivered a discourse from these words: "I have set watchmen upon thy walls, O Jerusalem," &c. At the close of the discourse, John Porter, of Waterloo, C. E., and Jonathan Cummings, of Troy, Vt., were set apart for the work of the ministry, by the imposition of hands, by Bro. A. Stone and myself. Bro. Porter has labored in that region since '42. Bro. Cummings is a young man of promising talents, and will, I trust, be a useful brother in the ministry, to which he intends to devote his entire time; and I hope he will meet with every encouragement from the brethren.

I have seen much to convince me that God is still with his people. I have seen a number of backsliders reclaimed, and sinners converted, and can say in truth, that I never spent a winter of labor more to the glory of God, and my own satisfaction. It has appeared to me that God's truth touching the kingdom of God immediately to be set up, has found a greater relish in my soul since our times of great expectation have passed, than ever before. But the world and church dislike this last great and precious truth, which makes me feel most deeply for them; and I can exclaim with Jeremiah of old, "O that my head were waters," &c. As it regards the definite time which some of our brethren are now agitating, I would say that, notwithstanding I love all the light that can be reflected on the subject of time, yet I think the nearest to the Divine mind is, "Nigh, even at the doors." That is suited to the weakest capacity, and honors God. In hope of speedy redemption, your brother,
I. R. GATES.

BRO. SAM'L D. WHEELER writes from Pescham (Vt.), Feb. 2d, 1847:—

Bro. Himes:—Having had the privilege of reading your valuable paper for about four years, I write to let you know that I am (together with my brother) much pleased with the way in which it has been managed. I do believe it is a paper that has the smiles of our heavenly Father. My prayer is, that the Lord will guide, sustain, and comfort you in your arduous, responsible, and also glorious work. Your reward will be glorious. Oh that we may all walk more, "as seeing him who is invisible," living the life that we now live by faith in his blessed promises. Oh, let us cheer up, for our redemption is nigh.—Oh, that we might keep in memory what Paul says concerning Faith, Hope, and Charity. The greatest of these is Charity. Why so, Paul? Because you will soon lose Faith in sight—Hope in fruition. The Lord grant that that may be the lot of each one of us. Sometimes I have asked myself the reason, why we cannot see more alike. But it looks to me that Paul's exhortation anticipates that we shall not, or will not—for the charity that we are to exercise is towards our brethren. Now, we all know by experience, that it is easy to love those that believe just as we do; but on the other hand, it is not so easy. Says Peter, "Think it not strange concerning the fiery trial that is to try you, as though some strange thing had happened unto you." Paul says we look through a glass darkly now. He also says, "Let there be no schisms in the body, but that the members have the same care one for another." Again: "Let us be careful in giving offence in anything; but in all things approving ourselves as the children of God; by pureness, by knowledge, by long-suffering, by kindness, by the Holy Ghost, by love unfeigned, by the word of truth, by the power of God." (2 Cor. 6:6-10. Read the whole chap. Read the following:—Philip. 3d, beginning at 6th v.; Col. 3d; 1 Thess. 4th, beginning at 9th v., and 5th chap., beginning at 11th v.; 1 John 4th, beginning at 7th v.; and Rom. 14th and 15th.) Brethren, if you will take the trouble to look at these texts, you will be convinced that Charity is the greatest.—Love is the fulfilling of the law. The Lord help us all to be good.

BRO. WALTER PRATT writes from Sturbridge (Mass.), Feb. 10th, 1847:—

Bro. Himes:—I find a few faithful souls scattered abroad, like strangers journeying to a land of promise; who are willing to embrace the truth, however unpopular it may be, and to separate themselves from a worldly church, according to God's command; who seek not their own ease, happiness, good name, reputation, or any worldly policy, but are willing to be "hated of all

men" for the sake of Jesus; and who are not ashamed even to get so low in the eyes of the world and a popular church, as to shake hands with our blessed Lord and his apostles, and be made as they were, "the fifth of the world, and the off-scouring of all things," for the truth's sake. A few strangers I find, in this wilderness world, who are praying, singing, and shouting as they journey, looking, longing, and expecting soon to see the promised land. To such I will say, Go forward. Be not satisfied with your present attainments. "Grow in grace," in knowledge, faith, love, and abound in good works, and God has promised an abundant entrance into his everlasting kingdom. "And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified." Amen.

Yours trying to be "pure from the blood of all men" at the appearing of our Lord.

BRO. A. N. BECKLEY writes from Greenville, Feb. 9th, 1847:—

Dear Bro. Himes:—I see by the last number of the last volume, that you have a great number of delinquent subscribers. I do wonder why people will take any paper for several volumes without paying for it, and much less an Advent paper. They will pay if they have the means to do so, as soon as they are reminded of it, unless they lack moral honesty; and if the latter, they, in my opinion, should have their names, residence, and amount of indebtedness made public. What would these same men think or do if their neighbors who owe them should thus withhold their just due? Would they not say, or think, and perhaps do to those, what they would consider unkind, and not Christ-like, if others should do the same to them.

But again, how can any one want to read a Second Advent paper at all, who have not the honesty of heart to pay for it, if in their power to do so? I hope I shall never be guilty of it. And I hope others, who are indebted for several volumes, will pay immediately, or give good and satisfactory evidence that they are not able to pay, and that they are Christ's disciples. Although I do not see all things just as the editors do, yet I want the "Advent Herald" sustained.

[We hope that liberal minded Adventists will scorn to turn a cold shoulder to a brother, because his faith on some points may differ.—Ed.]

BRO. H. BECK writes from Clermont County (O.), Jan. 31st, 1847:—

Dear Bro. Himes:—Let us be watchful, that when our Lord cometh we may meet him in peace. Let us put on the whole armor of God, and fight manfully for the crown of life. But the weapons of our warfare are not carnal, but spiritual, mighty through God to the pulling down of the strongholds of sin. Then, if they are mighty through God, O let us use them to the best advantage. Satan is raging, for he knoweth that his time is short. Now is the trying time. Glory be to God, our Captain stands in front of the battle; he can save to the uttermost. Yes, bless God, the prayers of all that love the appearing of Jesus are ascending to the throne of God day and night, "Come, Lord Jesus, come quickly." How many are there who are praying this prayer daily! And shall not God avenge his own elect, that cry unto him day and night? He will do it, and that speedily. The prayers of the righteous availeth much. Then let us trust his word, for it can never fail. Let us set our feet on that rock which cannot be moved. He will soon come to take his servants home, when all our toils will be over, and we shall live for ever in eternal glory; not as we live in this world, but with all the glorified saints in heaven. Glory be to God and the Lamb.

BRO. EDWIN LEACH writes from Norwich (Ct.), Jan. 29th, 1847:—

Dear Bro. Himes:—The brethren here are, as usual, strong in the faith of our near approximation to the judgment, and the glorious appearing of Jesus. We are few in number, but there is a bond of union among us that cannot be broken. We are principally members of the M. E. Church, and by the kindness of our minister, we are all appointed to one class; and we meet at a brother's house of the same faith, and have Bro. E. G. Allen for our leader. The Lord is sure to be with us, and we have blessed seasons in telling of God's dealings with us, and of our prospect of an abundant entrance into the everlasting kingdom of God. Our prayers have unitedly ascended to a throne of grace for your preservation while on the mighty deep, and for your success in preaching the kingdom at hand in the old world. I trust you will not be under the necessity of noting any among us as delinquent subscribers, although we are poor in this world's goods. We will not suffer the "Herald" to go down for the want of our support.

Yours in the blessed hope.

BRO. DAVID FOSG writes from Meredith Centre (N. H.), Feb. 6th, 1847:—

Dear Bro. Himes:—I am aware of the spirit of coldness or lukewarmness working into the dear Advent brethren, who seem to have their

hearts overcharged with the cares of this life, virtually saying, "The Lord delayeth his coming;" and this is an evident token that the Judge standeth before the door. May the Lord nerve up the dear and well-trying watchmen, and arm them with new courage to lift up their voice like a trumpet, to cry aloud and spare not, and show the people that will hear their danger. And may we who profess to be looking for the Lord take heed to ourselves, and watch and pray always, that we may be accounted worthy to escape all the evils that are coming on the earth, and to stand before the Son of man. May the Lord help us to be ready to hail the glad day. Our trials and our troubles here will only make us richer when we arrived at home. Be faithful, be humble, be meek, and lowly, and great will be your reward in heaven.

BRO. T. E. WILSON writes from Cabot (Vt.), Feb. 2d, 1847:—

Dear Bro. Himes:—The "Herald" is a source of comfort to me. I commenced taking it last June. I here send enclosed two dollars to pay for it one year. I am glad to find that the paper is conducted with so much candor and propriety. Go on in your work of love, and the Lord will bless you. We, in common with Adventists generally, are considered as being greatly deluded; but still we trust in God, believing all things that are written in the Scriptures.

I once had the satisfaction of hearing you preach: it was in this town—on the "Plain," as it is called, and should be glad if the Lord would again direct your steps this way. We have good preaching here from some of our dear brethren. Bro. I. H. Shipman occasionally comes in this vicinity and preaches, and also Bro. Thurbur and Reynolds.

BRO. I. KIMBALL writes from Low Hampton (N. Y.), Jan. 28th, 1847:—

Bro. Himes:—Our meeting-house is going on finely. The committee will make the contract with the builders to-morrow evening. We have not, as yet, raised enough to cover the expense, but hope to have enough soon.

The usurping and unaccommodating spirit manifested by the occupants of the meeting-house towards us recently, has turned a current of sympathy in our favor, and added much to our subscription. So that good sometimes comes out of evil. They are very much troubled since learning that we were going to build a house of our own.

BRO. O. B. FENNER writes from Taunton (Mass.), Feb. 9th, 1847:—

The "Herald" and the "Voice of Truth" visit me weekly, and they are truly welcome messengers, being like "apples of gold in pictures of silver," in the midst of this wicked and adulterous generation; for I am entirely alone in this village in my faith. I feel lonely here, having lately removed from the brethren in Providence, but under God I am willing to remain.—I shall soon make arrangements for the truth to be spoken here a few times, as soon as a place is to be obtained without too much expense. So go on your way, and God be with you. I bid you God speed. The Lord direct you is my fervent desire, for truly I feel glad that there are two papers in the land of America that will publish the truth, whether men will hear or forbear. And so long as you publish the "Advent Herald," I am one subscriber.

BRO. JOHN WILSON, JR., writes from Lee (N. H.), Feb. 9th, 1847:—

Our meeting in this town on Jan. 29th was quite interesting, and a refreshing time to the brethren. Bro. Plummer, Edwin and Wesley Burnham, Knowles, Nutt, and Smith, were present. Bro. Gates has not yet returned.

OBITUARY.

"Blessed are the dead who die in the Lord."

DIED, of typhoid lung fever, at Sugar Hill, N. H., Feb. 5th, Bro. MOSES ATWOOD, in his 41st year. He died full in the faith of the glorious resurrection near, and informed his brethren at the last meeting he attended, that his work was about done. His last admonition to his brethren in public was to carry out the principle of pure and undefiled religion, which he said was to visit the widow and fatherless in their afflictions. We do hereby feel the force of his exhortation since he was there in perfect health; and now, after a painful sickness of one week, has left a widow and eight sons, the most of whom are quite young. He was a man strong in faith, and powerful in exhortation and prayer. He never was ashamed of the blessed hope, but vindicated the cause anywhere and everywhere with great zeal and energy. He read the Bible much, and with great delight, and it thoroughly furnished him with arguments hard to resist. He has often reminded me of Daniel of old, who prayed with his windows up, while his voice was heard every morning in prayer in humility before God in his family. His funeral was attended on Sabbath by a large concourse of people, many of whom were mourners indeed. Sermon on the occasion by the writer from Isa. 61:1-3. May God's blessing rest on the surviving friends.
[I. H. SHIPMAN.]

English Correspondence.

LETTER FROM BRO. W. BURGESS.

Exeter, Jan. 20, 1847.

My Dear Bro. Himes:—I gave us great pleasure to learn, by the receipt of the last papers, that you and Bro. Brown arrived safely to your native land, and that you found your families in health and enjoyment. We were much delighted to see that you had again gone out into the field of your former labors, and that so many came to hear the word of the Lord from you. May the God of all grace bless—and continue to bless—the preaching of his word to the conversion of thousands, so that the remaining time, however short, may be spent to the glory of God, and the good of our fellow men. I pray we may shine brighter and brighter, in all the graces of the Holy Spirit, unto the perfect day.

Since you departed, we have had ample testimony, that the seed sown by the American Mission has been productive of much good. Indeed, I am happy to inform you, together with the dear brethren and sisters in America (who have aided in this great work), that the Advent cause in England has never been in so good a position as at the present time; and we regard it as an indication of Divine Providence, that our beloved Bro. Hutchinson should remain with us. He conducts the "European Herald" with so much ability, that we can, with great confidence, lay it before all denominations. It is becoming more and more interesting to all, and is accomplishing much good in different parts. But as Bro. H. is travelling over the country, visiting the principal churches, he will doubtless communicate to you the state of the cause generally; and I will merely speak of the state of the cause in this locality.

About six weeks since, we were compelled to give up the hall in which we worshipped, with feelings of deep regret. My labors had been much blessed at the time. The last week of occupation we had great attention;—fifteen were baptized, making a total of eighty-six since you first visited this city. With great gratitude to the Lord do I record it. We now have lectures three times every Lord's-day, in a room that holds about two hundred persons; we find it much too small. I visit during the week days the neighboring towns, where my labors have been much blessed. Oh! for more laborers to proclaim the Lord's coming.

My dear brethren, as your labors have been so abundantly blessed in opening the way for the farther spread of truth in this country, we do sincerely hope and trust, for the sake of the cause, you will do your utmost to return in the spring, as early as possible.

Many of the church in Exeter unite with me in kind love, and in the expression, that we shall be exceedingly happy to see you again.

My kindest love to all the brethren and sisters in America. Yours most affectionately, in hope of the Lord's kingdom, W. BURGESS.

LETTER FROM BRO. C. STOODLEY.

Tiverton, Jan. 20, 1847.

My Dear Bro. Himes:—I have this morning received the American "Advent Herald," the contents of which are both pleasing and instructive. It gave us all much heart-felt pleasure to hear of your safe arrival to the bosom of your family and friends.

Bro. Hutchinson came to us on Christmas eve. I am glad to tell you his health is good. We had his pleasant society for two days only. However, on his return from Devonport, he purposes seeing us again, which will be in a few days. He will then visit his friends in Bristol and Reading, and return to London in time to get out No. 7 of the "Herald," and then visit his friends in Scotland.

The light and instruction I am continually receiving from the American "Herald," I could wish that it was more generally known. Ought not the existence of such a valuable paper to be advertised in every number of the "European Advent Herald," so that others, by sending their orders to the publisher, might also reap the same advantage?

I am looking forward to the time (should the Lord be pleased to spare us) when I shall see you again; and, indeed, I hope it will be before the departure of our dear Bro. Hutchinson. As I send the paper to different ministers of the Establishment, I hope its editorial department will be conducted on the same straight-forward principle as heretofore. I have had testimony of the "European Herald" giving satisfaction so far; and at the same time a promise, should anything appear contrary to its present doctrine, it would be discontinued.

May I indulge the hope of soon seeing Bro. Miller and Bro. Litch, in company with yourself and Bro. Brown? Early in the spring, an answer to this will be gratifying.

From what I can learn by the last "Herald," it appears your visit here has done good, and the cause is generally reviving.

With my kindest love to Bro. Miller, yourself and family, Bro. Brown, and all dear friends, I remain yours with much affection, in the blessed hope of soon seeing the King in his glory, CHAS. STOODLEY.

LETTER FROM BRO. E. MICKLEWOOD.

Plymouth, Jan. 1st, 1847.

Dear Bro. Himes:—Another year is gone, and the Lord hath not come; being, as Peter says, "long-suffering to us-ward, not willing that any should perish, but rather that all should repent and live." Thousands of heads are uplifted to watch and wait his coming in the clouds; and while his fingers, others hear the glad sound, and liberty find, through the blood of the Lamb. I suppose that there is a greater probability, and a more general impression on the mind of the church, that 1847 is the year of the Advent, than any time already past, or any time yet to come. God grant that we may be found in full possession of every qualification for the glorious day, and the glorious change.

The cause is prospering both in England and Scotland, as you will learn from Bro. Hutchinson. The friends here were delighted to welcome him once more, on his arrival yesterday. We held a social tea, by way of closing the passing year, and entering upon 1847. The meeting was distinguished by unity, affection, and sobriety; and the silence at midnight, for a few minutes, was deeply impressive to some (perhaps many) present. About four hundred sat down to tea, after which the friends were much pleased with an address from Bro. Hutchinson. He will stay with us a few days, and then make his way towards Scotland.

Your intended visit to England again, together with other laborers, is reviving. May the good Lord open your way, and prosper your efforts when you come, and also bless your labors at present in America.

The projected Conference in London is good. I am inclined to think that several of the Advent clergymen in the Church of England may be inclined to attend. I see every prospect of glorious success and triumph on the part of the Advent principles.

May grace, mercy, and peace be with you, and with all the faithful in Christ Jesus.

ED. MICKLEWOOD.

State of Europe.

We copy the following from the London correspondent of the Boston "Atlas":—

An article in the London "Spectator," of the 9th of January, under the head of "Topics of the Day," on "The Coming War in Europe," has attracted considerable attention. The writer commences by saying that "The year opens with general presentiments of war in Europe, and we cannot deny that the balance of probabilities is against its continuing much longer. Some of our readers may have heard that England's patient obstinacy in maintaining peace has been calculated, by men deeply versed in the science and practical application of numbers, to last only till the year 1847! Certainly the actual posture and tendencies of affairs are not pacific." After speaking of the blessings of peace, and the horrors of war, the writer says, "The question remains, at what point will war break out, when it does come? This question involves not only the difference between what which is inevitable, and that which is not inevitable, but also the difference between what would be a gratuitous and unmitigated calamity, and what might be a rough road to better things." It is found that Russia is the point where war will break out. "Russia, the empire which subsists on the most rude and naked basis of main force, is the grand depository of warlike menaces; and the advance of her encroachment has now reached such a point that the next step seems certain to involve Europe in a war of resistance. Every step has been successful. Province after province has had the Russian mark placed upon it, and has been seized with an advance as steady and as undisputed as that of the backwoodsman with his axe in the forest." These provinces are named, and a remarkable correspondence of the year 1815, is alluded to, in which Lord Castlereagh remonstrated, but unsuccessfully, with the Emperor Alexander against his aggression on Poland! In 1846, we see the annihilation of Cracow, and the absorption of Warsaw! A strong impression, it is said, prevails in London, that Russia is about to pounce upon Austria! Austria is weak on every side, "and when Russia seizes the Christian provinces of Turkey, the aggression will be upon Vienna, rather than upon the Porte. All Germany is indignant at the Cracow blunder. Switzerland is tempting Austria into suicidal projects of intervention, if not of partition. In Italy, Austria is threatened with multiplied dangers. Prussia, too, trembles. Overreached by Russia, she is placed between two fires. In glancing over the volcanic regions on the map of Europe, the "Spectator" finds that in all of them war is imminent—but the advance of Russia on Europe would provoke a war of Europe on Russia.

Scripture Readings.

To those of our readers who readily decide against a revision of the translation of the Scriptures, I beg leave to show why some portions of the sacred volume are so hard to be understood. It is in a great measure to be attributed to the great and continued change of the English lan-

guage. I will select two verses (Matt. 7:1, 2), with the date of the version of which it is a copy:

1350. Nyle ye deme, & ye shalen be demed, for in what dome ye demen; ye shal be demed, and in what mesure ye meten, it schal be metun ayen to you.

1534. IVDGE not, that ye be not iudged. For as ye iudge so shal ye be iudged. And with what mesure ye mete, with the same shall it be measured to you agayne.

1539. IUDGE not, that ye be not iudged. (condemne not and ye shall not be condemned) For as ye iudge, so shall ye be iudged. And with what mesure ye mete, with the same shall other men mesure to you.

1557. IVDGE not, that ye be not iudged. For as ye iudge, so shal ye be iudged: And wyth what mesure ye mete, with the same shal it be measured to you agayne.

1582. IVDGE not, that you be not iudged. For in what iudgment you iudge, you shal be iudged: and in what mesure you mete, it shal be measured to you agayne.

1547. Judge not, that ye be not iudged. For with what iudgment ye iudge, ye shall be iudged; and with what mesure ye mete, it shall be measured to you.

These verses are among the most plain and simple, in the New Testament. Many passages are far from being in the English of the present time. Until the superstition that binds down the lovers of Bible truth to the reading of the word of God in a tongue half-changed to unknown, shall be exchanged for common sense, we must continue to perplex the message of salvation, by hiding it under such language as is not now taught to anybody in the world.—*Gen. of Chris.*

NOTE TO BRO. HIMES.

RICHMOND (R. I.), Feb. 15th, 1847.

Dear Bro. Himes:—I take this opportunity to inform you, that the Free-will Baptist church in this place have appropriated their meeting-house for your services, any time between the first Sunday in March and the first Sunday in April. We shall, therefore, expect you to make your arrangements accordingly, and come, according to promise; and we hope that the Lord will be here, and that to bless. The meeting-house is about half a mile from Caroline Mills, in the town of Charleston, and about one mile from the Richmond depot. Brethren from abroad are invited to attend, and work for the Lord; and we hope the meeting will result in the salvation of souls. There have been two souls converted to the Lord in this neighborhood, which is cheering to every Christian. Yours in Christ, PIERCE HANDELL.

Will Bro. Himes say when he can comply with the above?

Bro. J. HALL, of New York, has printed an edition of the visions of Daniel and John, or rather, those of the 2d and 7th of Daniel, and the trumpets of the Apocalypse, from the plates formerly used in the "Midnight Cry." The sheet containing the above, also contains Bro. Miller's "Address," and Bro. Jones' article on "The Four Kingdoms," which appeared in the "Extra." \$1 per hundred—\$8 per thousand. Address J. Hall, corner of Fulton and Cliff-streets, N. Y.

"GODEY'S LADY'S BOOK."—Edited by Mrs. S. G. Hale. We acknowledge the res-publication of the March No. of this long established periodical. It sustains its well earned reputation for literary merit, and contains much useful information for the fair portion of our race, for whom it is designed.

BUSINESS NOTES.

A. Hastings—You owe two dollars.
K. Esler, \$1—Sent the books.
E. Newton, \$3—We send you the pamphlet. The money paid to end of v. 10, but we credit you to end of v. 12.
Miss A. Winner, \$2—With chart, it pays to No. 312. Your paper had, by yourself, or some one, been ordered to be stopped.
S. Cook—All right.
Wm. Watkins—Wish you would send us the given names.
J. Orr—We think your paper will now come. If you will send what numbers missing, we will send.
P. Hough, \$6—Charts sent.
Wm. B. Schermerhorn—The hand writing was yours. So we credit you \$2, which pays to No. 322.
I. R. Gates—You send \$6, but the sums you specified, as credited in the receipts, amount only to \$5.26. You also send the name of S. Geer, Jr., but do not say that he paid anything.
Avery Reed—You owe two dollars.
A. Ward—On the presentation of your note the man did not pay it—he wants to put off one half one month longer, and the other half two months.
G. N. Gale—You have paid to the end of v. 12.
A. Hart—You may keep them.
C. C. P. Learned—All came safe.
R. Flint—It shall be sent.
Wm. Gatta—All right.
L. F. Perry—Very well.
N. French—We have your credit for v. 13. Is the name you sent A. Fire? We have so written it.
R. Radford—We have sent what we think you wish for.

DELINQUENTS.

[Under this head we may do some justice. We hope not to. If any noticed here have paid, and through mistake have not been credited, or are poor, we shall be happy to do them justice.]

G. SNELL pays \$2, and stops his paper owing three more.

C. WARLY, of Covington, Ga., stops his paper owing \$4.30.

ALMON SPOOR, of Chicopee Falls, Mass., wishes his paper discontinued. He owes 4 dollars.

The P. M. of Ashburnham, Mass., writes, that Mr. CHARLES CLARK, of that place, does not take the paper from the office. Owes \$5. Since our last. 15 40

Total delinquencies since June 1st, 1846. 334 34

ENGLISH MISSION.

(Receipts for English Mission—Continued from our last.)

Received since our last—S. Joy, Jr. 1 00—1 00

Amount of expenditures over receipts, for which this office is responsible 294 32

CONFERENCES.

If the Lord will, Bro. I. H. Shipman and myself will attend a Conference in Springfield, Vt., commencing on the evening of Thursday before the last Sabbath in February.

EDWIN BURMAN.
Providing permitting, a conference will be held at Vergennes, Vt., to commence on Friday, March 5th, half past 10 A. M., and close Sunday evening following. Bro. Edwin Burman is expected to attend. Come up, my brethren, in the name of the Lord, and hear us. GEO. W. BURMAN.

NOTICES.

"ANALYSIS OF GEOGRAPHY."—By S. ELISS. Price, 62 1-2 cts., or \$5 per doz.

TESTIMONIAL.

From the Principal of Westfield Academy:—
MR. ELISS—DEAR SIR:—I have introduced your Geography into the Academy, and am pleased with it. Your classification and arrangement of topics I regard as a great improvement. This alone renders your Geography superior to any which we have ever used, and strongly recommends it to general use in our schools. I am very truly and respectfully yours, H. BEEBE.

Westfield Academy, Feb. 2d, 1847.

BOOKS FOR SALE.—The New Testament (pocket edition), the Gospels translated by Campbell, the Epistles by Macknight, with the Acts and Revelations in the common version. This book should be in the hands of every Adventist who does not understand the original Greek. Price 37 1-2 cents retail, 33 1-3 wholesale.

CAUDEN'S CONCORDANCE.—We have on hand a neat edition of this valuable work, bound in sheep, to correspond with the "Harp," and in one boards; the former at \$1.50, and the latter at \$1.25.

WHITEHEAD'S LIFE OF THE TWO WESLEYS.—This is a valuable work for \$1, and cannot fail to recommend itself to every Christian.

TWO HUNDRED STORIES FOR CHILDREN. Selected by T. M. Preble.—This is a small bound volume, containing profitable and instructive stories for children, of which we have just received 50 copies. For sale at 37 1-2 cts.

MEETINGS IN BOSTON at the "Central Saloon," No. 9 Milk-street, nearly opposite the lower end of the Old South, three times on Sunday, and on Tuesday and Friday evenings in the vestry, above the Saloon.

MEETINGS IN NEW YORK are held three times on Lord's day in Congress Hall, in Hester-street, one door from the Bowery, and on Tuesday and Friday evenings in the vestry of the German Reformed church in Forsyth-street.

Meetings are also held regularly three times every Sunday corner of Hudson and Christopher-streets.

AGENTS.

FOR "HERALD" AND SECOND ADVENT PUBLICATIONS:

ALBANY, N. Y.—T. M. Preble. Buffalo, N. Y.—J. J. Porter. Cincinnati, O.—John Kiloh. Cleveland, O.—D. I. Robinson. Derby Line, Vt.—Stephen Foster, Jr. Hartford, Conn.—Aaron Clapp. Lowell, Mass.—M. M. George. Low Hampton, N. Y.—L. Kimball. New Bedford, Mass.—Henry V. Davis. New York City—Wm. Tracy, 54 Forsyth-street. Orrington, Me.—Thos. Smith. Philadelphia, Pa.—J. Litch, 3 1-2 South-Seventh-street. Portland, Me.—Peter Johnson, 24 India-street. Providence, R. I.—Geo. H. Child. Rochester, N. Y.—J. Marsh, Talbot Block (third story). Buffalo-street, opposite the Arcade. Toronto, C. W.—Daniel Campbell. Waterloo, C. E.—R. Hutchinson. Worcester, Mass.—D. F. Wetherbee.

Receipts for the Week ending Feb. 19.

We have annexed to each acknowledgment the number to which it pays. Where the volume only is mentioned, the whole volume is paid for.

N. Smith, 329; J. Kendal, 339—each 50 cts.—M. A. Cook, v. 12; J. Hyatt, v. 14; S. W. Gerald, v. 13—each 75 cts.—A. Newton (with chart), 291—\$1 11.—J. McElwaine, 313; A. Hastings, 339—each \$1 50.—J. W. Chickering, v. 12—\$1 80.—H. A. Underwood (with chart), 290; N. Dearborn, v. 9; Wm. Rogers, v. 12; S. Rogers, v. 12; J. B. Olcott, v. 12; C. Northrop, v. 12; R. Starks, v. 12; A. Belder, v. 11 (84 cts. due); A. A. Bently, v. 13; J. Stoddard, v. 12; Lucy Royce, v. 13; A. Whiting, v. 13; P. Densmore, v. 12; R. Slayton, v. 13; H. Healey, v. 13; S. Bowen, v. 12; J. Hoffman, v. 13; Miss Duff, v. 13; Miss Hope, v. 13; C. Davis, 342; M. Wadsworth, v. 12; E. B. White, 368; S. Sawyer, v. 12; F. A. Cullen, v. 13; L. Currier, 344; C. Fish, v. 12; M. Balchelor, v. 13; J. Myers, v. 12; O. Bates, 311; B. Gardner, 337; W. C. Smith, v. 13; J. Smith, v. 12; D. Overton, v. 13; D. A. Arthur, v. 13; E. Gillett, v. 12; N. Dana, v. 13; S. D. Clement, v. 13; G. A. Reed, v. 12; S. Joy, Jr., v. 13; R. Moran, v. 12; Mrs. R. Tyler, v. 12; Mrs. P. Stone, v. 13; Charles Whipple, v. 13; F. Rogers, v. 13; D. Hallum, v. 12; H. Swasey, 315; H. Foote, v. 12; J. Kimball, v. 13; Almond Fife, v. 13; R. Radford, v. 12; Wm. Hotchkiss, v. 12—each \$1.—H. Cook (with chart), v. 13; H. Gibbs, 344; C. Cooper, v. 8; H. Briggs, v. 12; C. Willoughby, v. 12; J. Colby, v. 12; Eld. J. Osgood, v. 13; A. Howard, v. 12; E. Herrick, v. 12; T. Lampson, v. 13; J. L. Couch, v. 13; H. Marshall, v. 14; J. Cunard (with chart), v. 12; H. Lougee (yes), v. 14; S. Gerry, 321; M. Colledge, v. 14; W. Hawks, v. 12—each \$2.—A. Thon (and \$2 for W. I. Miss), v. 15; E. Westbrooke, v. 13; W. Mornan, v. 12; M. Martin, Jr., v. 15—each \$2.—A. F. Alperes, 333; D. R. Williams, v. 12; Jos. Smith, Jr., v. 12; A. P. Barringer, on account—each \$5.

ADVENT



HERALD.

"THIS SAME JESUS WHO IS TAKEN UP FROM YOU INTO HEAVEN, SHALL SO COME IN LIKE MANNER AS YE HAVE SEEN HIM GO INTO HEAVEN."

VOL. XLII. No. 4.

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Words of Peace.

Thy chariot wheels, O God of love:
Are ling'ring yet in heaven above;
Weary and sad, thy children wait
Till angel hands unfold the gate.

Those chariot wheels will grind to dust
How many a shape of earthly trust!
They will not crush the pearl that lies
Deep hid in faithful souls and wise.

Weary and sad thy children stand,
Their inward spirits from land to land,
"How long—thou God of love, how long—
Shall hate and scorn on earth be strong?"

The envious hate, that will not see
Thy truth, is truth, it crowned it be;
The zealot scorn, that far aloof
Breathes down on many a Christian roof.

Kindle, O God, thy fire within,
To brand our own most cherished sin,
In home-spun weeds altho' it hide,
Or goodly raiment, purple-dyed.

The sin that keeps thine own apart,
Pink thou that evil from our heart,
While yet we hearken for the cry
At dead of night—"The Lord is nigh."

Didst thou not say that love should wane,
E'er thou from heaven wouldst come again?
O Lord of truth, it faileth now,
Now let the heavens beneath thee bow.

Now bring thy glorious kingdom near,
Thy chariot wheels, we long to hear;
For severed hearts will join as one
To hail thee, God's Eternal Son!

W. T.

The Shadows of the Evening:

OR THE

Signs of the Lord's Speedy Return.

BY MATTHEW HARRISON.

(Continued from our last.)

XX.—The next prophecy is that of the "seven trumpets." The epochs of history to which these belong, do not refer, like the seven seals, to acts of legitimate empire, but to the most fearful wars and invasions. Those of this character which stand pre-eminent in history, as having carried in their train the greatest and most permanent ruin and misery to the visible church and to the empire, have been the wars of—1st. The Goths under Alaric. 2d. The Huns under Attila. 3d. The Vandals under Genserik. 4th. The Heruli in the overthrow of the Western Empire under Odoacer. 5th. The Saracens; and, 6th. The Turks. The sounding of the 7th is future, because "the kingdom of our Lord and of His Christ," which the prophecy declares it shall be when the seventh trumpet shall sound.

Previous, however, to the commencement of this great "Sabbath of mankind," there are direct as well as collateral notices given as signs of warnings of its approach. The first is chronological. In describing the overthrow of the Eastern Empire by the Turks, it is declared that they were "prepared for an hour, a day, month, and a year." Down to little more than a twelvemonth from the pre-

sent time, the writer agreed with the majority of commentators in supposing that the term "year," as used in this passage, signifies the same as "time" in other places—that is, 360 days—and that the whole chronological term hence signified 391 years. The event having proved that this is a wrong supposition, the writer now concludes with Faber, Elliott, and some others, that it ought to be considered a Julian year, or 365 1-4, making the whole period 396 1-4 years. This reckoned as formerly, from the 29th of May, 1453, the day when Mahomet II. took Constantinople, and overthrew the Eastern Empire, will bring its termination to the autumn of 1849. Although it is not wished to lay undue stress on this conclusion, yet it commends itself to the writer's own deliberate judgment.

XXI.—Another direct notice or shadow of the evening, here occurring to give notice of our Lord's coming, and of the day of vengeance, consists in those particulars which are connected with the slaying of the two witnesses: and here there are certain internal marks which show that the events of the French Revolution are again signified. In the first place, they were to happen when the 1260 years' duration of Popery should be about to terminate. Secondly, when there would be a great earthquake, in which one of the ten kingdoms would fall, and in which all titles of honor and distinction would be abolished. And, thirdly, when a successful attack would be made on the religion of Jesus Christ, in "the street of the great city," the central kingdom of the empire, and be there successful for three years and a half, after which it would resume its former standing.

These things all happened when "the signs appeared in the sun, in the moon, and in the stars; when the sea and waves roared, and men's hearts failed them for fear of those things that were coming on the earth," spoken of by our Lord as being preparatory to His coming; all of which, we have seen, refer to the above great catastrophe—the French Revolution—and were then fulfilled. Nothing, therefore, now remains but that "blessed hope," the glorious appearing of the great God and our Savior Jesus Christ, when "a great voice" will summon his church, and they will "ascend to heaven in a cloud."

"The end of the second woe," which is "the time of the end," both the one and the other being described as the end of the Turkish or Mahometan power, will then have arrived; and the third and last woe will come "quickly!"

XXII.—The general and concluding apocalyptic prophecy commences at the twelfth chapter, and gives the combined effects of all the former epochs, both of the Seals and Trumpets, as they have borne towards and settled down upon the interests of the Church of Christ, explaining particularly the Papal rule, both secular and ecclesiastical, and the invisi-

ble satanic agency by which it was produced and supported; identifying the whole by means of Daniel's symbols of the ten-horned beast, with the Roman Empire both in its undivided and divided state.

It commences with the persecutions of the Church under the heathen emperors—the ultimate and complete triumph of Christianity over Paganism—and the subsequent barbarian invasions. After this, it proceeds to give (1) a full description and character of the ten Papal kingdoms into which the Western Empire was divided; and (2) of the Papacy itself; identifying in the closest manner the existence and doings of the one with those of the other; and giving to the former the same duration as had been previously given to the latter, viz. forty and two months, or 1260 real years.

At the termination of this predicted period of their mutually relative existence, (and notwithstanding all human speculations and schemes to the contrary, neither the Papacy nor the Papal nations will last one hour longer than is here decreed) the rescued and translated Church, now so despised by the powers that be, is represented as rejoicing in the presence of God in heaven. It is described under the symbol of 144,000, the same as in Rev. 7, whereby we are to understand that the general course of events had reached the point of time which that chapter treats of, and of which the events of the sixth seal were the wide-spread signs.

Here we have another proof that the immediate event connected with the close of the 1260 Popish years, will be the coming of the Lord and the translation of his saints, fulfilling the prophecy of Paul, who, speaking of "that wicked," says, "whom the Lord shall consume with the spirit of his mouth, and destroy with the brightness of his coming;" which coming is afterwards described in the same chapter as that of the Son of Man coming in the clouds of heaven, and reaping the harvest of the earth.

The intermediate verses contain new and appropriate signs, or evening shadows.

The first—and which is confessedly the most prominent feature in what is called the religious world, while it distinguishes it from every former age—is the preaching of the Gospel throughout the whole world. Although, generally, those engaged in the work of Missionary and Bible Societies persist that this is for the conversion of the world, yet its object is here declared to be that it may "proclaim with a loud voice, the hour of his judgment is come." This, therefore, must be the right meaning of it!

The second announcement is, that "Babylon is fallen,"—not that we are thereby to understand that the fall has actually taken place, any more than in the preceding verse that the precise hour of his judgment is arrived. The information conveyed is, that when the everlast-

ing Gospel shall be preached in all nations, then will have come the season for such fall of Babylon and for such judgment. From Rev. 17th we learn that Babylon signifies Papal Rome, the wine of whose fornication all nations have drunk, and therefore it is the season of her judgment that is come!

It is possible that in the short interval of her remaining existence, like a wild beast struggling for life, Popery may once more be permitted to bite and devour, and thus manifest her real character before those who are so unwilling to be convinced. Most assuredly there is yet danger from her. This appears by the awful and impressive warning of the third and next angel, against joining in her worship, or being in any way connected with her. Whether this danger will be confined to her present most wily and seductive course, such as is exhibited in Tractarianism and the Maynooth question, or whether, as the words of this warning seem to imply, it will extend to severe persecution, time will soon unfold.—Danger, however, and that of no common magnitude, assuredly there is, otherwise there would be no point in such emphatic warnings. Hence the true followers of Christ are called upon to entrench themselves in the strong-holds of their faith, and prepare themselves for the conflict, let it assume whatever form it may.—"Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus." Let the Church remember for her guidance in these perilous times, that the commandments of Popery are not the commandments of God here spoken of; nor its faith of Jesus.

XXIII.—We have now come to the last and most definite of the evening shadows—not, indeed, altogether fresh ones, but those that have gone before, arranged in regular consecutive order, expressed as the symbolical outpourings of seven vials; or the seven last plagues!

These possess one great advantage over the preceding, in the almost unanimous consent of eminent commentators to the first five of them signifying the five distinct acts, or phases, through which the French Revolution passed from 1789 to 1815; since whatever difference of opinion there may be among the most eminent modern interpreters as to the import of other parts of the Apocalypse, they here all agree. This is a circumstance which give the highest sanction to applying that expression "the king," in Dan. 11: 36, 39, to Napoleon,—to the interpretation which the writer of this has given to the "signs" of our Lord's prophecy and the sixth seal; as also, to applying the slaying of the two witnesses to the same great event.

It is further remarkable, as a concurring fact, that just this prophetic division of the distinct scenes in the French Revolution is marked out by historians who make no reference to prophecy; an instance of which has been given at large

in our "Exposition," from the great work of Alison. A similar one occurs in Koch's History of Europe, lately published in English from the German.—This writer commences by observing, that "The French Revolution forms one of the most extraordinary events recorded in the annals of Europe—that it does not comprehend more than twenty-five years, but that in the course of that time the condition of Europe was entirely changed. The political system which it had cost the combined labors of 300 years to rear, was overturned from its basis, burying kingdoms and whole nations in its ruins."

He thus proceeds, "The twenty-five years of which we are now to give a brief outline, are so crowded with events, that for the sake of perspicuity, it will be necessary to divide them into separate periods. In the history of France the natural divisions are the following, viz. :—

"1st. From the opening of the States-General, May 15, 1789, till the abolition of the Monarchy and the Constitutional Government, August 10, 1792.

"2nd. The Reign of Terror, from August 10, 1792, till October 26, 1795, when the Convention ceased to govern France.

"3rd. The Republican Government, from Oct. 26, 1795, till May 18, 1804, when Bonaparte was declared Emperor.

"4th. The Reign of Napoleon Bonaparte, from May 18, 1804, till March 30, 1814, when the Allies entered Paris.

"5th. The Restoration of the Bourbon Dynasty, after an exile of more than twenty years."

The only point, and it is but a slight one, wherein this division varies from prophecy, is, that the 4th ought to be limited to the *prosperity* of Napoleon's reign, "The scorching of the sun," which ended about the middle of 1812; making the 5th to refer to his defeats, misfortunes, and dethronement—when that sun became shrouded in darkness.

XXIV.—The above are shadows of the evening which have passed—those of the present time are contained in the next, or *Sixth Vial*, which affords a test still in active operation, pressing on the attention of all, and giving the clearest additional signs, for anticipating that the next great political epoch which shall arrive, will be in immediate connexion with our Lord's second coming.

The space of time which this Sixth Vial occupies, is that during which the four angels are represented in chap. 7th as holding the winds of heaven, which was immediately to follow the entire cessation of the French Revolution in 1815. It describes that during this period, thirty years of which have passed, (1) The Ottoman Empire shall waste away to its extinction; and (2) That the three Spirits of Despotism, Infidelity, and Popery, denominated "the Spirits of Demons," should be in a remarkable degree rampant in society, for the purpose of gathering all kings together to the greatest of all battles.

The first of these striking political features of the present moment, viz., the gradual weakening and dismemberment of the Mahometan powers, has since, and within the above period, stood forward most prominently to public recognition. Up to the period of the peace of 1815, apparent power and almost unbroken territory remained to the Ottoman government. It is now so utterly destitute of all that constitutes the stability of an empire, so entirely do its vital parts seem as it were paralyzed and struck with dissolution, and with so much certainty is its fall anticipated, that the great powers of Europe have constant rivalries and diplomatic collisions, heart-burnings and jealousies, in every movement that is made respecting it—a state of things which has on more than one occasion ren-

dered an appeal to the sword apparently inevitable. Like birds of prey hovering over a carcass, they each contend for sway in the East, hoping to bear away rich portions of its spoils, yet each fearful to strike the blow; while in the mean time the Turkish government is so prostrated, that it is ruled at the caprice of England, France, or Russia, as the case may be, and often knows not which to obey.—(To be continued.)

The Bible a Sufficient Creed.

BY CHARLES BEECHER, OF THE PRESBYTERIAN CHURCH.

2 Tim. 3:16, 17—"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works."

(Concluded.)

Accept the Bible and the book, and you may put your own private construction on both, as every one does. Accept the Bible, and put your own private construction on that—the great paw of the Beast is on you. This is what I call taking the Bible out of the hands of the ministry.

Will it be said that these fears are imaginary? Imaginary? Did not the Rev. John M. Duncan, of Baltimore, in the year 1825–6, or thereabouts, sincerely believe the Bible? Did he not even believe substantially the confession of faith? And was he not, for daring to say what the Westminster Assembly said, that to require the reception of that Creed as a test of ministerial qualification, as an unwarrantable imposition, brought to trial, condemned, excommunicated, and the pulpit declared vacant?

There is nothing imaginary in the statement that the Creed-Power is now beginning to prohibit the Bible, as really as Rome did, though in a subtler way. During the whole course of seven years' study, the Protestant candidate for the ministry sees before him an authorized statement, spiked down and stereotyped, of what he must find in the Bible, or be martyred. And does any one, acquainted with human nature, need be told that he studies under a tremendous pressure of motive? Is that freedom of opinion?—"the liberty wherewith Christ maketh free?" Rome would have given that. Every one of her clergy might have studied the Bible to find there the Pontifical creed on pain of death. Was that liberty?

Hence, I say, that liberty of opinion in our Theological Seminaries, is a mere form. To say nothing of the thumb-screw of criticism, by which every original mind is tortured into negative propriety, the whole boasted liberty of the student consists in a choice of chains—a choice of handcuffs—whether he will wear the Presbyterian handcuff, or the Methodist, Baptist, Episcopal, or other Evangelical handcuff. Hence, it has secretly come to pass that the ministry themselves dare not study their Bibles. Large portions thereof are seldom touched. It lies useless lumber; or if they do study and search, they dare not show their people what they find there. There is something criminal in saying anything new. It is shocking to utter words that have not the mould of age upon them.

For through the ministry the same spirit has been conducted to the people.—The same penalties hang over them. The denominations are so nearly balanced, the strife for power is so keen between them, that every fancied departure from that creed, is seized to make political capital, as really as in any political campaign. Houses must be built; salaries must be raised. This requires wealth. Wealth requires numbers and patronage. This creates a servile dread of novelty; for every thing that another party can get hold of, strikes at the gold.

Therefore, the people watch their minister, and the minister is afraid of his people. For if he studies independently, if he goes outside of the book, if he slips the handcuff, the people tremble—it will not please—the opposition will seize it—we shall be unpopular—we shall not succeed!

Oh, woful day! Oh, unhappy church of Christ! Fast rushing round and round the fatal circle of absorbing ruin! Thou sayest, I am rich, and increased in goods, and have need of nothing; and knowest not that thou art poor, and miserable, and blind, and naked!

Thus are the ministry of the Evangelical, Protestant denominations, not only formed all the way up, under a tremendous pressure of merely human fear, but they live, and move, and breathe, in a state of things radically corrupt, and appealing every hour to every baser element of their nature, to hush up the truth, and bow the knee to the power of apostasy.

Dimly does every one now and then see that things are going wrong. With sighs does every true heart confess that rottenness is somewhere, but ah, it is hopeless of reform. We all pass on, and the tide rolls down to Night.

The time has come when men, having itching ears, and forms of godliness without the power, are heaping to themselves teachers, when they will not endure sound doctrine, but are turned aside unto fables. And the whole has come about stealthily, nobody knows how, among good men, out of good motives!

Was not this the way things went with Rome? Are we not living her life over again? And what do we see just ahead? Another General Council! A World's Convention! Evangelical Alliance! and Universal Creed!

And what then is to be done? I know not what others may say, but if ever I shrink from declaring that the Bible, the whole Bible, and nothing but the Bible, is the perfect and thorough furniture of the Christian minister, and the Christian church, then may my right hand forget her cunning, and my tongue cleave unto the roof of my mouth.

Brethren, you see the standard, that has been unfurled this day. What will you do? It is the standard of the Cross. It is the banner of the Spirit of the Lord! Rally around it. Away with your fears of other denominations! Away with false policy! Rally around this central principle, look to the Lord, and you are impregnable. The waves of the coming conflict which is to convulse Christendom to her centre, are beginning to be felt. The deep heavings begin to swell beneath us. "All the old signs fail." "God answers no more by Urim and Thummim, nor by dream, nor by prophet." Men's hearts are failing them for fear, and for looking after those things that are coming upon the earth. Thunders mutter in the distance. Winds moan across the surging bosom of the deep. All things betide the rising of that final storm of divine indignation which shall sweep away the vain refuges of lies. When "the Lord shall cause his glorious voice to be heard, and shall show the lightning down his arm, with the indignation of his anger, and with the flame of a devouring fire; with scatterings, and tempest, and hail-stones;" in that day, what shall save us? For judgment will begin at the house of God. What shall be our defence? Put your trust in Him, whose eyes are as a flame of fire, on whose head are many crowns, who is clothed with a vesture dipped in blood, whose name is called The Word of God! For, "behold! a king shall reign in righteousness, and princes rule in judgment, and a Man shall be as a hiding-place from the wind, and a covert from

the tempest!" Even so, Lord Jesus! Come quickly! AMEN.

The Sacred Mountains.

BY J. T. HEADLEY.

MOUNT SINAI.

Standing in the midst of some of the most desolate scenery in the world, Mount Sinai lifts its huge form into the heavens, like some monster slumbering in conscious strength. Its bald and naked summit—its barren and rocky sides, and all its sombre features, correspond perfectly to the surrounding scene. It is a wild and desolate spot, and were there even no associations connected with it, the loneliness and gloom that surround it would arrest the traveller, and cause him to shudder as he pitched his tent under its shadow. But Mount Sinai has associations that render it chief among the Sacred Mountains. The moral, the divine instructions given to man from its summit, are of course the things of chief importance, but as these are always wholly dwelt upon, I speak only of the outward scenes amid which they were imparted. Nor is this without its use; for we, half the time, lose the freshness, I might say the *naturalness* of much that is said in the Bible, by involving it in a sort of supernatural indefiniteness. We remove the persons and the objects, and in doing it lose the power which familiar scenes always have over the mind. There can be a no more striking illustration of this truth than in the different effects produced on a congregation by the different manner in which some descriptive scene in the Bible is read. One will read in a strained, monotonous voice, as if *naturalness* betokened too great familiarity with sacred things, and is astonished that men care so little for the reading of the Scriptures. Another, as if he himself were narrating the facts for the first time, and every eye and ear is fixed. If the crucifixion could be made definite as a common murder scene, and the agony in the garden as familiar as the throes and torture of a friend in the extremest agony of human nature, they would not, they could not, be read with so little feeling as they are. Said a lawyer to me once, "You Christians lose half the beauty of the Bible by putting your minds into such a strained, solemn attitude the moment you open it. I take it up as I would a law book, and new truths, new beauty, and new sublimity appear on every page." Our senses are the inlets to our minds. The Deity acts on this principle when he accompanies all developments of himself with such remarkable outward appearances. Even the Son of God must die amid the throes of an earthquake, the rending of graves and the blotting out of the sun. The giving of the law, too, was done amid scenes that were designed never to be forgotten.

Behold the white tents of Israel scattered like snow flakes at the base of that treeless, barren mountain. The hum of a mighty population is there, and those flowing tents on which the parting sun is leaving his farewell glories are the only pleasing objects that meet the eye in this dreary region. A solemn hush is on everything as the moon sails up the heavens, flooding with her gentle light the tented host. Moses has declared that on the third morning the eternal God is to place his feet on that distant mountain top in presence of all the people. Awestruck and expectant, the sons of Jacob go from tent to tent to speak of this strange event, and then come out and look on the mysterious mountain on which it is to transpire. Unconscious of its high destiny, the distant summit leans against the solemn sky, and nothing there betokens preparation for the stupendous scene.

But at length the morning comes, and

that vast encampment is filled with the murmur of the moving multitude, all turned anxiously to distant Sinai. And lo! a solitary cloud comes drifting along the morning sky and catches against the top of the mountain. So have I seen a cloud caught by an Alpine summit and held firmly there. But the most vivid impression I ever got of this scene was from Mount Vesuvius. The mysterious cloud it wraps around its own head, concealing the brightness and terror within, always reminded me of the cloud on Sinai. And then the tenacity with which it would cling there. When the midnight heavens were black with tempests, and the sea was one wild waste of waves, and the clouds were dashing like maddened spirits over the sky before the blast—with every flash of lightning that illumined the gloom, I have caught the distant top of Vesuvius with that cloud around its head, moveless as a rock amid the furious blast, while thunder and flame and motion were within. So did the cloud rest on Sinai as the people looked, and suddenly the thunder began to speak from its depths, and the fierce lightning traversed its bosom, gleaming and flashing through every part of it. That cloud was God's pavilion; the thunder was its sentinels, and the lightning the lances' points as they moved round the sacred trust. The commotion which from the first arrested every eye and chained every tongue, grew wilder every moment, till the successive claps of thunder were like the explosion of ten thousand cannon shaking the earth. Amid this incessant firing of heaven's artillery, suddenly from out the bosom of that cloud came a single trumpet blast. Not like the thrilling music of a thousand trumpets that herald the shock of cavalry; but one solitary clarion note, with no sinking cadence and rising swell, but an infinite sound rising in its ascension power, till the universe was filled with the strain. The incessant thunders that rock the heights cannot drown it, for clearer, fuller, louder, it peals on over the astonished spectators, till their hearts sink away in fear, and nature herself stands awe-struck and trembling before it. And lo! columns of smoke begin to rise fast and furious, from that mysterious cloud, as if a volcano had opened in its bosom, and the pent-up elements were discharging themselves in the upper air; and the steady mountain racks to and fro on its base, as if in the grasp of an earthquake. "And the smoke thereof ascended as the smoke of a great furnace, and the whole mount quaked greatly."

Amid this rapid roll of thunder, and flashing of lightning, and fiercely ascending volumes of smoke, and convulsive throbs of Sinai, and while that trumpet strain still "waxed louder and louder," Moses led the trembling Israelites forth to the foot of the mountain. Suddenly the uproar ceased, and the thunders hushed their voice, and the last echo of the trumpet died away, and all was still. And from that silent cloud came a voice more fearful than they all—the voice of Jehovah calling Moses up into the mount. The great lawgiver of Israel parted from his people, and with solemn step was seen scaling the rocks and climbing the heights, till at last the cloud received him in its bosom.

The moral law was given, and also the civil code, which men have so learnedly traced to the social compact. The first act in the mighty drama was ended, and Moses was ordered to bring up Aaron and Nadab and Abihu, and seventy of the elders, to worship in the mountain; and God showed himself in his glory to them.

When this strange worship was ended, the voice of Jehovah was again heard issuing from the cloud; but what a change

in the mean time had passed over its dark form. A serene and pure radiance began to play around it, quivering like a bright light with its own intensity. Brighter and brighter it grew till the eye turned away dazzled by the sight. Brighter still it gleamed till it seemed a glowing furnace, shooting forth living fire on every side. Its wrathful streaks streamed down the mountain, filling the cavities with deeper gloom, touching every rock and crag with flame, and bathing the white tents in a lurid light. And when the night came on, and darkness wrapped the world, that mountain was one blaze of glory, shedding a strange lustre on the barren scene, and revealing every face and form of that immense host, as if they stood beneath a burning palace,—painting with terrible distinctness, and in line of fire, the surrounding landscape. The stars went out before its brilliancy, and the moon looked dark in its splendor. For six days and nights did the glory flame on, shedding such a baptism on the wondering camp as was never before witnessed by mortal eye, for "the sight of the glory of the Lord was like a devouring fire on the top of the mount in the eyes of the children of Israel." Little sleep was in the tents of Jacob then, for each one held his breath in awe, wondering what next would happen in this succession of strange scenes. At length that voice, before which nature herself seemed to change, again issued from the cloud, calling Moses to a second interview. Taking Joshua with him, he again ascended the hill, and was wrapped from sight "forty days and forty nights."

But as week after week passed by; and there were no farther exhibitions, and Moses did not return, the people passed from idleness into pleasure, and from pleasure into infidelity, and at length emboldened by their own numbers, assembled tumultuously together and demanded another God, saying, "As for this man Moses, who has brought us here, we do not know what has become of him." The golden calf was made, and the intoxicated throng danced around it. What a scene was there! Right at the foot of Sinai, where a month before they had heard the thunders, and trumpet, and voice, and seen the lightnings and the glory; danced, and shouted, and sung, in bacchanalian frenzy the naked multitude—bailing in boisterous shouts a golden calf as their god! What a contrast to the scene passing on the top of the mountain between Jehovah and Moses!!

In the midst of this wild and blasphemous revel, Moses was seen descending, with thoughtful step, the distant slope, bearing in his arms the tables of the law. At length, as he and Joshua, in serious converse, passed along, they came within hearing of the tumult below. Suddenly stopping, they turned their anxious eyes to the white tents, far, far down in the valley, and Joshua said, "There is fighting in the camp: I hear the sound of battle." But the practised ear of Moses knew too well the meaning of that confused murmur. "No," said he, "that is not the shout of victors in the pursuit, nor the shriek of the vanquished flying in fear, but the noise of them that sing do I hear." As he drew near and saw the shameless revel and blasphemous worship, he cast the tables at his feet, and rushed into the camp. The naked throng paled before him as if he had been a messenger of death; the dancing ceased, and the song and deafening shouts were suddenly hushed. Turning neither to the right hand nor the left, he passed, with a brow dark as wrath, to the golden idol, and hurling it into the fire trampled it under foot. Then turning to Aaron, he asked an explanation of this strange scene.

As soon as it was given, he hastened to the gate of the camp, and sending his

voice like a trumpet call through the host, cried out, "Whoever is on the Lord's side, let him come to me!" The sons of Levi separated themselves from the crowd and flocked about him. "Seize now, (said he to these,) every man his sword, and go in and out from gate to gate throughout the camp, and slay every man his brother, and every man his companion, and every man his brother." Amid the silence that followed were heard sobs and cries of despair; and lo! that terrible band, with drawn swords press into the throng. There is no shout of battle, no cry of anger, though the sword drinks blood at every step. The moan of despair and the sudden death-shriek alone tell where those stern warriors pass.—And now, enveloped in the dense mass, the eye can tell where they move only by the flash of dripping swords, as they sweep in angry circles above their heads. Though their hearts bleed at every stroke, and a deeper paleness is on their brow as they sheathe their weapons in their brethren's bosoms, and the lip quivers before the beseeching look of a once beloved friend, their steadfast hearts must feel no relenting. The dead lie in swaths where they go, and their weary arms droop beneath the protracted slaughter, yet on, on they press, till three thousand corpses cumber the field. Terrible scene—terrible vengeance—but the sword of Divine Justice is ever awful.

Why speak of the after repentance and consecration—of the second ascent into Sinai—of the passing of Jehovah before Moses—of the still radiance that beamed from his face as he came once more unto the people, until they turned dazzled from his presence. The mighty pageant at length closed—the cloud-column rose from before the tabernacle and moved into the desert; the tents were struck; and the host, headed by that mysterious pillar, in one long column disappeared in the wilderness, and that fearful mountain was left once more alone amid the bleak and barren scenery.

Turned into sapphire by Jehovah's feet, consecrated by his touch, and baptized by the cloud of fire and of glory, Mount Sinai stood the third *Sacred Mountain* on the earth.

Future Probation.—Ely.

Dear Bro. Himes:—The letter you sent me last week from Ely, I have mislaid, and cannot find it. I was engaged at the time it came to hand, just glanced at its contents, and laid it by for a leisure hour, to read carefully and reply to it. But as it is, I cannot do so. The impression I received from my hasty glance, was, that he was perplexed with some ideas respecting probation after the advent of Christ. On that subject I will make some remarks, and if they should meet the questions of Ely, so much will be gained, if not, if he will favor me with further information, I will endeavor to give him all the light I have on the subject.

I cannot believe there will be a period of probation after the Second Advent:—

1st. Because Christ will leave the Holy of holies, in heaven, at his second advent, having completed the atonement. I gather this from Lev. 16, where all who were to be benefited by the atonement were required to afflict their souls, i. e., repent, while the sacrifice was being offered, or be cut off from among the people. But our high priest has "entered the holy place once for all." Heb. 9:24—26; 10:10—18. If, therefore, we do not obtain pardon while our High Priest is in the holy place, before he comes forth to pronounce an eternal absolution on all his people, and say "their sins and iniquities will I remember no more," we are beyond hope. For where remission of these is, there is no more offering for

sin. This single view is enough to settle the question. But I pass to other arguments. I cannot believe it—

2d. Because the positive teachings of the New Testament are, that at the Second Advent, Christ will separate the righteous and the wicked of all nations, and pronounce the final doom of the two classes. Matt. 25:31—"When the Son of Man shall come in his glory, then shall he sit on the throne of his glory, and before him shall be gathered ALL NATIONS, and he shall separate them one from the other," &c. What nation is here excepted? No one. But that this is at the coming of Christ in his glory is expressly declared. The plea, that this is not till the close of the Millennium, is of no force, because it is contradicted by the plain letter of the text, which affirms, "When the Son of Man shall come in his glory."

Is it argued, that "all" is frequently used in a limited and qualified sense? The reply is, it does not appear in either the text or context; nor yet in parallel texts of the New Testament. If it is so, it is most singular that the Savior or some of his apostles did not thus explain a question which by some moderns is considered so important. But what said the Savior concerning the field or world (*kosmos*)? That both should grow together till the end of the age, or dispensation, and then the tares or wicked be gathered and bound in bundles to burn. (Matt. 13.) Again, is it urged, that the Jews will be an exception to the general rule; and that when Christ comes, and they see him and repent, that then he will have mercy on and save them. Christ answers that very people by saying, "When once the master of the house is risen up, and hath shut to the door, ye shall begin to stand without and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not, whence ye are," &c. Luke 13:26. "Many will seek to enter in, and shall not be able." The decision, in reference to the Jews, therefore, is clear.

But, say some, the heathen who never had the gospel, will have a future probation.

I reply, not if Paul understood the gospel. Rom. 2:11—16—"For there is no respect of persons with God. For as many as have sinned without law, shall also perish without law: and as many as have sinned in the law, shall be judged by the law. (For not the hearers of the law are just before God, but the doers of the law shall be justified. For when the Gentiles, which have not the law, do by nature the things contained in the law, these having not the law, are a law unto themselves. Which shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing, or else excusing one another;) in the day when God shall judge the secrets of men by Jesus Christ, according to my gospel." Every soul of man, Jew and Gentile, is included in this sweeping judgment.—Those who have sinned without law, and those who have sinned under the law. Such are some of the plain teachings of the New Testament on these points. There is nothing on the other side of the question at all. And the only two texts that can present even the show of an argument in favor of probation after the advent, are Rom. 11:35, "And so all Israel shall be saved," &c. And this any one will see, by comparing it with Isaiah 59:19, 20, is only a declaration of the eternal salvation of all who have turned from transgression in Jacob, when the Redeemer comes to Zion;—and Acts 15:16, 17—"After this I will return, and will build again the tabernacle of David which is fallen down; and I will build again the ruins thereof, and I will set it

up: that the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things."

The tabernacle of David is reared up, by the resurrection of Christ, as heir to David's throne, and his exaltation to be a Prince and a Savior. This text, according to the view of James, was fulfilled by the taking out from the Gentiles a people prepared for his name.

THE OLD TESTAMENT TEACHINGS.

I think there are no texts in the Old Testament that will not receive a perfect solution by admitting the principle, that the period after Christ's advent, say the whole 1000 years, if you please, is a period of judgment, instead of mercy and probation. Admit what is claimed, that certain texts teach that the wicked will not all of them be destroyed immediately, are even in the great battle. Admit that God will send those not thus killed, (Isa. 66:19.) to the nations who have not heard his name and seen his glory; and that they shall declare his glory among the heathen! Does not every reader know that glory, and mercy, and grace are distinct things; and that being overawed by the declaration of God's glory, and victory over his foes, and conversion, are two very different things?

It is said, however, that they shall take and bring all the Jews for an offering to the Lord. This is a mistake. Isa. 66:20.—"And they shall bring all your brethren for an offering unto the Lord, out of all nations, upon horses, and in chariots, and in litters, and upon mules, and upon swift beasts, to my holy mountain Jerusalem, saith the Lord, as the children of Israel, bring an offering in a clean vessel into the house of the Lord."

The promise is, that from, or out of, all nations the people who declare and those who hear of the fame and glory of God will bring offerings for all your brethren, to offer to the Lord, and the Lord will take of your brethren for priests and Levites to offer them. Leave out "for," and it is plain that the offerings are brought for the brethren, i. e., the saints, and not the Jews for, or as, offerings.

That all the wicked will be compelled to worship God and serve him, or be terribly scourged, appears from various texts, but that one soul will be converted to Christ after his appearing does not find support from God's word. Kings, queens, princes, and people, will bring their offerings and service to the Holy City, and render obedience and homage, until "every knee shall bow, and every tongue shall confess to God." I do not know as I have met the inquiries of "Ely" at all, if not, he must write again.

The present dispensation is all any sinner can hope for, in which to obtain favor with God. Now is the accepted time and day of salvation. What we do for a sinful world must be done now. The Lord help us to improve the time.

J. LITCH.

The Advent Herald.

"BEHOLD! THE BRIDEGROOM COMETH!"

BOSTON, MARCH 3, 1847.

Another Attack on the "Herald."

By the request of a brother, in No. 20, vol. 12, we quoted an article from Josephus, as illustrative of the word "Hades." We do not know whether the brother who requested us to copy it, is, or is not, a believer in the unconsciousness of the departed. We have, and do suppose he favors that view of the question; and we copied the article with that supposition and, as evidence of the meaning attached to the word Hades in the days of the first Advent. In that article is the

following paragraph, in which Josephus alludes to Plato:—

"This is the discourse concerning Hades, wherein the souls of all men are confined until a proper season which God hath determined, when he will make a resurrection of all men from the dead; not procuring a transmigration of souls from one body to another, but raising again those very bodies, which you Greeks, seeing to be dissolved, do not believe [their resurrection]. But learn not to disbelieve: for while you believe that the soul is created, and yet is made immortal by God, according to the doctrine of Plato, and this in time, be not incredulous, but believe that God is able, when he hath raised to life that body which was made as a compound of the same elements, to make it immortal; for it must never be said of God, that he is able to do some things and unable to do others."

Bro. J. B. Cook, seeing this, comes out in Bro. Cray's "Advocate" of Feb. 20, with a flaming article headed,

"JOSEPHUS RATHER THAN JESUS—AND PLATO PREFERRED TO PAUL."

He then speaks of the heathen view of the soul, affirming that it was received by Jews and Christians from the heathen,—not knowing that the heathen view was a corruption of the views held by, and received from the Jews, as many of their notions of the future were. He then exclaims:—

"Now tell it not in Gath, it is copied into the 'Herald' to shed its radiance on Inspiration."

What is copied into the "Herald?" Bro. Cook gives us to understand that the views of Plato are copied into the "Herald"—with evident gratification. Did we quote Josephus to oppose Christ or Paul? Bro. Cook when he thus represents us, knows, or ought to know, that we did not, and is, therefore, the more inexcusable. He knows, or ought to know, that we referred to Josephus to prove that the word *Hades*, as used in the time of the Savior, denoted an intermediate state of conscious existence between death, and before the resurrection. He knows, or ought to know, that we referred to Josephus, the same as he, and all Baptists refer to the *heathen Greek classics* to prove the meaning of *baptizo*. When they have established the meaning of the word, then they know what the Savior meant when he commanded his disciples to go and baptize. He knows, or ought to know, that if it can be shown that the word *Hades*, denoted among the Jews and Greeks a conscious intermediate state, that it must follow, that when the Savior made use of the same word to denote the place of the departed, and spoke of them as *conscious there*, that all his efforts to pervert the language of the Savior, will be ineffectual. The Savior says, that in *Hades* the rich man lifted up his eyes being in torment. We have been shocked to read in a contemporary from two writers, "there is no such place as Hades," when the Savior has expressly affirmed that there is. Bro. Cook knows, or ought to know, that we did not endorse a single opinion that we quoted by request, and that to establish the usage of the word, was the sole object of its quotation. How then, his conscience would permit him to come out with an article thus headed, in reference to it, is more than we can divine; unless it was that he knew of no other way to stultify the force of the argument.

But this is not all. Bro. Cook says that he will aid us "by a comparison in a few points," which he thus illustrates:—

"Plato, who is quoted by Josephus. 1. Christ hath brought life and immortality to light by the gospel."

2. "Every demon is a middle person between God and man. All the commerce and intercourse between God and men is performed by demons." So speaks Plato.

"Plato says, in confirmation of what Herod said before him—'When good men die, they attain to great honor and dignity, and become demons.'"

3. "These all, patriarchs, prophets, &c., died in faith not having received the promises—

not accepting deliverance that they might obtain a better resurrection." Heb. 11:33-35.

* We know not what can be meant by this. For Plato died at Athens, B. C. 348—300 years before the time of Herod.—Ed.

† The word *Demon*, is used in both a good and bad

There is more of the same import, but the above must suffice. Now let us analyze it.—

Would not the reader suppose that all of the above was quoted by Josephus from Plato, copied by us in the article we quoted from Josephus, and endorsed by Josephus and us? We can conceive of no other idea that could be derived from it. Now the facts are, 1st, That none of the above sentiments ascribed to Plato, are in the article we copied from Josephus, excepting the first section. 2d, That the first section is not a quotation from Plato, but only a reference "to the doctrine of Plato." 3d, That we have expressly taught that immortality is only attainable at, and by those who have part in the first resurrection; and 4th, That Josephus, in referring to the doctrine of Plato, gives no assurance that his views on that point, are in accordance with those of Plato: on the contrary, he expressly dissents from many of Plato's notions. In opposition to the views of Plato, he expressly says, as Bro. Cook knew, or ought to know, that we quoted:—

"Minos and Rhadamanthus are not the judges, as you Greeks do suppose, but he whom God and the Father hath glorified, concerning whom we have elsewhere given a more particular account, for the sake of those who seek after truth." This person, exercising the righteous judgment of the Father towards all men, hath prepared a just sentence for every one, according to his works; at whose judgment-seat, when all men, and angels, and demons shall stand, they will send forth one voice, and say 'Just is thy judgment.' the rejoinder to which will bring a just sentence upon both parties, by giving justly to those who have done well, an everlasting fruition; but allotting to the lover of wicked works eternal punishment."

And in the same article, Josephus also denied that souls transmigrate from one body to another, as the heathen taught.

We will now inquire, for what purpose Josephus made the reference that he did to Plato? By referring to our first quotation, the reader will see, that Josephus is addressing the Platonians, endeavoring to convince them of their errors, and of the resurrection which Plato denied. In doing this, he reminded them that they believed Plato's doctrine respecting the immortality of the soul, and, without endorsing it, he says, "while you believe that," "be not incredulous, but believe that God is able, when he hath raised to life that body which was made as a compound of the same elements to make it immortal." Thus will every intelligent reader see, that the reference of Josephus to Plato, was for the purpose of showing that the doctrine of the resurrection which Plato denied, was no more incredible than other things which the Platonians did believe: the same as Paul laid hold of the altar with the inscription "to the unknown God," to unfold to the refined Athenians, the true God. While Josephus makes the above allusion to Plato, the other quotations from Plato, are in no way alluded to in the article we copied, and we know not that they are in any of Josephus' writings.

Now—because we quoted Josephus, to show the usage of the word *Hades*, without endorsing his opinions, and because Josephus made allusion to, without endorsing the doctrine of Plato—how Bro. Cook could go on and make such quotations from Plato, which he knew, or ought to know, Josephus would not sanction, and place them in connection with the Advent Herald, under the head of "Plato preferred to Paul," we leave him to settle with his God. Because we quote an article which makes a single allusion to Plato, are we to be made responsible for all Plato's absurd notions? "Tell it not in Gath." If it were an avowed enemy that had done this, we could afford to have been silent. We are ashamed that we should thus have to expose a professed Adventist. But here is another thrust. He says:—

4. "Heathenism defied [we suppose he meant defied] its great men. Catholicism canonized its devotees, and each Protestant sect follows in the wake. The leaders [the italics are ours] of the Advent 'sect' not excepted. (The last are a little the most modest, that's all—the four heathen things [the capitals are his] is there nourished—in defiance of God's truth, which now shines out on this subject.")

The thrust in that carries its antidote with it, so that we need not remark on it. We will, however, state, that it was arrayed in a semi-civilized

under the head of "Plato quoted by Josephus,"—when there is no allusion in it to Plato or Josephus,—as opposed to the Scriptures: in 1 Cor. 15:17, 18—"If Christ be not raised, your faith is vain, ye are in your sins. Then they also, which are fallen asleep in Christ are perished." [If they are perished if Christ is not raised, does it follow that they are perished when he is?] 1 Thess. 4—"The dead in Christ shall rise first; then we who are alive, shall be caught up together with them; to meet the Lord in the air, and so shall we ever be with the Lord." After the above parallelism he exclaims:—

"Who is on the Lord's side? Who!! let each one be decided. 'He that is not with me, is against me,' saith our coming King. We cannot believe both Plato and Paul. The very attempt indicates a vast advance in apostasy. It is as impossible to blend the abominations of earth with the purity of heaven. Let those who will go to Plato, go; but let those who will follow Paul as he followed Christ, be decided for truth and heaven."

Let us enquire of Bro. C., who, he would insinuate, has made that "vast advance in apostasy" as to go to Plato? He knows, or ought to know, that it would be a falsehood to insinuate that the "leaders" he refers to, of the Advent sect have done it. We will, therefore, charitably suppose that he intended the above should pass as a meaningless rhapsody. He well knows, or ought to know, that we lay close hold of the language of Christ and Paul to prove our position, that with their declarations we entrench ourselves. Let no man talk of appealing from Paul to Plato, without first giving at least, some plausible answer to the unanswerable arguments which have been adduced from the words of the Savior and Paul.

Bro. C. then gives another tabulated arrangement, in which he places Josephus in opposition to Jesus. We will give an illustration.

"Josephus says"—"Jesus says"—"Fear Him who is able to destroy both soul and body in hell." Matt. 10:28. He will burn up the chaff with unquenchable fire, and a certain fiery worm never dying, and not destroying the body, but continuing its eruptions out of the body with never ceasing grief.

"The Lord God shall wipe away tears from off all faces"—"all tears from their eyes, and there shall be no more death, NOR ANY MORE PAIN."—Rev. 20:10; 21:4; Jas. 25.

The above is quoted to show that we preferred "Josephus rather than Jesus." This language of Josephus will doubtless oppose Bro. Cook's understanding of the words of Christ, and may be incorrect in some particulars. But we marvel greatly that Bro. C. brings such language as opposing the declarations of the Savior, when the Savior has expressly declared in almost the very language of Josephus, that the wicked "shall go away into everlasting punishment"—the very word that is rendered *eternal* in the same text. Matt. 25:46—"Depart from me ye cursed, into everlasting fire, prepared for the devil and his angels." V. 41—"And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands, to go into hell, into the fire that never shall be quenched: where their worm dieth not, and the fire is not quenched." Mark 9:43, 44—and repeated twice in the same chapter. Why did not Bro. C. quote the above as the words of Christ which the language of Josephus opposed? Ah! why did he not? The reason is obvious. Had he quoted that, the difference between his own language, and the words of Christ, would have been ten times greater, than that between Jesus and Josephus. Now we leave it to any man of competent judgment, possessed of a sound head, and an honest heart, whether, when the belief of the Jews was what Bro. C. has shown it to be by his quotation from Josephus,—the Savior would have used the very language, that the Jews used to express their opinion, when speaking of the punishment of the wicked, if he had designed to teach that the wicked would not go away into everlasting punishment.

ment. It would be doing violence to all rules of language thus to suppose.

Bro. C. refers to Rev. 21:4—"And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain." &c., as evidence that the last extract from Josephus of the "everlasting punishment" of the wicked is opposed to Scripture. We would enquire by what warrant a Scripture, which is given entirely to the righteous, is applied to the wicked? It is with the righteous that there are to be no tears or death. That death will then be still on the wicked is proved by Rev. 22:15. For at the very time—when there is no more pain, tears, or death, and the righteous have right to the tree of life, and may enter in through the gates into the city,—we find that "without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie." If death is a cessation of being, as Bro. C. claims, and there is no more death on the wicked, then it will follow according to his own reasoning, that there will be, on the part of the wicked, no more a cessation of being. Is he prepared for this conclusion?

There are some other things in the article, which, perhaps, we ought to notice, but we must be content with the following. Bro. C. says:—

"The question may then be asked again, 'Who is on the Lord's side—who?' 'No man can serve two masters.' Josephus lived in that generation which crucified Jesus. If he did not do it, he had pleasure in them that did. Josephus was one of those who could not 'escape the damnation of hell.' It is as certain as 'Holy Scripture' can make it that the generation then living drew down on them Divine 'wrath to the uttermost.'

"How, then, dare any Adventist appeal to Josephus to illustrate, or explain away Jesus—take a smoky lamp to illuminate the sun? If our brethren did this ignorantly, they should repent, and not repeat the insult to the Son of righteousness—if they did it understandingly, it must be because they 'love darkness rather than light'—are more in sympathy with Josephus' quoting Plato [which he did not do] in that 'sinful and adulterous generation,' than with Jesus whom they crucified. It is with unfeigned grief that I note these things. [?] Once it would have excited surprise; but now it would be surprising if those whose light leads them to Josephus rather than to Jesus—to Plato prior to Paul, should be able to reflect the light of truth; if the light that is in them be darkness, how great is that darkness!"

If, because Josephus lived in that generation, and for no other reason, he must perish, then Paul, Peter, and a host of worthies must perish for the same reason. That Josephus delighted in those who crucified the Savior, is, as far as we can see, a gross misapprehension, and does great injustice to Josephus, whom we should be very cautious of consigning to perdition with the readiness Bro. C. does. Remember that "With what measure ye mete," &c. Now Josephus, instead of rejoicing in the crucifixion, ascribes to that wickedness the miseries that came on the Jews. He says:—

"These miseries befel the Jews by way of revenge for James the just, who was the brother of Jesus that was called Christ, because they had slain him who was a most Righteous Person."—*Quoted by Origen—See Com. on Matt., p. 234.* Josephus also affirms that "Herod lost his army, not by deceit of men, but by the anger of God, and that justly, as an effect of revenge for what he did to John the Baptist, a just man, who had said to him, it is not lawful for thee to have thy brother's wife."—*See Ambrose, de Ex. cid. Urb. Hierosolym lib. ii. cap. 12.*

We also copy from Isidorus Pelusioti, about A. D. 416, the Scholar of Chrysostom, lib. iv. epist. 225:—

"There was one Josephus, a Jew, of the greatest reputation, and one that was zealous of the law; [unclear] that persecuted the Old Testament with truth, and acted valiantly for the Jews, and had showed that their settlement was nobler than can be described by words. Now, since he made their interest give place to truth, for he would not support the opinion of impious men, I think it necessary to set down his words. What then does he say? 'Now there was about that time one Jesus, a wise man, if it be lawful to call him a man, for he was a lover of wonderful works, a teacher of such men as receive the truth with pleasure. He drew over to him both many of the Jews, and many of the Gentiles. He was the Christ. And when Pilate, at the suggestion of the principal men among us, had condemned him to the cross, those that loved him at first did not forsake him; for he appeared to them the third day alive again, as the divine prophets had said these and a vast number of other wonderful things concerning him; and the tribe of Christians, so named from him, are not extinct at this day.' Now I cannot but wonder greatly at this man's love of truth in many respects, but chiefly where

he says, 'Jesus was a teacher of men who received the truth with pleasure.'

We hope our friends will be cautious about receiving Bro. Cook's misapprehensions of those who differ from him.

It will be with more than "unfeigned grief," that he will have, that he ever made this wanton, wicked attack, if he shall ever realize how false the position is in which he has attempted to place us. We, however, feel truly grateful to an overruling Providence, that we have been enabled so soon, and so effectually, to turn the tables on the one who sought to entrap us, and waited for our halting. When those who seek to stab our very vitals, have thrust at us, God has thus far, ever ordered it, so that the arm which has sought our ruin, has been made impotent of evil. Those who continue faithful in the service of God, he will watch over. He will never leave or forsake those who put their trust in him. We will, therefore, not distrust his promises, but will feel that he will protect us from foes without, and from foes within, while He has any labor for us to perform in his vineyard.

It is with grief unfeigned that we have been compelled to write with the severity we have in this; but we felt that God would be angry with us, if we shrunk from thus exposing this attack. We cannot, however, give up a lingering hope, that Bro. C. thought he was doing God's service, and that he did not design to represent us as he has done. Should such prove to be the fact, it will be with the greatest pleasure, that we shall make all amends in showing that his intention was not to make the article speak as it does.

It would be our greatest grief to cherish the belief that the authors of these attacks must also "perish in the gainsaying of Kore." Where such things are intentional they demand thorough repentance.

The Personal Advent.

The following are an array of Scriptures, which must be met, to refute this doctrine, which we referred to in our last, for the consideration of the New York "Evangelist":—

Matt. 24:3, 27, 29, 30—"What shall be the sign of thy coming? * "For as the lightning cometh out of the east and shineth even unto the west, so shall also the coming * of the Son of Man be." "Immediately after the tribulation of those days, shall the sun be darkened, and the moon not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken; and then shall appear the sign of the Son of Man in heaven; and then shall all the tribes of the earth mourn. And they shall see the Son of Man coming in the clouds of heaven, with power and great glory."

Matt. 24:37-39—"But as the days of Noah were, so shall also the coming * of the Son of Man be. For as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming * of the Son of Man be."

Luke 17:26-30—"Likewise also, as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom, it rained fire and brimstone from heaven, and destroyed them all; even thus shall it be in the day when the Son of Man is revealed."

Luke 19:11, 12—"And as they heard these things, he added and spake a parable; because he was nigh to Jerusalem, and because they thought that the kingdom of God should

* In this, and in all the subsequent passages quoted in this connection, the word COMING, when it is indicated by an asterisk (*) is from the Greek word *PAROUSIA*, denoting his actual PRESENCE and PERSONAL REVELATION. That word is used but twenty-four times in the New Testament Scriptures, of which are here quoted in reference to Christ's COMING. In the remaining seven places where the same word occurs, no one will deny that it has reference to the actual personal presence, or arrival of the person to whom it is applied, as the following instances of its use will show. 1 Cor. 15:17—"I am glad of the coming of Stephanos and Fortunatus and Achaicus." 2 Cor. 7:6, 7—"God comforted us by the coming of Titus; and not by his coming only." 2 Cor. 12:10—"But his bodily presence is weak." Phil. 1:26—"That your rejoicing may be more abundant in Jesus Christ for me, by my coming to you again." Phil. 2:12—"Wherefore, my beloved, as ye have always obeyed, not as in presence only, but now much more in absence." Phil. 5:9—"Even him whose coming is after the working of Satan."—See "Literalist," Vol. 3, p. 123. This must establish the usual loquacity of the word; and if it denotes the personal presence in every other instance of its use in the New Testament, it must when used in reference to the Savior's coming,

immediately appear. He said, therefore, a certain nobleman went into a far country to receive for himself a kingdom, and to return." This nobleman must be the Lord Jesus Christ; and this parable is evidently spoken to correct the impression that his coming was to be an event of that day.

Mark 13:34—"For the Son of Man is as a man taking a far journey, who left his house and gave authority to his servants and to every man his work; and commanded the porter to watch."

Matt. 25:31, 34—"When the Son of Man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory." "Then shall the King say unto them on the right hand, come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

John 14:3—"And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, ye may be also."

Acts 1:11—"Which also said, ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven, shall so come in like manner, as ye have seen him go into heaven."

Acts 3:20, 21—"And he shall send Jesus Christ, which before was preached unto you; whom the heavens must receive, until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets, since the world began."

1 Cor. 1:7, 8—"So that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ."

1 Cor. 15:20, 23—"But now is Christ risen from the dead, and become the first fruits of them that slept." "But every man in his own order; Christ the first fruits; afterwards they that are Christ's at his coming."

Phil. 3:20—"For our conversation is in heaven; from whence also, we look for the Savior, the Lord Jesus Christ."

Col. 3:4—"When Christ who is our life shall appear, then shall ye also appear with him in glory."

1 Thess. 1:9, 10—"Ye turned to God from idols, to serve the living God and to wait for his Son from heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come."

1 Thess. 2:19—"For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming?"

1 Thess. 3:13—"To the end that he may establish your hearts unblamable in holiness before God, even our Father, at the coming * of our Lord Jesus Christ with all his saints."

1 Thess. 4:14-17—"For if we believe that Jesus died and rose again, even so them also which sleep in Jesus, will God bring with him. For this we say by the word of the Lord, that we which are alive and remain unto the coming * of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air."

1 Thess. 5:23—"I pray God your whole spirit and soul, and body be preserved blameless unto the coming * of the Lord."

2 Thess. 1:7, 8—"And to you who are troubled, rest with us when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ."

2 Thess. 2:1—"Now we beseech you, brethren, by the coming * of our Lord Jesus Christ, and by our gathering together unto him."

2 Thess. 3:5—"And the Lord direct your hearts into the love of God, and into the patient waiting for Christ."

2 Thess. 5:8—"And then shall that Wicked be revealed, whom the Lord shall consume with the Spirit of his mouth, and shall destroy with the brightness of his coming."

1 Tim. 6:14, 15—"That thou keep this commandment without spot unrebukable, until the appearing of our Lord Jesus Christ: which in his times he shall show, who is the blessed and only Potentate, the King of kings, and Lord of lords."

2 Tim. 4:1, 8—"I charge thee, therefore, before God and the Lord Jesus Christ, who shall judge the quick and the dead, at his appearing and his kingdom." "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge shall give me at that day; and not to me only, but unto all them also that love his appearing."

Titus 2:13—"Looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ."

Heb. 9:28—"So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time, without sin unto salvation."

James 5:7, 8—"Be patient therefore, brethren, unto the coming * of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and the latter rain. Be ye also patient; establish your hearts, for the coming * of the Lord draweth nigh."

1 Pet. 1:7, 13—"That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise, and honor, and glory, at the appearing of Jesus Christ." "Wherefore gird up the loins of your minds, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ."

1 Pet. 5:4—"And when the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away."

2 Pet. 1:16—"For we have not followed cunningly devised fables, when we made known unto you the power and coming * of our Lord Jesus Christ."

2 Pet. 3:3, 4, 12—"Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? * "Looking for, and hastening unto the coming * of the day of God."

1 John 2:28—"That when he shall appear, we may have confidence, and not be ashamed before him at his coming."

1 John 3:2—"Behold, now are we the sons of God; and it doth not yet appear what we shall be; but we know that when he shall appear, we shall be like him; for we shall see him as he is."

Jude 14, 15—"Enoch, also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousand of his saints, to execute judgment upon all."

Rev. 1:7—"Behold, he cometh with clouds, and every eye shall see him; and they also which pierced him; and all kindreds of the earth shall mourn because of him."

Rev. 11:15, 18—"And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever."

"And the nations were angry, and thy wrath is come, and the time of the dead that they should be judged, and that thou shouldst give reward unto thy servants the prophets, and to the saints, and to them that fear thy name, small and great; and shouldst destroy them that destroy the earth."

Rev. 21:3—"And I heard a voice from heaven, saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God."

Rev. 22:20—"He which testifieth these things, saith, Surely I come quickly; Amen. Even so, come, Lord Jesus."

If the "Evangelist" believes "the Lord will not come," we would like an exposition of all those texts, Scripture by Scripture. If we are in error, are we not worth being saved from it? We are open to conviction; and why will not some one show us the truth on this momentous question?

When the "Evangelist" quoted Matt. 24:23, 27, why did he not also quote verses 29-33, of the same chapter?

A. BITE, Esq., P. M. of Mount Pleasant, Mo.—In answer to your enquiry, we send you the following form of receipt, which the P. M. here has furnished us, and which if you sign and send us, and also notify the P. M. here that you have received the given sum for, and request him to pay to us, will secure our receipt of it, viz.:

MT. PLEASANT (Mo.), Jan. 30th, 1847.
Received of G. E. Sooter, three dollars, for his subscription to the "Advent Herald," to be paid to J. V. Himes, publisher.

\$3 00. (To be signed by you.)

The above can then be franked by you, and come to us free of postage.

We designed in this No. to have proceeded with the prophecies of Daniel, and taken up the third universal empire; but we have been compelled to reply to attacks in this No., which have prevented us from devoting time and space to those more profitable and agreeable studies, which must be deferred to our next.

Correspondence.

Letter from Bro. T. J. Harris.

(Continued from our last.)

John had a sight of paradise, Rev. 21st and 22d, and so had Paul when he was caught up to the third heavens, into paradise. 2 Cor. 12: 1-4. [Note 10.] Peter tells us that the heavens of old, and the earth, being overflowed with water, perished. This was the first heavens. And the heavens and the earth which are now, are reserved unto fire. This is the second heavens. And he also looked for a new heavens and a new earth, which are to be the third heavens. This is what Paul and John had a sight of. Has Paul gone to heaven, or did he expect to go before the coming of the Lord? Peter tells us, 2 Pet. 3:15, 16, there are some things in Paul's epistles hard to be understood. We must therefore take care that we do not wrest them to our own destruction. [Note 11.]

Paul does not tell us he expected any reward before the coming of the Lord Jesus.—He tells us, 1 Thess. 4:13-18, we shall be with the Lord when he descends from heaven with a shout, and that we shall be in his presence, at his coming. 1 Thess. 2:19. And also that we shall be saved when Christ appears the second time. Heb. 9:28. Peter tells us, 1 Pet. 1:3-9, we shall receive the salvation of our souls at the appearing of Jesus Christ.—But some say that Paul tells us he expected to be present with the Lord when absent from the body, and before the resurrection. Paul does not say so. He says, 2 Cor. 5:8-10, that he was willing to be absent from the body, and to be present with the Lord, when he stood before the judgment seat of Christ. [Note 12.] Yet again we are told that Paul says, Phil. 1: 21, for him to die is gain to himself. But I am satisfied Paul means for him to die would be gain to Christ (see v. 20); for he was determined Christ should be magnified in his body, whether it should be by his life, or by his death. All the advantage it would be to Paul is, that all his sufferings and trials would be ended. [Note 13.] Paul tells us, 1 Cor. 15:12, 14-18, that if Christ had not risen from the dead, his preaching was vain, and our hope was also vain; and that the dead in Christ have perished. And of course they would never rise and have any reward. [Note 14.] In the 32d v. he asks, "What advantage it me, if the dead rise not?" He tells us, Phil. 3:11, that he strives to attain to the resurrection of the dead. And in Heb. 11:32-35 he tells us, that all the ancient patriarchs suffered afflictions that they might obtain a better resurrection. It is evident they did not expect any reward before the resurrection. Job (14: 10-15) says, "So man lieth down and riseth not till the heavens be no more." Chap. 17: 13—"If I wait, the grave is mine house." Chap. 31:19—"Then had I been at rest with kings and counsellors of the earth, . . . or with princes that had gold. . . . There the wicked cease from troubling; and there the weary be at rest. There the prisoners rest together; they hear not the voice of the oppressor. The small and great are there." Chap. 31: 23-33—"The clouds of the valley shall be sweet unto him, and every man shall draw after him, as there are innumerable before him." [Note 15.] Gen. 37:35—"I will go down into the grave unto my son mourning." [Note 16.] Ps. 89:48—"What man is he that liveth and shall not see death? Shall he deliver his soul from the grave?" Acts 2: 29, 34—"David is dead and buried. . . . David is not ascended into the heavens." But he said himself, Ps. 17:15, "I shall be satisfied, when I awake, with Thy likeness."—Our Savior said, John 3: 13, "No man hath ascended up to heaven, but he that came down from heaven." (Enoch and Elijah must of course be excepted, as the Scriptures tell us they have gone.) [Note 17.] How then can we expect to go to heaven at death? when David, and Hezekiah, and Samuel, and Paul, and John, have not gone yet, and will not until the resurrection, unless they were of the number of those that came out of their graves, Matt. 27: 52, 53, and ascended with him on high, Eph. 4:8, and were glorified. Rom. 8: 28-30. [Note 18.]

We had hoped that these doctrines had been embraced and decided upon by the Albany Conference, but we were disappointed when Mr. Miller declared at the Boston Conference they had not so decided, and that they had no fellowship for these views. We are however glad now that you have become more liberal, and have opened your columns to a discussion of these questions. Go on therefore. Hear both sides, and the truth will come out. We have been subscribers for the "Herald" since

1842, and intend to continue to support it as long as it contends for the truth. The brethren here send their love to you all, and to all them that are in Christ Jesus. [Note 19.] T. J. HARRIS.

Note 10.—The evidence on this point was fully presented in No. 25 of Vol. 12 of the "Herald."

Note 11.—Peter tells us that the things in Paul which are "hard to be understood," are in danger of being "wrested," by those who are "unlearned and unstable." It therefore becomes us to learn the import of the language Paul used, at the time he used it. If we use it in any different sense, we wrest it.

Note 12.—Brother, study well Paul's language: that he expected to be present with the Lord when absent from the body, cannot be denied, without doing violence to his words.

Note 13.—Something more than that, according to his own showing: Paul expressly affirms that he has "a desire to depart, and to be with Christ, which is far better." Better than what? Than to remain here in the flesh. It could be no gain to Christ for Paul to die: the gain would be Paul's. MACKNIGHT, in criticising the original of this, says, that Paul could have had no expectation of a "state of insensibility between death and the resurrection. For if he had known of any such state, he would have thought it better to live and promote the cause of Christ and of religion, than by dying to fall into a state of absolute insensibility. Besides, how could he say that he had a desire to be with Christ," [which he gave as the reason for wishing to depart,] "if he knew he was not to be with him till after the resurrection?" Now, brother, we must not give a meaning to the English, which contradicts the import of the original.

Note 14.—Of course they could not; for if Christ was not risen from the dead, he was an impostor, making all faith in him vain, and leaving those who have fallen asleep in him still in their sins; and if so, they had perished like other wicked—in the same sense that all the wicked perish—in the sense that the earth which was before the flood, being overflowed with water, perished.

Note 15.—There is no dispute on this point: our bodies are consigned to the grave, and we have not our reward till the resurrection.

Note 16.—The Hebrew word which denotes the place where the body is deposited in the ground is *Keber*, which signifies "the receptacle of the dead body." The Hebrew word which is here translated *grave*, is *Sheol* which signifies the same as the Greek *Hades*, "the place of departed spirits." As Jacob supposed his son was devoured by wild beasts, he could not have expected to have gone to his son by going to *Keber*; for he thought Joseph had no grave. He therefore expected to go to him only by going to *Sheol*, the place of the departed spirit. If he had meant the place where his body was to have been laid, he would have used the Hebrew word *Keber*, as it is in Gen. 34:20—"And Jacob set a pillar upon Rachel's grave." Here it is not *Sheol*, but *Keber*. We read of the ancients being gathered to their fathers, even when the ashes of their fathers had been scattered to the four winds. In such case their bodies could not be thus gathered. When Jacob died, we read that "he gathered up his feet into the bed, and yielded up the ghost, [his spirit,] and was gathered unto his people." And yet his body did not leave Egypt for the land of Canaan till after forty days of mourning.

Note 17.—"They must be excepted;" for the Savior asserts that *no man* hath ascended there.

Note 18.—We cannot expect to go to heaven before the resurrection. Eph. 4: 8, however, only asserts that Christ ascended on high. And Rom. 8: 38-30 cannot refer to any who are now glorified, but that they are to be glo-

rified. The Greek words here are not in the past tense, as in the English, but in the *aorist*, or indefinite tense. Le Clerc translates it, "them he also glorifies." McKnight says that that translation is not improper; yet he says, "Nevertheless, the common translation may be retained, because, though some of the things mentioned are future, they may, according to the usage of Scripture, be represented as past, to shew the certainty of their happening. Thus, before his death, Christ spake of his body as already given, Luke 22: 19; and broken, 1 Cor. 11: 24."

Note 19.—The following is the action of the Albany Conference on this question. It takes a position respecting the state of the dead, to which we can all subscribe.

"And 10th. That the departed saints do not enter their inheritance, or receive their crowns at death. Dan. 12:13; Rev. 6:9-11; Rom. 8:23, 23. That they without us cannot be made perfect. Heb. 11:40. That their inheritance, incorruptible and undefiled, and that fadeth not away, is reserved in heaven, ready to be revealed in the last time. 1 Pet. 1: 4, 5. That there are laid up for them and us crowns of righteousness, which the Lord the righteous Judge shall give at the day of Christ, to all that love his appearing. 2 Tim. 4: 8. That they will only be satisfied when they awake in Christ's likeness. Ps. 17: 15. And that when the Son of man shall come in his glory, and all the holy angels with him, the King will say to those on his right hand, Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. Matt. 25:34. Then they will be equal to the angels, being the children of God and of the resurrection. Luke 20:36."

Letter from a Brother to his Minister.

March 25th, 1846.

Rev. E. H.—Dear Sir:—For the perusal of your "Inquiry Respecting the Future History of the World," and the kind letter accompanying it, you have my sincere thanks.

As there is a possibility that we may yet understand the Scriptures nearer alike than we have done on this subject, I will venture to reply to some of your remarks, and endeavor to explain some of the "reasons of the hope" of the Adventist, trusting that it may help on this interesting "Inquiry."

If I have understood you in our conversation heretofore, you agree with Adventists with regard to the chronology of the prophecies.—You believe that the prophetic periods were given to be understood by those immediately interested in understanding them, and that the 2300 years of Daniel are about ending, and at the end of this period you look for the destruction of the Papal Antichrist, and the conversion of the rest of the world. If this is the event next and immediately to be looked for, I think that I can say from my heart, Amen to it. But if the hope and belief of the Adventist is true, I feel, as I have often expressed to you, that it is very important that all Christians, and especially ministers of the Gospel, understand, and act accordingly, on this subject. I believe there is an additional Scriptural motive to be given, why men should immediately repent. Rev. 14:7.

From what you say on the judgment of Antichrist as foretold in Dan. 7: 26, I would think that you did not understand the views of Adventists on this subject. They also believe that the judgment here spoken of is previous to the coming of Christ, and that the same judgment is spoken of by John in Rev. 17:16. "And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire." The "burning her with fire" yet remains to be done.

It is believed that the 1260 years' reign of Antichrist ended with the subverting of his power by Bonaparte, and that the so called Holy Alliance, or council of nations, which was called when Bonaparte had "come to his end," for the purpose of regulating the political concerns of these nations, which Bonaparte had so greatly disarranged, and the subsequent treatment which the Pope has received, and is still receiving from the nations, is what Daniel and John foretold in the Scriptures referred to. A part at least, if not all of the "ten horns of the beast," were represented in this Holy Alliance, which (as I understand it) confirmed rather than disannulled the acts of Bonaparte in depriving the Pope of the greater part of his power.

In your "Inquiry" you labor to show that the resurrection of the righteous and wicked will be at one and the same time. The Adventist believes that they will be a thousand years apart, as taught in Rev. 20th. As I understand it, your view on this point must be sustained, or your whole theory falls.

In your explanation of the resurrection spoken of in Rev. 20th, you say, that only a part of the righteous are raised, and that they are not raised bodily, but only their souls are raised, and that these souls do not reign on the earth with Christ, as taught in Rev. 5:10, but over the earth, or in the heavens with Christ.

With regard to a part only of the righteous being raised, I would say, that we are told by those who ought to be judges, (and if I am not mistaken you have admitted the same to me in our conversation on this subject,) that the word "which," in Rev. 20: 4, might be rendered "*whenever*." If this word may be so rendered, the resurrection there spoken of is not necessarily confined to a part of the righteous.

As to the meaning of the word "soul," I am aware that it is understood in our day (generally, though not always) to mean the *spirit* of man. But you are also aware that in the Scriptures it is repeatedly used to denote the spirit and body of man united. See Gen. 2:7; Acts 2:41; 7:14; 27:37; Rom. 13:1; 1 Cor. 15:45; 1 Pet. 3:20; Rev. 16:3.

With a becoming seriousness and respect, I would say that you must fetch more unquestionable proof than you have, or the Adventist will still find his hope and belief strengthened by reading Rev. 20th.

Before leaving this chapter, I want to refer to a part of the 6th verse, which I do not recollect of your noticing in your "Inquiry." "On such the second death hath no power." Is not the plain common sense inference to be drawn from this expression, that on all such as have not a part in this first resurrection, the second death hath power? If so, I consider your theory overthrown by this single expression.

With regard to your rendering the expression (Rev. 5: 10) "and we shall reign on the earth," to mean that the saints should reign "*over*" the earth with Christ in heaven, and also your "literal translation" of the last verse in Daniel, I must say that I am sorry to see it. That our present translation of the Scriptures might be improved in many places, I have no doubt, from what commentators, and learned men in general, say on the subject.—And when I see a new rendering which does no violence, but throws light upon an obscure text, I am pleased with it. But to see an apparently plain passage of Scripture, and one full of interest, so translated as to entirely subvert, or destroy its meaning, looks to me like serious business, and should not be attempted unless it so contradicts the connexion in which it stands as to render it absolutely necessary.

I want to consider the idea of *two* resurrections still farther. You quote 2 Tim. 4:1, and similar passages, to prove that the righteous and the wicked will be raised at the same time. I admit that we might infer that there would be but one general resurrection, from some of the passages which you quote, were there not other passages more plain on this point, which in my mind clearly establish the other view of the subject. You say that the expression, 1 Thess. 4:16, "And the dead in Christ shall rise first," does not mean that they shall rise before the wicked, but that they shall rise before the living are changed. I find nothing said in this connexion that implies that the wicked will *ever* be raised, only that "the dead in Christ shall rise first."—The apostle was endeavoring to comfort his brethren with the thought that at the coming of Christ they would all be resurrected and changed. In 1 Cor. 15:4 there is a resurrection spoken of,—but who are to be raised?—"They that are Christ's at his coming." And from the 35th v. to the end of the chapter the apostle is evidently speaking of the same resurrection, in which the wicked have no part. In Phil. 3: 11, Paul says, "If by any means I might attain unto the resurrection of the dead." If the righteous and wicked are to be raised at the same time, did he not know that of course he should be raised with the whole human family? The resurrection to which he would "by any means attain" was undoubtedly that which would be at the coming of his Lord, in which he saw that the wicked

Rev. E. H., in his "Inquiry," says, "To perceive the bearing of Dan. 12:13 upon this question, it is only necessary to present a literal translation: 'But go thy way to the end, and thou shalt rest, and thou shalt stand to thy lot, to the end of the days.'"

would have no part. In John 6:39, 40, 44, 54, our Savior speaks four times of certain persons, who, from the manner of his expression, we understand are to be peculiarly favored by being "raised up at the last day." Now if at the time spoken of there is to be a general resurrection of all the dead, why is it a peculiar favor to be raised at that time? Will not the wicked share in that favor? But if at the time spoken of the righteous only are raised, we see the meaning and the preciousness of the promise. In Luke 14:14 our Savior says, "For thou shalt be recompensed at the resurrection of the just." Why are the words "of the just" here added to the promise, if there is to be but one resurrection? In Luke 20:35, 36, we read, "But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry nor are given in marriage. Neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection." Here again I ask, Do the wicked share in this resurrection? Can I be mistaken in understanding our Savior as teaching, in v. 36, above quoted, that all of those who have a part in the resurrection spoken of, "are the children of God?" The resurrection of the wicked I believe is always mentioned, where the order of time is noticed, as being after that of the righteous. In Isa. 24:21, 22, as I understand it, we have the destruction, the imprisonment, and the resurrection of the wicked foretold, and are given to understand that they will be shut up in prison for "many days," or a long time, before they are visited by Him who is to open their prison, and call them forth to receive the judgment which has been written (Ps. 149:9) against them during the interval between the first and second resurrections. In the passing or executing of this judgment, all of the saints have the honor of concurring. Ps. 149:9; Dan. 7:22; 1 Cor. 6:2, 3; Rev. 20:4.

I do not know what your views are regarding the "New Jerusalem," spoken of in Gal. 4:25, 26; Heb. 11:10; 12:22; 13:14; Rev. 3:12, 20:9; and 31:2, 3, 10; also repeatedly alluded to in the Old Testament. For my part, I do not know how to understand it only as it is represented to be, a real city in the heavenly world, of which old Jerusalem was a type. If this be the case, you will find it located on the earth at the resurrection of the wicked, Rev. 20:9, and consequently is against your theory.

In Rev. 20:7-10, we have, as I understand it, an account of the resurrection of the wicked, or the loosing of Satan and the prisoners from the pit, where they have been shut up for "many days," (Isa. 24:22,) even a "thousand years." Rev. 20:1-6. And when they "came up on the breadth of the [new] earth," Satan again deceives them; evidently with the idea of conquest; for we find them "compassing the camp of the saints about, and the beloved city." At this crisis is executed upon them the "judgment written," by fire coming down from God out of heaven and devouring them. I can see here no possible chance for putting in a day of judgment between the loosing of Satan, and the "devouring" of the wicked—the casting of them, with Satan, into the "lake of fire and brimstone, there to be tormented day and night for ever and ever." Nor can I see any more impropriety in applying the term "nations" (v. 8) to the wicked after the resurrection, than in applying the same term to the righteous in the heavenly world. Rev. 21:24, 26; and 22:2.

With the 11th verse of this chapter (Rev. 20:11) commences another distinct vision of the judgment, which, when compared with what all the prophets have said on this point, will be found, I believe, not to clash with the views above given.

In your seventh objection you say, that it requires the misinterpretation of Matt. 24:1-34. Were the whole of this chapter so translated as to make it mean nothing at all, the Adventist need not give up his hope; for there is yet "firm ground of Scripture truth" on which he may stand.

You will see of course, by what I have written, that I consider your eight objections to the pre-millennial advent of Christ as groundless.

Your charge against the editors of the "Advent Herald," for an erroneous quotation from Eusebius,* I wish you had sent in a let-

ter to them; for I have charity enough for them to believe that when they are convinced of being in error, they will retract and make suitable acknowledgment. Had they had an opportunity, and neglected to have done this, it might have been duty for you to have noticed it in the way that you have.

With regard to the erroneous views of Ne-
pos, which were so happily disposed of by the Conference to which you have alluded, I believe (if I understand aright) that all the error there combated, which relates to the reign of Christ with his saints on the earth, was the *sensuality* of that reign.* Now let us see where we stand on this subject. I believe that Christ is about to ascend the throne of his "father David," on this earth now created, and to reign for ever. That the first thousand years are occupied in the general judgment. That at the end of this period the wicked are raised and receive their doom.—That in this new earth the inhabitants "neither marry, nor are given in marriage; but are as the angels which are in heaven." Mark 12:25. You believe, if I understand you aright, in a *sensual* spiritual reign, for one thousand years previous to the judgment.

Which of us is upholding error, is yet, and I trust soon, to be decided. You seem to think that the Adventists lay great stress on the opinions of ancient Christians, in order to prove their doctrine. But I think you mistake their motives in quoting as much as they do the opinions of Christians on this subject from the time of the apostles down to the present. Adventists have been charged by the religious press with introducing a new *ism* into the churches. It is to repel this charge, which is being so often repeated, that Adventists quote as much as they do from the writings of Christians in different ages on this subject. By carefully looking over the writings of Adventists, it seems that you would be convinced that they do not look to the opinions of any man, or set of men, for the "reasons of their hope," but to the "firm ground of Scripture truth." They are grateful for the light that historians and others have thrown on the fulfillment of the prophecies, and are endeavoring to publish this light to the greatest extent of their power.

And now, in conclusion, I would say, that wherein you see a want of Christian spirit in what I have written, I trust you will forgive; for my conscience does not as yet accuse me of writing from improper motives. And I would respectfully entreat you still to pursue your investigations of this subject, with an eye single to the glory of God. I have written in haste. Truly yours, F. S.

LETTER FROM BRO. ALVA N. SEYMOUR.

Dexter, Jan. 30th, 1847.

Dear Bro. Himes:—The 17th of June found us in the State of Michigan. From that time to the present (with the exception of about nine weeks of ill health, caused by the Western fevers), we have travelled some fourteen hundred miles, and in the name of our coming Redeemer, have tried to proclaim the gospel of the kingdom that ushers in the consummation of the Christian's hope to the joy and rejoicing, we trust, of some precious souls. In many places an interest has been created, we believe, that never will be extinguished. Some will persevere, and walk in the light until the Master appears. Dead formality prevails throughout the State; but wherever we meet with the truly devoted saints, of all denominations, the message is received joyfully. This is touching a tender spot; but our observations will not deceive us. The more we travel, the more we are convinced that few Christians, in comparison to the multitude that profess, grace our earth. Our labors for a few weeks past have been confined to Plymouth, Northville, and some of the adjacent towns. Our last meeting was at Salem, where a healthy and happy interest was awakened by the truth. We commenced our meeting as usual, by presenting the successive chains of prophecy relative to the Advent question. We gave nine lectures. During these lectures seven arose for prayers—as many more were willing to pray for them. We tried, by the presentation of truth, by exhortations, prayers, and tears, to awake the slumbering church; for they, like the scribes and Pharisees, stood in the way of the salvation of souls; but did not succeed. Duty and the word of God required us to withdraw ourselves from those that had the form of godliness, and we did so. A meeting was appointed for all that would labor for the salvation of souls, and a request was made for all that wanted to seek the Savior, to come and engage with us. In obeying God, we received a blessing. The first evening prayer

written by the John to which it was accredited.* We have not Eusebius now before us, but on opening Brook's "Elements of Prophetic Interpretation," p. 43, we find that he makes the same quotation from Eusebius, from which we conclude we were correct.—Ed.
* See Eusebius' Eccl. Hist., Book 7, Chap. 24.

meeting some twelve or thirteen sinners and wanderers arose and confessed the Savior—a very solemn time. Another social meeting was appointed at the commencement. It was rather dull, but we continued wrestling with God until a flood of glory rested upon us. O the salvation that was exhibited. Angels can only tell the story. One professed Christian, that said we ought to be kicked out of the school-house before our lectures commenced, came through curiosity to hear what we had to say. Finding no fault, he continued coming, until the last evening we staid in the place, when he arose in tears, and gave us a history of his feelings for a few days that had passed, and he desired God and us to forgive him of what he had said. It was hard parting with those dear brethren and sisters, who never knew anything about our blessed hope only by way of ridicule, but knowing we should soon meet again in the immortal kingdom, we felt as though we could endure the trial. They wanted we should stay till the Savior came. It would have been gratifying to have complied; but no, the souls of our fellows we love, therefore we will submit to remain wandering like pilgrims and strangers over the earth, seeking a bride for Christ, until our change comes, and that will be soon. For I believe that the 2300 years is the length of the vision, that the 70 weeks is the first part of it, that 69 weeks of the 70 terminated with Christ's manifestation as the Messiah, consequently A. D. 1847 the Savior must appear for the cleansing of the sanctuary, and the restitution of all things spoken of by the prophets.

ALVA N. SEYMOUR.

LETTER FROM BRO. CARMI HOKOMB.

Isle La Motte (Vt.), Feb. 4, 1847.

Dear Bro. Himes:—We have had very good meetings for about three months past. There have been several conversions of late, and some backsliders have been reclaimed. There are some in the Methodist church who are trying to live and look for the Savior; but there are many who, to all appearance, possess nothing but the form of godliness; and there are some who do not even possess that.

I think that those who are looking for the Savior, were never more strong in the faith than they are now. Oh, how much we need the spirit of Jesus. All our profession will not profit us anything, unless we are what we profess to be. There never was a time when we needed the spirit of Christ more than we do to-day. Oh, my brethren, are we ready for the scenes of the judgment? Have we done all that we could for the salvation of our friends and neighbors? and are we trying to live every day, prepared to meet God? We may be called upon to give an account of our stewardship to-day, or to-morrow. I tremble in view of the day that is just before us. It will be an awful day to those who are unprepared; but O how glorious to those who are prepared to meet Jesus, and to reign with him and all the saints on the new earth. Nothing but a pure heart in the sight of God will prepare us for a place among the redeemed. Oh, brethren, let us who profess to be looking for the Son of God from heaven, see that there is nothing contrary to love in our hearts; for we ought to love our enemies, as well as one another with pure hearts fervently.

There are many things that we ought to guard against in these days. We should not have our affections placed too much upon things in the world, and not enough on things above. There are too many who profess to believe that the judgment is just before us, and yet can buy almost anything beside Advent books and papers; but we are glad they have any disposition to read. If we believe that Christ is coming so soon, let us show our faith by our works, and do our duty in supporting the "Herald" and "Voice of Truth," and in supporting God's ministers.—There are some here who read the "Herald" with glad hearts, and who we least expected six months ago. Let us do our duty, and we may be the means of doing some good, by getting our neighbors to read and converse about the coming of Christ. Let us do all we can to save ourselves and others, and be prepared every moment to see Jesus, and dwell with him for ever.

Your brother in the Lord, C. HOKOMB.

LETTER FROM BRO. H. BARRINGER.

Troy, (N. Y.), Feb. 11, 1847.

Bro. Himes:—When you have leisure time, will you answer the following questions?—namely, 1st. Does history furnish us with any evidence to show that the sun was darkened, at any time, since Christ was crucified, in the manner it was in 1780? I know there have been eclipses of the sun since Christ spake the words contained in Matt. 24, &c., but I am ignorant of any evidence to show that the sun was ever darkened in as unaccountable a manner as at 1780. We are often told by men, that the sun has often "been darkened" previous to the last mentioned time, and therefore the darkening in 1780 does not answer to the sign given by our Lord, any more than at any other time. If the last assertion is true, I cannot see how we are to decide when we may expect the sun to be darkened for the last time previous to Christ's coming.

2d. Have we any account of the moon's being darkened, at any time previous to 1780, in the manner it was at that time? 3d. Have we any account that the stars, or meteors, ever fell in such numbers, and in such a singular manner, at any place, or at any one time as they fell in 1833, in this country?

I am induced to propound the above questions from the consideration that, because the assertions of those who oppose the doctrine of the immediate coming of Christ, most men suppose the same phenomenon, which we consider to be the signs of the immediate coming of Christ in the glory of his Father, have often been witnessed previous to 1780, &c. To have the truth in the case concerning the above, presented in the Herald again, if it has already been presented previous to this, may be interesting to your readers generally, and perhaps attract the notice of some passer-by, and induce them to search the Scriptures concerning the highly important subject of the soon coming of the King of Israel, to judge the quick and dead.

Your brother in tribulation.

REMARKS.—We have no recollection of any historical facts that point to any previous times when the events referred to occurred in any manner so striking as to militate against the view we have adopted, that is, that they are the signs spoken of by the Savior, Matt. 24. If any assert that like occurrences have transpired at previous times, in a manner commensurate with the prediction, on them rests the burden of proof. Let them therefore bring forth their evidence, by which they substantiate their opinions, or else forever hold their peace.

Bro. E. L. CLARK writes from Watfield, (Vt.), Feb. 5th, 1847:—

Dear Bro. Himes:—I feel truly thankful to God that he puts into your mind, and so orders events, that you was permitted to visit Waterbury in your recent tour in Vermont. The ideas so prevalent in these last days, of the world's conversion and a spiritual millennium, which are operating like the powerful opiate, to stupify and benumb the sensations of the Protestant church, were irrefutably met, and most conclusively shown to exist without Scripture authority. A brother who was present and listened to your arguments, has since remarked, "that it was folly in the church to hold on to the conversion of the world, and that it must be given up." I am convinced that there are many yet in connection with the churches, who, if they could have the subject fairly set before them, would gladly exchange the phantoms for the truths. I hope the Advent brethren will take effectual measures to circulate as extensively as possible the letter to Dr. Rafles, which is well calculated to give light upon this subject.

Last Lord's day I attended the Conference at Essex. Owing to a severe snow storm on the day previous, which rendered the roads almost impassable, the attendance was not as full as it would otherwise have been; but a goodly number of the faithful got together and listened to the Gospel of the Kingdom, by Bro. G. W. Burnham, and we felt that it had lost none of its power to edify, comfort, and quicken the children of God. The brethren in Essex are still looking for the coming of that same Jesus, and in like manner as he went away.

Yours in the blessed hope.

Bro. E. C. WILLIAMS writes from Rochester (N. Y.), Feb. 18th, 1847:—

There has, much to my surprise, been considerable opposition raised on account of the stand you have taken on the sleep of the dead, &c. Although a believer in that doctrine myself, I can with pleasure read any good arguments on the subject. It was by examining both sides that I became convinced of the truth of the Advent doctrine. I want to be rightly and firmly grounded in all truth, more particularly that immediately essential to our own and others' salvation.

[No candid consistent man will be offended because he is told the truth; or because arguments are advanced which do not tally with his preconceived views. Especially he will not when both sides are fairly presented. It is only by looking at both sides that we can know what is truth.]

Bro. WILLIAM B. SCHERERHORN writes from Schenectady, (N. Y.), Feb. 11th, 1847:—

Bro. Himes:—The "Herald" cheers and rejoices my heart at its arrival; may it be well sustained while we need it. It appears to me it cannot be very long, till the King himself shall come to cheer and raise our drooping spirits to despond no more. This is a time of real trial to those who are looking for the speedy coming of the Savior. Outward signs have all gone by, the shadows have all down, and we are now called to stand by faith, and wait for the blessed Master himself, the consummation of all our hopes.

Yours in the blessed hope.

* Will the person who makes any such charge, show us wherein we have misquoted? We have never seen the work to which this letter is a reply. A friend writes, that this reference is to the Supplement of the Herald, Dec. 4th, 1844, p. 36, where we say, that "Eusebius relates that Dionysius, in attempting to disprove the reign of Christ on earth, was led to question the canonical authority of the Apocalypse 21:3, 'whereas,' says our friend, 'Dionysius did not express a doubt of his belief of the inspiration of the book, but only that it was not

Foreign News.

To add to the general distress arising from scarcity of food, a severe pressure has weighed upon the money market. The Bank of France itself has been so seriously embarrassed for money, as to be obliged to borrow 20,000,000 f. from the Bank of England. It has also been compelled to increase its rate of discount to 5 per cent., and to restrict its accommodation—measures that are felt in all their rigor by the small tradesmen, who do the greatest part of Parisian business. Some sanguine people hope that the worst has passed, but the shrewdest believe that it has yet to come.

Altogether, the present position of France is really alarming. Its relations with all the great powers are unfriendly, not to say hostile; thousands are literally starving; food is unprecedently dear; and there is an extraordinary scarcity of money.

The misery in Flanders, and other parts of Belgium, is dreadful—as bad as it is in Ireland.

At Elberfeld, 438 heads of families, almost all well off in the world, have determined to emigrate to the United States. The emigration from different parts of Germany to the States, is expected to be greater this year than it has ever been heretofore. In some places entire villages are preparing to go; and in others, people are trying, by all means, to sell their little properties, so as to be enabled to try their fortunes in the new world.

All throughout Germany great distress exists. Corn and bread are very dear. The Governments do all they can, but they cannot prevent great suffering.

The official newspaper at St. Petersburg, of Jan. 15, gave an account of the repulse of the mountaineers in their attack on a fort occupied by Russian troops. The mountaineers made proof, it appears, of the most extraordinary and daring bravery; but were finally unsuccessful.

The Russian Government is concentrating troops on the Polish frontier of Galicia—for what purpose it is not stated; and it is whispered that it is preparing for some grand coup in the provinces of the Danube.

Switzerland.—Russia, Austria, and Prussia, have addressed a note to the Canton of Berne, on its assuming the post of Directing Canton of the Confederation, in which they say that they will maintain friendly relations with it as long as it shall respect, in spirit and letter, the pact of 1815. This is equivalent to saying that the three powers will not permit Switzerland to make any changes in the constitution of the Cantons, if it should think necessary: in other words, will not allow it to control its own domestic affairs. To this insolent and extraordinary communication, the Executive of Berne replied, that the questions referred to, interested Switzerland alone, that they were only responsible to Switzerland for their acts, and that they were firmly determined to maintain the independence of their country, and not permit any foreign intervention in their proceedings. This bold and energetic answer has afforded general satisfaction throughout the country.

On the 6th ult., the discontented and factious, aided by the inhabitants of Morat—a district distinguished for its Protestantism, but which, nevertheless, makes part of the Catholic Canton of Fribourg—took arms and marched against Fribourg, with the intention of overthrowing the local government. The authorities took measures for resistance, and were aided by forces sent by Berne, now the Vorort. They soon came to blows with the insurgents, and, after a short contest, defeated them. The victors then took possession of Morat.

Hungary.—According to an official report, several thousand persons are in danger of dying from hunger before next spring. A demand for 50,000 florins was made to the aristocracy, but only 8,000 florins were accorded; and yet that aristocracy takes all the wealth of the country, and keeps the people in slavery and misery.

Italy.—The celebrated Gonfalonieri is dead; and his interment has taken place at Milan, with every demonstration of respect from the population. He was a martyr to Italian liberty.

On New Year's Day, all the people in Rome went in grand procession to pay their respects to the Pope. They were accompanied by flags and bands of music, and sung hymns in his honor. The Pope appeared on the balcony of his palace, and was received with an immense shout of joy. The vast multitude then knelt, and the Holy Father, with much solemnity and emotion, gave them his blessing, to which all the people cried, as with one voice, "Amen!" On the 13th ult., his holiness preached a sermon in the Church of Saint Andre della Valle. His intention to do so, had been kept a profound secret, so as to prevent the collection of an immense crowd. When he appeared in the pulpit, the sensation was intense, and almost all the congregation wept for joy. It was the first time that a Pope had preached for three hundred years. His holiness's sermon is said to have been very eloquent and affecting.

The Pope has introduced important reforms in

the administration of criminal justice, and continues to manifest the same liberal opinions as on his election. The love of the people towards him appears to increase every day.

There have been some disturbances occasioned by the scarcity of corn, and the consequent dearth of food. In Tuscany and Naples, the discontent of the people is very great, and the Governments are continually in dread of an outbreak.

News had been received the first of December; when it was hoped the war in Kaffirland was near a close, and that the annexation would be completed by running the boundary from the sources to the mouth of the river Ker. Rear-Admiral Cochrane has taken possession of the island of Labuan, on the north-west coast of Borneo, in the name of England, and that two ships of war, the Iris and Wolf, have arrived at the island. We do not know the date of this intelligence, but suppose it confirms the successful annexation of that island to Great Britain; something was heard of it a year or more ago.

The cholera has disappeared in Persia, except at Ormiah, but fears were entertained that it would make its appearance again in several places in the spring. It was reported that the plague had broken out on the frontiers of Persia, and great uneasiness was felt at Trebizond.

Accounts from Constantinople, dated Jan. 13th, announces that the Circassians have gained a brilliant victory over the Russians. Dec. 19th they stormed Marquik, having completely defeated the Russians, and killed great numbers of them. The loss of the Circassians was 300 men. When the accounts left, they were preparing to attack Abouhour.

We learn that some potatoes grown near Fort Philip, Australia, have been received by a lady at Newington, which are the first, we believe, that have arrived in Scotland from that distant colony. As the disease so prevalent elsewhere among that useful root had not made its appearance in that country before the potatoes were shipped, we hope that they are in good condition, and fit for planting, and if propagated they will succeed in introducing here a new and uncontaminated seed, so that we may be indebted to New South Wales for other imports than wool and tallow.—*Edinburgh Advertiser.*

A meeting composed of English and Irish was held on the 13th ult. at Rome, for forming a committee for the relief of Ireland.—The Pope has sent to the committee 1000 Roman crowns from his privy purse.

The Lord Mayor of London is now distributing £500 to the poor of the metropolis, left in his hands by Ibrahim Pacha.

Germany.—The Bavarian government, as a special mark of favor, has allowed the editors of certain Bavarian newspapers to receive copies of the English, French, and German journals that are forbidden entrance into the kingdom; but it has enacted from them a solemn oath not to allow them to go out of their offices for a single moment, to be seen by any other person than he who has need of them, in the preparation of articles for his own newspaper, and not to keep them for more than twelve hours at a time, but to give them up to the government censors. This act will give your readers an idea of the delightful liberty we enjoy in Germany.

It is believed that the three courts of Russia, Prussia, and Austria, have replied in exactly the same terms to the protests of England and France, against the suppression of Cracow.

The trial of the Poles, concerned in the events of Cracow, will shortly commence, and from the number of prisoners—about 250—will, it is believed, occupy three or four months.

THE ADVENT HERALD.

"THE LORD IS AT HAND!"

BOSTON, MARCH 3, 1847.

NOTE FROM BRO. HIMES.

ROCHESTER, Feb. 19, '47.

Bro. B.—I have now got through with my labors in this city. Such has been the crowds to hear, and the excitement attendant on my continual efforts, that I am almost sick. Indeed, I have been laid up for two days past, so that Bro Pearson has supplied some of my appointments in Attica and Buffalo. I am somewhat better to-day. I shall go to Attica to-night, and to Buffalo to-morrow, in the hope of being able to fulfil the rest of my appointments. I am very fearful I shall not be able to finish this tour; but I shall

do the best I can. It will be necessary that I should rest for a time after my return home, if possible.

There has never been such an interest here on the Advent question since the time of the big Tent meeting. I trust the result will be both good and lasting. Yours truly, J. V. H.

TO CORRESPONDENTS.

L. L.—The brother referred to does write. Wm. E. Hitchcock.—In answer to your first inquiry, we think they can be no other than the same. A prefix of "the" before the latter, shows that it is one before referred to. In answer to your second question, many different and conflicting opinions have been arrived at; but we find no more satisfactory one than that which locates it at the baptism, or, at farthest, forty days after.

Bro. J. Weston.—We have already quite a list of articles on file, which would have to take precedence of yours. We should have to append copious answers to your questions, which would take much time and room. But if you ask those for information only, you will find some questions very similar in the "Voice of Truth," of Feb. 24th, from a correspondent of Bro. Marsh, which are answered in that paper very much as we should answer yours.

ENCOURAGING.—Notwithstanding the extraordinary exertions which are being made to destroy the circulation of the "Herald," by some whom we had looked on as its friends, we are happy to inform those who are interested in its support, that our list is slowly, but steadily increasing. We received in one day last week sixteen new subscribers. We hope our friends will see to it, that the efforts of the enemy are more than counterbalanced by their exertions. The larger our circulation is, the greater are our means for doing good.

NOTICE.—The P. M. of Delevan, N. Y., informs us, that our paper sent to Seth L. Hollister, at that place, is not taken out. As we do not send it, it must be sent by some friend, who, seeing this, will act accordingly.

BUSINESS NOTES.

P. White.—You were credited on book to end of v. 12. J. S. White—80 cts. due. P. A. Rew—Very well—it will come. U. Thompson—All right. H. Heyes.—We will send as you wish. We have to pay one cent on each package to England, which averages about 25 cents a year on each paper, as we send about two at a time. Wm. E. Hitchcock.—We sent the library as you ordered, to Brimfield Post-office, by express. T. M. Preble.—Please send us 50 copies more of your "200 Stories for Children."

DELINQUENTS.

[Under this head we may do some injustice. We hope not to. If any noticed here have paid, and through mistake have not been credited, or are poor, we shall be happy to do them justice.]

Previous delinquencies. \$331 94
M. L. WILKINSON, of Gates, Monroe Co., N. Y., returns her paper, owing 1 56
The P. M. of New Haven, Ct., informs us that the paper sent to GEORGE BECKWITH, is not taken from the office. He owes 5 00
Total delinquencies since June 1st, 1846. 341 50

ENGLISH MISSION.

(Receipts for English Mission—Continued from our last.)
Received since our last—A friend from Canada East. 20 00
Wm. Luther. 1 00
L. D. Allen. 1 00
J. Kimble. 3 00
L. Cole. 62
D. Burns. 1 13
L. & E. Taylor. 3 00—29 75
Amount of expenditures over receipts, for which this office is responsible. 264 57

APPOINTMENTS.

It may be expected, Providence permitting, that Bro. HALL will meet with the brethren at Worcester the first Sabbath in March; at Newburyport the second; at Portsmouth Tuesday and Wednesday evenings following; and at Portland the third and fourth Sabbaths in March.

Providence permitting, I will visit the friends at Ashburham on Lord's day, March 14; and will also hold meetings in the same place on Monday, Tuesday, and Wednesday evenings. On Thursday and Friday evenings, 18th and 19th, will hold meetings at Westminster; also on Lord's day, 21st, at the same place. Other meetings as providence may direct. N. BILLINGS.

CONFERENCES.

Providence permitting, a conference will be held at Westchester, on Friday, March 5th, half past 10 a. m.; and close Sunday evening following. Bro. Edwin Burnham is expected to attend. Come up, my brethren, in the name of the Lord, and help us. GEO. W. BURNHAM.

NOTICES.

"ANALYSIS OF GEOGRAPHY."—By S. BLISS. Price, 62 1-2 cts., or \$5 per doz.

TESTIMONIAL.

Mr. S. BLISS.—Sir.—After a hasty perusal of your "Analysis of Geography for the use of Schools, Academies, etc.," I have no hesitation in saying, that I deem it a work well designed to aid any one wishing to acquire a practical knowledge of Geography.

It differs from other similar works in the arrangement of the topics to be studied. Your classification of the Rivers, Chief Towns, Cities, etc., is good; so is your arrangement of "Descriptive Geography." The tabular arrangement is well applied to this subject. For example, you have presented on pp. 36th and 37th, in the first and last hand column, a brief and comprehensive description of the five grand divisions of the globe; in the 2d column, their climate; in the 3d, surface; 4th, soil; 5th, productions; 6th, agriculture; 7th, manufactures; 8th, commerce; 9th, minerals; 10th, government; 11th, religion; 12th, character of the inhabitants; 13th, employment; and 14th, exports. All of the political divisions of the globe are described in a similar manner.

The maps are colored, and present to the eye of the learner, in juxtaposition, the natural and political divisions, enabling the scholar to view the earth as it was before the political divisions were made.

I think, from a hasty examination of your book, that the classification of topics is such as will enable the learner better, with the aid of the "Synthetical Key," to arrange and combine his geographical knowledge, than any work of the kind which I have seen.

Yours, with due respect, LEANDER WETHEBELL.

Rochester Collegiate Institute, Feb. 1st, 1847.

BOOKS FOR SALE.—The New Testament (pocket edition), the Gospels translated by Campbell, the Epistles by Macknight, with the Acts and Revelations in the common version. This book should be in the hands of every Adventist who does not understand the original Greek. Price 37 1-2 cents retail, 33 1-2 wholesale.

CAUTION'S CONCURRENCE.—We have on hand a real edition of this valuable work, bound in sheep, to correspond with the "Harp," and one in boards; the former at \$1.50, and the latter at \$1.25.

WHITEHEAD'S LIFE OF THE TWO WESLEYS.—This is a valuable work for \$1, and cannot fail to recommend itself to every Christian.

TWO HUNDRED STORIES FOR CHILDREN. Selected by T. M. Preble. This is a small bound volume, containing profitable and instructive stories for children, of which we have just received 50 copies. For sale at 37 1-2 cts.

MEETINGS IN BOSTON at the "Central Saloon," No. 9 Milk-street, nearly opposite the tower end of the Old South, three times on Sunday, and on Tuesday and Friday evenings in the vestry, above the Saloon.

MEETINGS IN NEW YORK are held three times on Lord's day in Washington Hall, 142 Hester-street, one door from the Bowery, and on Tuesday and Friday evenings in the vestry of the German Reformed church in Fourth-street.

Meetings are also held regularly three times every Sunday corner of Hudson and Christopher-streets.

MEETINGS IN BROOKLYN, N. Y. are held in Washington Hall, corner of Adams and Tillary-streets, three times every Sunday, and also on Monday and Thursday evening. A Sunday-school is held in the same place each Lord's day afternoon.

AGENTS.

FOR "HERALD" AND SECOND ADVENT PUBLICATIONS.

Albany, N. Y.—T. M. Preble. Buffalo, N. Y.—J. J. Porter. Cincinnati, O.—John Killeb. Cleveland, O.—D. I. Robinson. Derby Line, Vt.—Stephen Foster, Jr. Hartford, Conn.—Anson Chapp. Lowell, Mass.—M. M. George. Low Hampton, N. Y.—L. Kimball. New Bedford, Mass.—Henry V. Davis. New York City—Wm. Tracy, 54 Forsyth-street. Orrington, Me.—Thos. Smith. Philadelphia, Pa.—J. Litch, 3 1-2 South-Seventh-street. Portland, Me.—Peter Johnson, 21 India-street. Providence, R. I.—Geo. H. Child. Rochester, N. Y.—J. Marsh, Talman Block (third story), Buffalo-street, opposite the Arcade. Toronto, C. W.—Daniel Campbell. Waterville, C. E.—R. Hutchinson. Worcester, Mass.—D. F. Wetherbee.

Receipts for the Week ending Feb. 26.

✓ We have annexed to each acknowledgment the number to which it pays. Where the volume only is mentioned, the whole volume is paid for.

If any old subscribers have the words "If N. Sch." connected with their names in the receipts below, will they write us, and give in their address? For if they are old subscribers, we have not credited them right, and send their paper to two places.

Mrs. Jewell (of N. Sub.), 313. M. W. Spencer, 218; O. R. L. Crozier, 313—each 50 cts.—J. Orrock, 312—each 1-2 cts.—D. Burns, v. 13—\$1.50—T. B. Luma, v. 13—\$1.25—C. Story, 222; Jonathan Smith, v. 13; J. Clewley, v. 13; A. Keiny, v. 13; J. Brooks, v. 13; A. S. Conway, v. 13; C. Johnson, v. 13; J. Keiny, v. 13; M. M. Maxwell, 255; A. Avery, 334; M. S. Wikis, 220; M. Green, v. 13; A. L. Burwell, v. 13; O. Conant, v. 13; M. Buffice, 321; D. Boddy, 330; D. House, v. 13; G. Ellisworth, 313; A. Fox, v. 13; R. P. Harrington, v. 13; D. Barber, v. 13; Valentine, 256 (91. 67 paid); C. B. Holbrook, 222; H. Keith, v. 13; M. W. Burlingame, v. 13; A. P. Penman, v. 13; H. H. Hall, 257; Miss L. Johnson, v. 13; Wm. Luther, v. 13; L. D. Allen, v. 13; E. Parks, v. 13; J. Berry, v. 13; H. Tripp, 334; C. F. Stevens, v. 13; J. Chase, v. 13; G. Sumner, v. 13; G. Brown, 313; J. Chamberlain, 160 (is regularly mailed); J. A. Gove, 313; J. Timberland, 317; Wm. Sears, v. 13; J. L. Hubbard, v. 13; R. B. Hewitt, v. 13; Wm. Hodge (of N. Sub.), v. 13; Geo. Watson, v. 13; L. H. Dodd, v. 13; Wm. Brown, v. 13; S. W. Rogers (of N. Sub.), v. 13; Mrs. E. T. Whipple, v. 13; R. Prescott, v. 13; L. Wade, v. 13; D. Chatterton, 338; Geo. Murphy, 332; C. Sawyer, v. 13; M. Merrill, v. 13; D. Crane, v. 13; R. L. Baker, 347; C. Hitchcock, v. 13; S. L. Sprague, v. 13; W. C. Hall, v. 13; J. Phillips, v. 13; E. Smith, v. 13; L. Smith, v. 13; S. Bell, v. 13; S. Speight, v. 13; L. Taylor, v. 13; E. Taylor, v. 13—each \$1.—P. White, v. 13; P. Davis, v. 13; C. Bullock, v. 13; Geo. Penfield, v. 13; S. Cook, v. 13; J. Lyon, v. 13; M. I. Barringer, 228; H. Caswell, v. 13; O. Hitchcock, v. 13; J. Harris, v. 13; J. Kimball, v. 13; M. S. Watkins, v. 13; M. C. Wedd, 339; G. A. Avery, v. 13; J. Paulrick, v. 13; H. H. Gross, 283; L. Coles, 287; J. Cole, v. 13; J. Patten, v. 13; L. H. Gordon, v. 13; S. Sprague, v. 13; J. V. Butt (with &c.), v. 13—each \$2.—A. P. Converse, v. 13; C. Burton, v. 13; J. Pike, 222; A. G. Gibbs, 220; J. H. Clure, v. 13; E. Sprague, v. 13—each \$2.—J. Titus, paid by L. Titus, v. 10 (\$2 made due)—\$1.—Wm. W. Patten, 347; Wm. E. Arnold, 350; A. Sherwin, on account, and the amount of balance as directed—each \$5.



"THIS SAME JESUS WHO IS TAKEN UP FROM YOU INTO HEAVEN, SHALL SO COME IN LIKE MANNER AS YE HAVE SEEN HIM GO INTO HEAVEN."

VOL. XIII. No. 5.

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Mass." (post paid). Subscribers' names, with their
Post-office address, should be distinctly given when
money is forwarded.

(Original.)
Perilous Times.

BY MRS. A. C. JUDSON.

Christian, rouse, and arm for conflict,
Nerve thee for the battle-field;
Bear the helmet of salvation,
And the mighty gospel shield;
Let that breastplate pure be on thee,
Take the Spirit's sword in hand,
Boldly, fearlessly go forth, then,
In Jehovah's strength to stand.

Not with flesh and blood to wrestle,
Nor to wreak on mortal frail
Bitter hate and cruel vengeance,
Deepening earth's most piteous wail—
Leave such strife for carnal weapons,
To the potsherds of the earth;
Nobler work our God has given
To the soul of heavenly birth.

Wicked spirits gather round thee,
Legions of those foes to God,
Principalities most mighty
Walk unseen, the earth abroad!
They are gathering to the battle,
Strengthened for the last deep strife;
Christian, arm! be watchful, ready,
Struggle manfully for life.

And the Prince of evil spirits,
Great Deceiver of the world;
He, who at the blessed Jesus
Once his deadly weapons hurled,
Cometh with uncounted power,
Knowing that his reign will cease
In a little, and the kingdom
Given to the Prince of Peace.

Now he rallyeth his forces,
Now he watches night and day,
Striving to allure more mortals
From the path of life away;
He doth strengthen hold transgressors
In their dark and evil ways;
Dreads that once would have been tremble,
Now elicit no shame!

Even they who talked of Jesus,
Dwelling on the theme of old;
He hath turned aside and blinded,
And their love now waxeth cold—
Yea, he stoopeth to deceive, 'e'en
The lowly, simple of God,
And if possible, will lead them
Down the road, the fearful road.

Christian, rouse—Fight in this warfare,
Cease not till the victory's won;
Till your Captain loud proclaimeth—
SCREW UP OR SUE LOW, WELL-DONE!
He alone who thus is faithful,
Who adhereth to the end,
Hath the promise, in the kingdom
An eternity to spend.

The Shadows of the Evening:
OR THE
Signs of the Lord's Speedy Return.

BY MATTHEW HADERSHORN.

(Concluded.)

XXV.—The Crisis, thus expected,
and yet most miraculously delayed, will
assuredly, in God's appointed time, ar-
rive, and, according to the natural issue
of the action of this symbol, will be the
next event in the history of nations—for
the "sixth angel poured out his vial on
the great river Euphrates, and the water
thereof was DRIED UP." As it is else-
where expressed, "the second woe will
then be past, and behold! the third woe
cometh quickly"—in other words, the
Seventh Trumpet will then sound, and
the world be in arms.

The immediate agency in lighting up
this lurid flame of war, will, as is next
told, be the influence of "the three un-
clean spirits" above noticed. As this
agency is expressly extended to other
kings besides those of the Roman "earth,"
or the West, we may illustrate the pre-
diction by supposing, that in some way or
other, which events will explain "the
Spirit of the Dragon," such as is now
exercised by the Emperor of Russia;—
"the Spirit of the Beast," or that of the
Infidel French Revolution;—and "the
Spirit of the false prophet," or that of
Popery—will so clash with each other,
as to be the means of gathering together
the armies of all nations to what is called,
alluding to the prophecy of Joel and
others in the Old Testament, "the battle
of the great day of God Almighty," or
the battle of Armageddon.

This will be the "plague" of the Vi-
al; similar, but far more disastrous, than
was the French expedition into Russia,
under the Fifth Vial; for, in like man-
ner as the plagues of Egypt increased in
bitterness and intensity upon Pharaoh
and his people, so does it appear that
the one now in prospect, or rather in op-
eration, will, by the misery it will bring on
the Papal nations, surpass all that has
gone before it. Not the least part of this
ruin will be, that it will "make way for
the kings of the East"—the victorious
leaders in that great, decisive, and most
fatal conflict!

Before, however, this vintage, or the
treading of the wine-press of the wrath
of Almighty God, is accomplished, the
harvest of the earth will have been reaped.
Before the four angels relax their hold
of the four winds, "the servants of God"
are secured from their united fury; and
before the Seventh trumpet sound, "the
two witnesses will have ascended up to
heaven in a cloud"—all of which signify
that, in the historical order of events,
even before that great battle, the coming
of the Lord Jesus will take place. Ac-
cordingly we find, before it is said, "He
gathered them together to a place called
in the Hebrew tongue, Armageddon,"
that He proclaims HIS OWN COMING! "Be-
hold!"—mark well—attend—"Behold, I
come,"—the time so long delayed is now
arrived—"Behold, I come as a thief,"
suddenly and unexpectedly. "Blessed is
he that watcheth and keepeth his gar-
ments, lest he walk naked and they see
his shame."

Whether this glorious event will im-
mediately precede or follow the entire
"drying up of the Euphrates," it is diffi-
cult to give an opinion; but there is no
proof, either in this passage or elsewhere,
that it must necessarily be the latter. On
the contrary, in Rev. 11, "the second
woe" is not said to be past, until the wit-
nesses ascend up to heaven beheld by
their enemies. Nothing then of any
moment remains to intervene between the
present time and our Lord's actual re-
turn!

XXVI.—It makes nothing against such

a conclusion, that it is so generally repu-
diated by what is called the religious
world. It is rather in its favor; since it
is expressly said, that at the coming of
the Bridegroom, the whole of the pro-
fessing church will be slumbering and
sleeping—will be in a state of the most
complete apathy and indifference. If the
case were otherwise, if the church were
really awake to her Lord's speedy ap-
pearing, it would be as much amazement
against the truth of the prophecy, as the
reverse is now amazement for it.

It is His own question implying a nega-
tive, when speaking of the avenging of
his own elect. "When the Son of Man
cometh, shall he find faith on the earth?"
Let no one say, therefore, If such a thing
were really coming to pass, would not this
great man, and that great divine, be-
lieve it; and would the great body of
Christ's professing people reject it? The
great mass of the visible church, let it
be remembered, were sinfully wrong in
their rejection of the Lord of Glory at
his first coming, and in the face of the
clearest testimony persisting in their fatal
error. To the word, then, and to the tes-
timony, and not to men's opinions.

It will no more serve such men's cause,
to say, "We will believe it when we see
it," than it would have served men's
cause to say so after Noah had entered
into the ark, and was shut in. Ocular
proof will now, as it was then, be too
late! The door of mercy will then be
closed to every one not found in Christ,
be his profession what it may. Such
will then in vain call upon him, saying,
"Lord, Lord, open unto us," for he will
answer, "Verily I say unto you, I know
ye not."—Watch, therefore, for ye know
neither the day nor the hour when the
Son of Man cometh." "For as the days
of Noah were, so shall also the coming of
the Son of Man be. For as in the days
that were before the flood, they were eat-
ing and drinking, marrying and giving
in marriage, until the day that Noah en-
tered into the ark, and they KNEW NOT
till the flood came and took them all
away: so shall the coming of the Son of
Man be."

Let, therefore, the children of God
look beyond the apathy and almost scorn-
ful rejection of this great doctrine on the
one hand; and let them look, on the other
hand, beyond the false splendor attached
to these times by their apparently in-
creasing prosperity and knowledge, and
"heed, watch, and pray"—for most as-
suredly they know not "when the Master
of the house cometh, at even, or at mid-
night, or at cock-crowing, or in the morn-
ing: lest coming suddenly, he findeth them
sleeping."

XXVII.—As all beyond the Sixth Vial
refers to subsequent events, it is not ne-
cessary to my present purpose to pursue
the subject farther. My design in what
I have written, has been to endeavor to
draw more devout attention to the real
position in which the Word of God de-
clares that we are at present standing;

and to the amazing fact, that the present
most prominent and distinguishing fea-
tures of society are the subjects of direct
prophecy, and signs of the last times.
Another motive for writing this article,
has been to show, that the mistake of a
few years in chronology, does not in the
least affect the great truths I had pre-
viously advanced. The evidence which
has been brought forward, though in such
feeble hands, yet according to the evidence
which men usually require, and are satis-
fied with on other subjects, seems unusu-
ally strong and conclusive; and let it be
remembered, that as it concerns God's de-
crees, and involves our highest and im-
mediate interests, it is what no one can
neglect and be blameless.

As there appears, therefore, enough on
which faith may take hold and rest, prov-
ing that the shadows of the evening are
not only stretched out, but almost lost in
the approaching night, may the solemn
warnings which surround us on every
side, not be in vain. I have to bring
them forward in subjection to, and under
deep responsibility to God; as far, there-
fore, as they are according to His will,
they are left to His blessing.

The preceding observations embrace
the following three great points:—

I. *The events which constitute that
great and universal crisis to which our
attention is pointedly directed in the word
of God.*

The chief of these events are—The
restoration of Israel—The judgments
upon, and the irremediable fall of Popery,
and the ten Papal kingdoms—The fall
of Mahometanism and Turkey—and,
The return of the Lord Jesus Christ to
meet his living Saints in the air; to raise
those that sleep in death; to execute judg-
ment upon his enemies; and to re-es-
tablish in his own person the throne and
kingdom of David.

II. *The chronological notices which
are given us as to the time when this great
crisis will take place.*

The first of these is the "seven times,"
or "times of the Gentiles," or 2520 years
of Israel's and Judah's captivity, degra-
dation, and dispersion;—the next is the
half of this period, or the 1260 years'
rule and tyranny of Popery and the Papal
nations;—the 2300 or 2400 years and
the 396 1-2 years of the Mahometan and
Turkish rule;—and lastly, those involved
in our Lord's own prophecy.

III. *The outward signs which God hath
appointed should happen, to give warning
of its near and immediate approach.*

These are, (1) The career of the Em-
peror Napoleon; (2) Many running to
and fro; (3) The great increase of knowl-
edge; (4) The French Revolution; (5)
The present long and remarkable sus-
pension from war; (6) The preaching of
the Gospel to all nations; (7) The gra-
dual and marked decay or drying up of the
Ottoman Empire; (8) The strivings and
collision of the three principles of Des-
potism, Democracy, and Popery; and (9)
The interest felt in behalf of the Jews.

Such are "The shadows of the evening stretched out," and such the beacons of approaching danger! True, it is hard to look beyond the present halcyon scene, and realize such a crisis! But faith, the evidence of things not seen, takes its stand on God's Word; and assured that everything there revealed, be men's opinions and professions what they may, will at the appointed time come to pass, follows in the path of those recorded in the eleventh of Hebrews. "Let us see, therefore, that we refuse not him that speaketh." (Heb. 11:25.)

The Sacred Mountains.

BY J. T. HEADLEY.

MOUNT HOR.

It must have been a grievous offence of which Moses and Aaron were guilty, when commanded to bring water out of the rock for the children of Israel, to have demanded such punishment from heaven as was immediately pronounced. That miracle must have been attended with strange exhibitions of human presumption and rebellion, or God would not have slain the two great leaders of Israel, after all their toils, on the very margin of the promised land, and conferred the honor of conducting his people over Jordan, on one whose labors seemed to give him no claim to it. Said God to Moses and Aaron, "Because ye believed me not, to sanctify me in the eyes of the children of Israel, therefore ye shall not bring this congregation into the land which I have given them." Aaron was the first to bow to this stern decree, and died on the top of Mount Hor, while Moses was permitted to feast his eyes on the promised land, then buried on the summit of Pisgah. These two great leaders in Israel—these wonderful brothers to whom the Gracii and Horatii of the world are but as dim shadows of men, died on two mountain peaks, making them immortal in history.

Aaron never appears so perfect a character as Moses. He does not seem so much above the follies and prejudices of his age. He was more a man of the times, subject to passing influences and prevailing tastes. Moses, on the contrary, was one of those rare characters in history which seem to live in the past, present, and future. Reverencing the good that has been—understanding the full scope and drift of the present, he at the same time comprehends and lives in the future. Such a man the ardor of hope never beguiles into scorn of the past, nor over-reverence of the present. Like those mountain summits which first catch the sunlight, he rises out of the darkness and prejudice below him, heralding the day that is approaching. Neither does Aaron seem borne up and onward by so lofty a feeling as he. With mind less strong, he lacked also the enthusiasm of his brother. Yet he must have possessed rare gifts to have been chosen the companion and fellow-laborer of Moses in that wondrous deliverance of the children of Israel from Egypt, and in conducting them forty years through the wilderness to the promised land. Much more must he have possessed, an elevation and purity of character far above his fellows, to have been chosen as the founder of the Jewish priesthood—the first to minister at the altar, and to represent a sacerdotal dynasty more glorious and more immortal than the line even of David, or any succession of kings that ever filled a throne.

Chosen by God to stand beside Moses through the night of peril and trouble on which the children of Jacob were entering, he was sent to meet him on his way from the wilderness. Obeying the command, he set out in search of his brother, and lo, they met "on the Mount of God," and kissed each other, and returned toge-

ther, conversing as they went, to the court of Pharaoh. Who can tell the misgivings and fear of these solitary brothers, standing unprotected by human power before the throne of Pharaoh, and raining on the oppressive monarch the terrible denunciations of heaven? Who has ever repeated their solemn interviews as they retired apart and conversed of the miracles they had performed, and the message of God which daily came to them from heaven? Brave men! day after day they stood between their enslaved brethren and a haughty court, waiting patiently the fulfilment of the promise, still delayed, until at length their efforts were crowned with success, and the thousands of Israel separated themselves from their task-masters, and at midnight moved away from the scene of their degradation and their sufferings. Through all those terrible plagues that desolated Egypt—in the desperate retreat before the thundering chariots of Pharaoh's army—amid the murmuring multitude that clamored against their deliverers who had thus led them forth only to be slaughtered—through the channel of deep waters, while the waves foamed and crested along the high brink that toppled above, Aaron never faltered, but, side by side with his brother, moved firm and steady as the pillar of fire that led them on.

At length he was called forth from the congregation by the voice of God, and ordained High Priest, amid the most solemn ceremonies that ever attended a human anointing, and the sacred robe was put about him, and he stood the mediator between the people and their Maker.

But in the sedition which he planned with Miriam against his brother, he was governed by a spirit of envy and a desire to overthrow him, and exhibited that weakness of character of which I spoke. Yet, doubtless, Miriam was the most guilty of the two in this shameful conspiracy; for when the Lord suddenly descended in the pillar of cloud, and, with Moses, and Aaron, and Miriam before him, sternly rebuked the erring brother and sister, the latter only was punished. Smitten with leprosy, she emerged from the mysterious cloud that covered the tabernacle, "white as snow." So also in making the golden calf at the bidding of the people, and allowing them to degrade themselves in the eyes of God and man, he showed that he lacked the loftiness of character which made Moses so much feared, and rendered him so utterly incapable of becoming a partner in such folly and wickedness. Still he was made the first High Priest of Israel, and clothed with the richest honors of heaven.

But like Moses, he was not to see Canaan; and when the long column of Israel's thousands stretched across the desert, and wound around the base of Mount Hor, and pitched their tents in its mighty shadow, his work was done and his career ended. Said God to Moses, "Aaron shall be gathered unto his people, for he shall not enter into the land which I have given unto the children of Israel, because ye rebelled against my word at the waters of Meribah. Take Aaron and Eleazar his son, and bring them up unto Mount Hor, and strip Aaron of his garments, and put them upon Eleazar his son; and Aaron shall be gathered unto his people and shall die there. And Moses did as the Lord commanded: and they went up into Mount Hor in the sight of all the congregation." Whether the solemn event about to happen to Aaron was made known to the people, and they took a sad farewell of him as they did afterwards of Moses when he went up Nebo, we cannot tell. But from the brief account left us, it is probable that the secret of his death was not divulged to the congregation, and when he and his son, and Moses

together, left the camp and began to ascend the solitary and barren mountain,—rising out of the midst of the desert,—that the ten thousand eyes that strained after, sought in vain to pierce the mystery that surrounded them. Perhaps they expected another exhibition of God there similar to the one on Sinai. Its solitary position—its commanding top made it a fit place for such a scene, and as they saw those three forms climbing the rugged rocks and precipitous sides, and finally stand on the bold and barren summit, they may have looked for the descent of that wondrous cloud which filled them with such terror on Sinai. God was about to speak, but to Moses, and Aaron, and Eleazar alone. The two brothers stood on that high elevation together, and gazed for a moment on the scene below. There were the countless tents of Israel sprinkled over the plain, never more to be entered by Aaron. Farther off arose the city of Edom, and still farther away, like a mirror in the landscape, glittered the Dead Sea, whose dark waters slumbered above Sodom and Gomorrah. Behind them rose Mount Seir, and away to the mouth of the Jordan, stretched the valley of El Ghor. All was sad, mournful, and silent. How long the brothers stood and talked together, we cannot tell. Their embraces and repeated farewells were not seen except by Eleazar, and the high priest's prayers were unheard by those who so often had invoked his intercessions at the altar of sacrifice. Aaron's last prayer! the brother and son who heard it, felt that the High Priest had found a Mediator, before whom a broken heart and contrite spirit were the only sacrifice demanded. He had once stayed up Moses' arm in the fight, by his prayers to the God of battle, and now they sustained each other in this last greatest trial. Methinks that Aaron knelt there, on the top of the barren mountain, and with his hand on the head of his son, commended him to the God of Israel, with tears and intercessions such only as a parent can use. His last instructions had more of heaven than earth in them, and his last farewell was worthy of the High Priest of Israel. Moses, as he stripped him of his sacerdotal robes, doubtless spoke of their speedy meeting in that Canaan, of which the one they sought was but the type. He knew that his own hour was nigh, and that his brother's death was but the prelude to his own. It was a sad task given him to take the sacred vesture from his brother; and, as it were, clothe him while in full health, with his funeral shroud. And the son, the pure-minded, noble, and affectionate son, with what tears and choking grief did he see his father despoiled of his honors, and himself clad in his priestly garments! It was a heavy trial to all—to brother, father, and son, and a mournful scene there on the top of the mountain. But the last embrace was at length given and taken—the last prayer breathed, and the High Priest of Israel lay down to die. Glorious was his departure from the top of that lordly mountain—triumphant his last words as his eyes closed on his son, and opened again in heaven.

When the people of Israel saw Moses and Eleazar return alone, and were told that Aaron was dead, they mourned thirty days.

Mount Hor is a lonely peak, seen at a great distance from the desert, and constitutes one of the landmarks by which the Arab guides his way. On its summit is a white building called the tomb of Aaron; Mahometans and Christians reverence it alike, and the sepulchre of the High Priest is safe from the ravages even of the Arab of the desert. A landmark in the bleak scenery, within sight of the desolate city of Edom and its pillared rocks, overlooking the Dead Sea, it is a

fit place for the tomb of Aaron, and stands consecrated for ever. An imperishable testimonial of the truth of the Bible—a stern witness of the fulfilment of prophecy—a cursed city and a cursed mountain on either side—it arrests the traveller's eye from afar, and fills him with awe and fear as it silently and perpetually speaks of God.

Sepulchral Inscriptions in the Catacombs of Rome.

The catacombs of Rome are not less remarkable, as a monument of the protecting providence of God, than their contents as testimonies to the simple faith and piety of the primitive church. Little did those who excavated these subterranean galleries in quarrying for stone and sand, dream of the use to which they were destined to be applied when the persecuted Christians found in them a cemetery, and, during many a tempest of heathen cruelty, a temporary asylum, where the infant church might shelter, like those illustrious saints of an older period, "in caves and dens of the earth." When one recollects, also, at what fearful moments, and under what provocation, many of these inscriptions must have been written, it is impossible to avoid being struck by their spirit; the tranquil resignation, the absence of the then prevalent language of despairing lamentation, and the freedom from all indications of vindictive feelings against their persecutors.

On this subject, and on the value of these monuments, in an historical point of view, Dr. Maitland's observations are as well expressed as they are just. The merely classical student, unless in search of the vernacular language of ancient Rome, will find little in these inscriptions to repay the trouble of pursuing them. A few obsolete and barbarous expressions, the gradual origin of the cursive character and the uncertain pronunciation of some consonants, indicated by the various modes of writing the same word, are not the most interesting points of investigation suggested by these monuments. Better purposes are served by their examination, inasmuch as they express the feelings of a body of Christians, whose leaders alone are known to us in their voluminous works; the lower orders are only represented by these simple records, from which, with scarcely an exception, sorrow and complaint are banished; the boast of suffering, or an appeal to the revengeful passions, is nowhere to be found. One expresses faith, another hope, a third charity. The genius of primitive Christianity, "to believe, to love, and to suffer," has never been better illustrated.

There is something truly touching in the brevity of such inscriptions as this—

"Gemella sleeps in peace."

Or this—

"Victorina in peace and in Christ."

Or this—

"Nicephorus, a sweet soul, in the place of refreshment."

Even where grief is expressed, it is Christian grief; the sorrow of those who come not sorrowing as others, without hope. Such as the following. We give Dr. Maitland's translation:—

"This grief will always weigh upon me; may it be granted me to behold in sleep your reverend countenance. My wife, Albana, always chaste and modest, I grieve, deprived of your support, for our divine Author gave you to me as a sacred (boon.) You well-deserving one, having left your (relations,) lie in peace—in sleep—you will arise—a temporary rest is granted you. She lived forty-five years, five months, and thirteen days; buried in peace. Placus, her husband, made this."

This is the language of sorrow, of grief for a loss irretrievable in this world;

but yet the prominent idea is peace, hope, an assurance of rising again, a deep, a consoling conviction that the separation was but temporary.

Of a similar character are the following records of parental affection.

"In Christ. Died on the Kalends of September, Pompeianus the innocent, aged six years, nine months, eight days, and four hours. He sleeps in peace."

"To Severus, his sweetest son, Laurentius, his father; to the well-deserving, who lived four years, eight months, five days. He was borne away by angels on the seventh of the Idus of January."

"Macus (or Marcus) an innocent boy. You have already begun to be among the innocent ones. How enduring is such a [hæc] life to you. How gladly will your mother, the church of God, receive you, returning to this world. Let us restrain our sighs, and cease from weeping."—*Brit. Mag.*

Disturbed State of the Atmosphere and the Earth.

The "Journal of Commerce," during the year 1846, has chronicled the occurrence of twenty-eight earthquakes, in various parts of the globe, which have taken place during a period of eleven months, and also numerous storms of great violence.

It is a remarkable fact, stated in the "Journal of Commerce" of July 3, and in that of Dec. 21, that the volcanic mountains of Iceland, (which have been quiet since 1786,) and the mountain *Gunung Merapi* in the Eastern Archipelago, (which has been quiet for more than one thousand years,) should have both become ignited on the 2d day of Sept.—the former in September, 1845; the latter in September, 1846.

It is also remarkable, that the convulsion and earthquake noticed in the "Journal of Commerce" of Oct. 23, as having taken place in Iceland on the 22d of Aug., 1846, was, three days after, viz.: on the 25th, followed by an earthquake, which was felt in numerous seaports and river towns in New England, and the latter, on the 27th, two days after, was followed by an earthquake throughout Tuscany, in Europe, which approached the land from the sea. On the second of September, the "Journal" of the 21st December, chronicles a convulsed state of the *Gunung Merapi*; on the 6th, Granada and St. Vincent's were shaken by an earthquake; on the 10th, the Island of Trinidad was visited by a similar convulsion; on the 12th, at about sunset, Deerfield, N. H., was shaken, and the shock accompanied by a hot atmosphere, on the 16th, at 11, p. m., a shock of an earthquake, of long duration, was felt at Cape Haytien, St. Domingo. The atmosphere north, was highly and singularly heated during very many days in September, while at the south, in latitude 36 22, the temperature was down to within 4 degrees of the freezing point.

It will be seen by what I have stated above, that eight convulsions took place in the short space of twenty-four days. All these convulsions were either preceded or succeeded by an equilibrium state of temperature of the atmosphere at my place of observation, and of eleven hours duration, and each followed by a storm.

The Sleep of Death.

The expression *sleep*, or *sleeping*, so frequently applied in Scripture to the state of the dead, is evidently metaphorical; derived from the resemblance between a *dead* body, and the body of a person *asleep*. The body is said figuratively to "*sleep* in the dust of the earth;" expecting a resurrection at that day, when the dead, both small and great, shall be summoned to stand before God. Hence the word *cemetery* and *dormitory*,

from the Greek and Latin words *koimao* and *dormio*, to sleep, are applied to the receptacles of the dead.

The comparison between the state of the dead, and a state of sleep, is beautiful and appropriate. Sleep is that relaxation from the toils and afflictions of life, that short suspension of the powers of corporeal sense and action, which are succeeded by a more vigorous exercise of the animal and intellectual faculties. And so death, releasing us entirely from our conflict with the trials of this mortal existence, and suspending all the corporeal functions, is followed by a reviviscence of our whole nature, in the active delights and unalloyed glories of the heavenly state.

The term *sleep*, applied to the state of the dead, denotes not *unconsciousness*, but a freedom from the cares and labors of life; and, as it respects the righteous, expresses *comfortable enjoyment*, rest, security, and felicity. It is a phrase, by which, in all languages, the state of the dead is denoted. And yet the popular belief among all nations, assign consciousness and activity to the departed.—*Hobart on the State of the Departed.*

On Prayer.

Prayer is an action of likeness to the Holy Ghost, the spirit of gentleness and dove-like simplicity; an imitation of the Holy Jesus, whose spirit is meek, up to the greatness of the biggest example, and a conformity to God; whose anger is always just, and marches slowly, and is without transportation, and often hindered, and never hasty, and is full of mercy; prayer is the peace of our spirit, the stillness of our thoughts, the evenness of our recollection, the seat of meditation, the rest of our cares, and the calm of our temper: prayer is the issue of a quiet mind, of untroubled thoughts; it is the daughter of charity, and the sister of meekness; and he that prays to God with an angry, that is, with a troubled and discomposed spirit, is like him that retires into a battle to meditate, and sets up his closet in the out-quarters of an army, and chooses a frontier-garrison to be wise in. Anger is a perfect alienation of the mind from prayer, and therefore is contrary to that attention which presents our prayers in a right line to God. For so have I seen a lark rising from his bed of grass, and soaring upwards, singing as he rises, and hopes to get to heaven, and climb above the clouds; but the poor bird was beaten back with the loud sighings of an eastern wind, and his motion made irregular and inconstant, descending more at every breath of the tempest, than it could recover by the libration and frequent weighing of his wings, till the little creature was forced to sit down and pant, and stay till the storm was over; and then it made a prosperous flight, and did rise and sing, as if it had learned music and motion from an angel, as he passed sometimes through the air, about his ministries here below. So is the prayer of a good man: when his affairs have required business, and his business was matter of discipline, and his discipline was to pass upon a sinning person, or had a design of charity, his duty met with the infirmities of a man, and anger was its instrument; and the instrument became stronger than the prime agent, and raised a tempest, and overruled the man; and then his prayer was broken, and his thoughts were troubled, and his words went up towards a cloud; and his thoughts pulled them back again, and made them without intention; and the good man sighs for his infirmity, but must be content to lose that prayer, and he must recover it when his anger is removed, and his spirit is becalmed, made even as the brow of Jesus, and smooth like the heart of God; and then it ascends to heaven upon the wings

of the holy dove, and dwells with God, till it returns, like the useful bee, laden with a blessing and the dew of heaven.—*Jeremy Taylor.*

The Millennium.

No. 1.

Do the Scriptures of the Old Testament bring to view a future Millennium, in which there will be perfection?

Num. 14:21—"But as truly as I live, all the earth shall be filled with the glory of the Lord."

Isa. 11:5-9—"And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins. The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice's den. They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea."

Isa. 12:1-6—"And in that day thou shalt say, O Lord, I will praise thee: though thou wast angry with me, thine anger is turned away, and thou comfortedst me. Behold God is my salvation; I will trust and not be afraid; for the Lord Jehovah is my strength and my song; he also is become my salvation. Therefore with joy shall ye draw water out of the wells of salvation. And in that day shall ye say, Praise the Lord, call upon his name, declare his doings among the people, make mention that his name is exalted. Sing unto the Lord; for he hath done excellent things: this is known in all the earth. Cry out and shout, thou inhabitant of Zion; for great is the Holy One of Israel in the midst of thee."

Isa. 24:23—"Then the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in mount Zion, and in Jerusalem, and before his ancients gloriously."

Isa. 25:6-9—"And in this mountain shall the Lord of hosts make unto all people a feast of fat things, a feast of wines on the lees; of fat things full of marrow, of wines on the lees well refined. And he will destroy in this mountain the face of the covering cast over all people, and the vail that is spread over all nations. He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for the Lord hath spoken it. And it shall be said in that day, Lo, this is our God; we have waited for him, and he will save us: this is the Lord; we have waited for him, we will be glad and rejoice in his salvation."

Isa. 35:3-10—"Strengthen ye the weak hands, and confirm the feeble knees. Say to them that are of a fearful heart, Be strong, fear not: behold, your God will come with vengeance, even God will come with recompense; he will come and save you. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert. And the parched ground shall become a pool, and the thirsty land springs of water: in the habitation of dragons, where each lay, shall be grass with reeds and rushes. And an highway shall be there, and a way, and it shall be called, The way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein. No lion shall be there,

nor any ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk there: and the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away."

Isa. 51:11—"Therefore the redeemed of the Lord shall return, and come with singing unto Zion; and everlasting joy shall be upon their head; they shall obtain gladness and joy; and sorrow and mourning shall flee away."

Isa. 52:1, 6-8—"Awake, awake, put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city; for henceforth there shall no more come into thee the uncircumcised and the unclean. Therefore my people shall know my name: therefore they shall know in that day that I am he that doth speak; behold, it is I. How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth salvation; that saith unto Zion, Thy God reigneth! Thy watchmen shall lift up the voice; with the voice together shall they sing: for they shall see eye to eye, when the Lord shall bring again Zion."

Isa. 60:18-22—"Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls Salvation, and thy gates Praise. The sun shall be no more thy light by day, neither for brightness shall the moon give light unto thee: but the Lord shall be unto thee an everlasting light, and thy God thy glory. Thy sun shall no more go down; neither shall thy moon withdraw itself; for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended. Thy people also shall be all righteous: they shall inherit the land for ever, the branch of my planting, the work of my hands, that I may be glorified. A little one shall become a thousand, and a small one a strong nation: I the Lord will hasten it in his time."

Isa. 65:17-25—"For behold I create new heavens and new earth: and the former shall not be remembered, nor come into mind. But be ye glad and rejoice for ever in that which I create; for behold, I create Jerusalem, a rejoicing, and her people a joy. And I will rejoice in Jerusalem, and joy in my people: and the voice of weeping shall be no more heard in her, nor the voice of crying. There shall be no more thence an infant of days, nor an old man that hath not filled his days; for the child shall die an hundred years old: but the sinner being an hundred years old shall be accursed. And they shall build houses and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit: they shall not plant, and another eat: for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands. They shall not labor in vain, nor bring forth for trouble; for they are the seed of the blessed of the Lord, and their offspring with them. And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear. The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: and dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the Lord."

The 65th chapter brings distinctly to view the difference between the righteous and the wicked in their present, and in their future state. The 20th v. presents the same distinction, that we see in the 13th and 14th vs.

Hab. 2:14—"For the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea."

Zech. 14:20-21—"In that day shall there be upon the bells of the horses, Holiness unto the Lord; and the pots in the Lord's house shall be like the bowls before the altar. Yes, every pot in Jerusalem and in Judah shall be holiness unto the Lord of hosts: and all they that sacrifice shall come and take of them, and see the therein: and in that day there shall be no more the Canaanite in the house of the Lord of hosts."

J. S. WHITE.

The Advent Herald.

"BEHOLD! THE BRIDEGROOM COMETH!"

BOSTON, MARCH 10, 1847.

"H. H. Gross" vs. "the Editors of the Advent Herald."

Bro. Himes:—Finding a letter in Bro. Crary's "Advocate," of Feb. 27th, signed "H. H. Gross," addressed to you, and as you are now absent on a tour of some weeks, of which he must have been fully aware, both when he sent the letter addressed to you by mail, and when he gave directions for the publication of a copy—if not, indeed, the original—of the same letter in that paper, I shall take the liberty of speaking in the case, not directly in reply to that letter, but in vindication of "the Editors of the Advent Herald" against the charge preferred against them; and in justification of the objections existing against publishing H. H. Gross's articles on the time, as he "kindly requested."

The propriety of speaking in the case—without interfering with what you may say for yourself—will appear from my connection with the "Herald" at the time to which the charge he makes against it refers, from the repeated mention of my name in his articles, and from the interest I feel for the integrity of the cause of truth, with which I have for several years been publicly identified.

The article written by "H. H. Gross" in Bro. Crary's "Advocate"—which seems determined that the anticipations of its character (which were some time since expressed) shall be realized—contains the following charge against the "Editors of the Advent Herald." In giving a characteristic version of history, which he appears never to have read, or sadly to remember, he says:—

"My remarks on the agency of Vitalian in this event, made two years ago in the 'Morning Watch,' have since been derided by the editors of the Advent Herald."

For the purpose of showing how the "remarks made two years ago" by Bro. G. were "derided by the editors of the Advent Herald," and of giving the reasons which now, as they did then, should lead you to refrain from publishing much that has been written "on the time," (Bro. G.'s articles included,) please to give your readers what was then written on the matter in question. It may be found in the "Herald and Watch" of Dec. 3d, 1845:—

THE TIME.

It may be proper for us to say a word upon our course on the question of time. It has often been asserted, with an apparent design of injuring our reputation among Adventists, that we were "opposed to definite time." Nothing could be farther from the truth. But we suppose that because we have not received all the arguments, and calculations, and guesses, and impressions that have been given in so many forms, we have been considered as "opposed to time." We believe that time is given in the prophecies, and that it is our duty to seek for the meaning of them, and all other parts of the word of God. Nor will we shrink from publishing any interpretation of the Word which appears to be worthy of confidence. But we must say, that a great deal that has been given to the public by Adventists, as well as by our opposers, has appeared to us to be unworthy of confidence, and of course unworthy of publication, though we have tried to look at it with all the charity and candor that was possible. We would not allow the weakness of our brethren in these cases to affect our regard for them as Christians; but if there was danger in the days of the apostles, that

a Christian might fall into the great mistake of "thinking himself something when he was nothing," it certainly would not be strange in our day, if brethren should suppose they were doing a great business, that would be found at last not to amount to much. We could show that this has been the case in a great many instances if it were necessary; but we want our brethren to know, that the reason why we have published so little of late on time is because there has been so little that has appeared to be worthy of it. Nearly all the articles that have appeared to show a later termination of the prophetic periods, than that on which we generally stood at first, have been decidedly objectionable for one of these reasons, which will serve as the ground of a corresponding classification.

1st Class. Those articles which have attempted to show that time was taught by portions of Scripture that were never designed to teach anything of the kind. Our readers can find specimens by the wholesale. The objections against them are numerous; two are sufficient. In the first place, it is an impeachment of the wisdom of God. He knew just how much was needed for any particular purpose, and he has given it. It will stand as he has given it, and those who use it for that purpose will also stand. When we attempt to make his word speak what it was not designed to speak, we question his wisdom—we become "his counsellors."

In the second place, whenever we use a text that is of doubtful or fanciful application, it requires more time and labor to show the propriety of the application than it does to settle the question without it; and if we cannot make the propriety of the application appear, an adversary will endeavor to show that his triumph in that particular is a total triumph. When we use what God has given for the purpose for which he has given it, as all must admit, then we have only to "speak as the oracles of God"—then the battle is not ours, but his. The triumph is certain.

2d Class. Those articles that show a want of ability in making the different parts of an argument, or calculation, harmonize in their most simple and obvious relations. . . . Such arguments never appeared to us to be worthy of confidence, and never were given to the public with our approval.

3d Class. Those articles which show that the writers are not sufficiently acquainted with the facts of history, to which they apply the prophecies in the chronological argument. There are specimens of this class in abundance; but perhaps we should give offence by selecting, though we assure our brethren we should only do what we would thank any man to do for us; and since nobody else will do us justice, shall we not do it ourselves in this case? Let one specimen suffice. It is contained in a "Bible Chronology," published in the "Watch" of Jan. 2, 1845:—

"In Dan. 11:31; 12:11, the 'Arms, [or military power,] shall stand on his part [on the part of Imperial Rome]; and they [the Arms] shall take away the daily abomination, and shall place the abomination that maketh desolate.' This language signifies that military force was used to accomplish the work, and must refer to the simultaneous exercise of the military power in the West by Clovis, and in the centre and east by Vitalian, by the consent and command of Justinian, the Emperor, to exalt the Catholic Church, and put down all opposing religions. This occurred, according to Gibbon, and all standard historians, between 508 and 511;—hence the 1290 and 1335 days commenced by, or before, 511, and the 1335 days will end by, or before, A. D. 1846—that is, 45 years after the termination of the 1290."

We do not object to the chronological result here arrived at; but to the historical facts cited. They are not understood as they should be by the writer, and hence he has crowded events together as "simultaneous," which were separated by at least sixteen years, "according to Gibbon and all standard historians." Clovis began his work in 496, and ended it in 511; Vitalian performed his in 514; Justinian became Emperor in 527, and died in 565. But enough of this.

If to decline approving articles of this description is to be "opposed to time," we confess we are opposed to it: such articles never did, and never could, influence our mind. But we assure our readers, that whenever articles are furnished on the time, which are really worthy of attention, they shall not be withheld. And we think they will not object to our course in this respect, when the ground we occupy is understood by them.

In conclusion, we wish it to be understood, that, whether we may be permitted to get at any exact time and calculation of the prophetic periods or not, we hold that it must be that the great events of promise to the righteous—the personal advent of our Lord and King—the resurrection of the dead in Christ—the restitution of all things, and the establishment of the everlasting kingdom of God in the new earth, ARE NOW NEAR, "EVEN AT THE DOOR."

J. V. H.

Is there anything in this that a candid mind can consider "deriding?" If the charge of deriding a brother's remarks is never better

* These are Bro. Gross's remarks made two years ago.

sustained against the editors of the "Herald" than in this case, they have nothing to fear.

I would here add, that the same considerations by which they are held responsible to give to our brethren and friends the truth on the prophecies, hold them responsible, also, to guard them against being imposed upon by injudicious and objectionable writers. And if any further evidence is needed to show that the one of whom I am now speaking is of this class, it may be found in abundance in his articles lately published in the "Advocate." The correction he makes of his former "mistake" only involves him still deeper. He says:—

"I remark, that in the article alluded to, the name of Justinian was accidentally written instead of Anastasius. But enough—those who make a man an offender for a (mistaken) word, deserve our pity and our prayers."

In his "remarks made two years ago," then, he would have told us that, "Vitalian, by the consent and command of Anastasius," exercised "military power to exalt the Catholic Church, and put down all opposing religions."

Now, if any one will refer "to Gibbon and all standard historians," he will find that Vitalian was so far from acting with "the consent and command of Anastasius the emperor," that he took the field as the champion of the Pope, in the most high-handed rebellion, against the emperor; and by this means effected his humiliation to the Pope.

Again, Bro. G. says "Clovis died in Nov. 511, at which time an ecclesiastical council was in session to arrange, &c., what had been effected in favor of the predominant (Catholic) Church of Rome; hence, 512 is the most probable date we can fix upon when paganism was taken away." The council was held in July, and not in November. (See Mezary.)

Again, "To 511 add 1290, and it extends to 1802; or add 1335 to 511, and it extends to 1847."

True! If you add the 1290 to the end of the last minute of the last hour of the last day of 511, they would "extend to" the beginning of the first minute of the first hour of the first day of 1802, and not a twinkling of an eye farther. So, also, the 1335, beginning at the same point, would "extend to" 1847—just as one year added to 1847 would "extend to" 1848. And so also it is true, that if "512 is the most probable date we can fix upon when paganism was taken away," 1335 added to "512" would "extend to" 1848. But is this the mode by which we are to be enlightened on the "year, month, and week" of the Advent?

So it is that this brother comes forward, assuming to give us better dates than those "earlier" ones "which were more or less of an inferential and contradictory character," to comfort us against "remaining in ignorance" of "the year, month, and week," though not "the day and hour" of the advent. And yet he gives us nothing better than an "inferential" assertion, or conjecture, as to the "month or week" when the 2300 years began; when the 69 or 70 weeks terminated; or when the 1335, 1290, or 1260 years began.

The "evidence" on the date of the first three of these points of time he sums up thus:—

"They were chosen and followed Jesus 'not many days' before the Passover, and Jesus did not begin to preach what they confirmed, until after the Passover, on arriving in Galilee; therefore the one week could not have commenced before that time; and they must have commenced soon after the Passover, for there were yet four months to the harvest. That word began to be published by the Lord, from Galilee after the baptism which John preached." We have found positively the season of the year when the one week began, and hence when 483 years of 2300 ended."

Again, he further tells us that "the entire ministry of John must have been finished when Jesus was fully manifested," and "that John's ministry had not ended, even after the passover" of "A. D. 30." And John, the writer of the Gospel, tells us, that "after these things came Jesus and his disciples into the land of Judea; and there he tarried with them and baptized. And John also was baptizing in Enon, near to Salim because there was much water there; and they came and were baptized. For John was not yet cast into prison." John 3:22-24. And the

passover of A. D. 30 must have taken place, according to the astronomical tables, in the "Royal Astronomer," about April 12th; the passover week would have extended to the 18th; and John says Jesus "tarried" in Judea, "after" the passover before going into Galilee, which he could hardly have said, if it had been only, as in other cases, "one," "two," or "not many days."

Bro. G. says there were four months yet to the harvest, though the Savior himself says, "say not" so. And how there could be four months to the harvest in Judea, "after the passover," when that introduced the barley harvest; and the only remaining harvest began at the Pentecost, "fifty days" after the passover, it would be difficult to tell, unless we had Bro. G. to settle it.

Now if the passover took place at the full moon of April in "A. D. 30," and Jesus tarried in Judea baptizing after that, before he went into Galilee, and "Jesus did not begin to preach what they (the apostles) confirmed, until after the passover, on arriving in Galilee; and therefore, the one week could not have commenced before that time," could the 69 weeks terminate before some time in May?

He has assured us that the saints will enter their inheritance within a week or month of the anniversary of the event announced for the termination of the 1290, and 1260 days ("April 18"); but he gives us no evidence for events or dates which mark the commencement of these periods within the year—only asserting "512" for that of one, and "about 542" for that of the other. And the only event which he admits for the "termination of" these periods, on which he is so positive, and on which all seems to depend with him, seems to be of no particular value in showing "the month or week of the advent," for he distinctly informs us that "the Lord will come in glory" at the end of the "2300 days," and that time enough is to elapse between that, and the end of the 1335 days to fit up the earth for the possession of the righteous, i. e. "if this position is correct."

"I stated at the commencement of this article, that the 2300 and 1335 days did not end at the same time. Dan. 11, closes with the events during the 2300 days, and then chap. 12:1, begins thus:—'At that time shall Michael stand up;' that is, at the time appointed—'unto 2300 days' the Lord will receive from the Father, the kingdom; and begin to reign; he will come in glory and power, destroy out of the kingdom all that can offend and do iniquity, and burn them up, which will be the time of trouble; in the mean time, he will raise and deliver his saints to meet him in the air, and then (when these events are finished,) he will call them to enter into the kingdom of God—their everlasting rest—the lot of their inheritance—which will be at the end of the 1335 days."

"If this position is correct," he must either find a date for the termination of "the 2300 days" earlier in "the season" than the arrival at Galilee, or a later date than "April 18th" for the possession of the new earth—the sanctuary cleansed, unless we are to suppose the earth is to be renovated before the Lord comes.

He must see, therefore, that his articles are faulty and objectionable on every account. He makes use of portions of Scripture to settle questions of chronology which were never designed for that purpose; there is no agreement between different parts of his calculation, in the circumscribed form in which he puts it; he don't understand the events of history to which he refers. Are there any candid readers of the "Advent Herald" who will censure "the editors" for declining to publish them?

Bro. G. tells us in the most unqualified form, that "no interpretation whatever can place the termination of the 2300 days later than the spring of 1847;" and that those who do not think as he does, must put off the end at least "45 years."

"Whatever gain saying may arise in the character of impudent mockery, the truth will stand. If there is evidence that the power and authority of the little horn was not entirely changed, and the Justinian treaty not entirely out of power and effect in the spring of 1842, until such evidence as is indisputable, let one of two things be considered as indisputably fixed,—either that the termination of all these wonders and the 1335 days will absolutely be in the spring of 1847,—or, that the 1260 years have not yet ended, and the time of the end not yet begun, and consequently that the coming of Christ and the end of all these wonders is more than forty-five years in the future."

"But enough." The man who can speak of such a crude compound of misstated facts, conjectures, and assumptions, as "a more sure word of prophecy," compared with "other

evidences, fixing earlier dates;" and this, of course, enable us to understand the "year, month, and week" of the advent—such a man needs, if he does not "deserve," something else besides "pity" or "prayers." And in the day of the Lord, Bro. G. will thank the editors of the "Herald" that they have not encouraged him to make his folly manifest before all men, and will consider it as anything but "kindly" in those who have.

What I have said so far is in vindication of the course of the "Herald." What he has said in the way of "correcting" my "arguments," and pointing out what I "should" have done, I have not spoken of; nor have I any wish to do so at length. How much he is indebted to the "valuable information that pamphlet contains," all who have read his articles and the "pamphlet" can judge. I am glad, however, that he finds nothing to "correct," but in the application of the prophecies to one or two facts of history. And the one of these facts to which he attaches so much importance, I do not object to; though it has appeared to me that we have to do with the changes in the condition of the Papacy, more than with the result of those changes in France. If the corrections had been of a more serious character, I trust I should have been ready to profit by them.

I have not time to point out in detail to Bro. G. what he "should" have done.—That he "should" not have garbled the word of God as he has, by adding to, or taking from it; that he "should" have shown more respect for the "man clothed with linen" than to take his words, "I will show thee the truth," to cover his guesses and contradictions; and for the prophets and apostles, whom he has treated in a similar manner. He "should" have had more regard for "Father Miller" than to express "admiration" of his "language," while disregarding the uniform principle of his writings, that if the Lord does not come according to his calculations, he should look for him till he does come, instead of saying that he cannot come for "more than 45 years in the future." And if it was his "duty to preach and publish time," he "should" not have entered upon his duty like the servant that "prepared not himself." If he had, "the household," who are "asking bread on the subject," would have much better "bread."

If it were true that "the evidences published by" me reached only to "September or October of 1846," without "a word of evidence which extends the periods later;" if it were true that "one class prevent" the household "from looking forward from September 1846," there are enough who are willing to have them extend the period "later." Not a small number have written intelligently on the termination of the prophetic periods in 1847. And those who have read the "Harmony of Prophetic Chronology," with a mind capable of understanding it, will hardly believe, I think, that it does not contain "a word of evidence which extends the periods later than October of 1846."

It was not my purpose to show "the week or month" of the advent, but to present the evidence which marked the earliest and latest chronological boundaries, within which, according to that evidence, the termination of the prophetic periods must fall; and to show, that by the most natural construction of all the facts in the case, the point on which there appeared to be the greatest harmony for their termination was the close of 1846. But that was by no means the extreme point. Nor was it assumed that the events must come exactly at the termination. How great the deviation may be from the exact date—supposing that to be known—I have never seen any authority to say; whether it may be a week, month, or six months. That there is a more rational, intelligent, and, of course, a more Scriptural expectation of the coming of the Lord

this year than there has ever been before, I have no doubt. And there is the strongest reason to expect that event this spring. But this, according to Bro. G.'s date for it, when "corrected" by John, is hardly possible. To this result there is no opposition. I pray it may be so; but articles that do more to overthrow than to establish that result, should not be published for that purpose. The assumption, that we may know the week or month of the advent, by any known dates, is vain enough; but when it is attempted to be sustained by pointing us to a date which refers to some other event, and the connexion between the different parts of the calculation cannot give such a result, it is worse than vain. So far as there is anything worthy of consideration in the attempt, it leaves us just where we were on the general question of time, only that it furnishes another instance where inflated self-conceit would turn the whole subject into "mockery."

Of Bro. G. I have no knowledge, except by his writings. And by them I have seen, and still see, that he is one of that "class" who seem to feel that they must make up what is wanting in evidence by strong and unauthorized assertions. Assertions, which, if they were understood and used intentionally, would amount to positive untruths. He speaks of things as "indisputable," "indisputably fixed," "exact," "proved," "known," &c. &c., which are very far from being so. All God requires is faith;—faith that corresponds with the evidence he has given. He does not want us to say we know what we don't know; he does not want us to lie for him. If Bro. G. had given his mere assertions, without any attempt at argument from the word of God and history, his "short articles" would have been quite as much to the point.

After all, it may very properly be enquired, if it is not his self-esteem that has been so highly offended, and not his regard for the truth, or the household? When a man is vain enough to claim for his absurdities the character of divine wisdom, the most devoted servants of God become as "Herod and Pilate" to him. I do not know that any one has "requested" the publication of his articles in the "Herald" but himself; and certainly there have been enough others of the class to which you objected, besides his, the writers of which have as good a right to call you to an account as he has. Why should he suppose the neglect was peculiar to his case?

If these "remarks" are felt somewhat severely by Bro. G., he must remember that he has rendered it necessary that "the editors of the Herald" should be vindicated.

I do not speak as I do at this time, because I am opposed to the general result of the argument, so far as there is any argument in the articles of Bro. G.; nor because I would oppose any brother in doing what he can to explain the word of God. Nay, I would have all Scriptural means used to quicken and prepare men for the coming of the Lord. But when I see a brother encouraged to attempt what he cannot do, and then used as a means of exciting the prejudices of friends against the "Advent Herald," by a misstatement of facts, justice demands that I do a little of the much that might be done as a vindication.

And what must I say of the managers of a periodical which can take the course of the Advocate? Are they prepared to say that you "wish to shut out all farther investigation of the subject of time," because you oppose the publication of such articles? Do they consider mere assertion "investigation," and the repetition of those assertions, "further investigation?" Do they place "Bro. Miller and others," who have written on the time, in the same rank with those writers, and then charge you with "joining in with our opponents to call them fools for presuming to search out the time of our Lord's coming;" insinuating that you have "departed from the advent faith?" And because we gave our reasons as truth and duty required "two years ago," standing where we now do on the subject, for not publishing unworthy articles, are they ready to open their columns to charge us with "deriding" a brother's remarks?

We confess that all this does not much surprise us. But how can we reconcile it with their high professions of good will, their hymns to "charity," and their exhortations to "avoid that dogmatical spirit and course, by which every man is unchristianized and denounced who may differ from us?" Is all this to be considered the artful shining of the treacherous hypocrite, who like those in David's day, spoke with words smoother than oil, while murder was in their hearts? Are they to be understood only as "good words and fair speeches to deceive the hearts of the simple?" We shall try still to hope so.

You are accustomed to being smitten by those professing to be fellow-servants, and it appears that this is likely to be your lot still. It is a trial, but I also consider it a sign, and only ask that we may have that grace which is sufficient under all the trials of the present time, and will enable us to triumph in the end.

I will only add, that if "Bro. Miller and others," who have thought we might know about the time of the "advent," had written as the author of the articles now under consideration has, they would have deserved "the denunciation of the church and the world," which they have received; and those who would thus contend that "Bro. Miller and others" have so written, are more inexcusable than any other of "our opponents."

A. HALE.

English Mission.

LONDON, Jan. 30, 1847.

My Dear Bro. Himes.—When I wrote you last, I had just arrived in Plymouth; it was on New-Year's day. As the mail leaves soon, I will give you a short sketch of my movements since.

PLYMOUTH.—I remained here from the last of December to January 11. The congregations were especially good, the second Sabbath I was in the place. In the evening, the hall, which will contain 1000, was densely crowded, and many could not get in.* All were quiet and attentive, and great interest seemed to be felt. I was informed of some enemies to the doctrine of the Advent who were led to relinquish their hostility. I baptized three in the afternoon. At the Lord's Supper there must have been above 400. The friends have engaged the hall again, on terms which they can meet, and have, therefore, given up the intention of building a chapel at present. Bro. Micklewood is doing well in Plymouth. The congregation could not be better provided with a minister. May the Lord preserve this large flock, and bless his servant with wisdom and power to feed them, and to win still more to the fold of the Chief Shepherd.

TRURO AND FALMOUTH.—I was earnestly desired to visit these two places, but want of time, and other circumstances, prevented. I learn, however, that Bro. Bosworthick is prospering in his labors at Truro, and that the infant cause is rising.

SIDMOUTH.—I came to this beautiful sea-port town on the 11th of January, and remained there three nights. I was invited by Mrs. Baynes, widow of the late Gen. Baynes. I formed a happy acquaintance with her son, Craig Baynes, Esq., in Canada. My stay with her, and her Christian household, was indeed a season of refreshing from the presence of the Lord. I preached once in the Meeting House of the "Plymouth Brethren," and once in the Drawing-Room of Mrs. Baynes. And never did I feel greater freedom in presenting our hope. The Lord was present in power, to enlighten, and to bless. Mrs. B. resides in the house in which the Duke of Kent died, and in which Queen Victoria spent some of her infant days. How pleasant to find the humble, meek spirit of Jesus in these high places! I shall long think of "Woolbrook Glen," and especially the Christian acquaintance I formed there, which I trust will be renewed and perpetuated for ever in the world to come.

TIVERTON.—Here I spent two nights under the friendly roof of Charles Stoodley, Esq. I preached in his house to the family, and to other

* This was owing in some measure to the brethren putting on the bills, "R. Hutchinson, from Canada, and formerly a Wesleyan Missionary, and Superintendent of the Phillipsburgh Station."

precious souls who came together. And never did I witness a more gracious influence while I dwelt on the Lord's return and its practical bearing. Every heart seemed to melt, and many tears of joy were shed in view of the glory soon to be revealed, and when the pain of parting will be unknown.

BRISTOL.—I preached twice in this city on Sunday, 17th January, and had a sweet time in breaking bread with some of God's dear children. The cause has suffered here, in many ways; but there are a few faithful brethren and sisters, who are not to be moved away from the hope of the Gospel. They hire a room which they keep open twice every Lord's-day, the responsibility of which devolves chiefly on Bro. Reed, who is very zealous and active in the cause. I received much kindness from him and his lovely family. I pray that this little flock in Bristol may be kept till the day of Christ.

BATH.—We have no cause in this city, but I was requested to call in passing through. My limited time, and other circumstances, prevented my speaking in public; however, I trust my few hours' stay was to the glory of God. I was most hospitably entertained during the night by Capt. Wellesley, nephew of the Duke of Wellington. He and Mrs. Wellesley, possess much of the spirit of Christ, and are looking for, and loving his appearing. And though we could not see alike on all points, yet we were agreed that the Lord's coming was pre-millennial, and that he may come at any hour. We felt especially that we were one in Jesus. I had interviews with other Christians, who manifested an excellent spirit. Want of time prevented my calling upon Mr. Brock, Minister of the Establishment, who, as you know, has a lively interest in the Second Advent.

READING.—I got to this town the 19th of January, and preached in the evening. Here are a few faithful brethren. They have engaged a good room. Bro. Kitchen's whole soul is in the cause, and he feels much blessed in holding up the light according to his ability. His dear family treated me with much kindness.

And thus my labors closed till I got to London, January 20. My visit has been one of many mercies; and of many acts of kindness from Christian friends. I had the pain of parting with them in every place, not much expecting to meet them again till the heavens are no more. This will be the case with all my future visits in this land, as the claims of my dear family will induce me to sail for America early in the spring.

LONDON.—In this city we have three places open for lectures, and the cause, on the whole, is advancing. I have been two weeks in London since my return from the West; and along with getting out the "Herald," I have lectured several times, especially in the Advent Chapel, Finsbury. The congregations large and intelligent. The cause may be perpetuated by perseverance and proper management.

I leave to-morrow for Scotland. I shall not have much time to visit new places, but I go to strengthen the brethren. On my way I expect to lecture in Nottingham, Derby, Sheffield, and Leeds. My prayer is that I may go in the fulness of the blessings of the Gospel of Christ.

With Christian regards to all the faithful, I remain yours as ever, R. HUTCHINSON.

Will you, if you have time and opportunity, express your views of Rev. 1:1—"The revelation of Jesus Christ which God gave to him." Rev. 3:14—"The beginning of the creation of God." Also Isa. 61:4, 5, and 66:18, &c. J. M. ORROCK.

1. By the "revelation of Jesus Christ," &c., we understand the communication, disclosure, &c.

2. As all things were made by Christ, and as without him was not anything made that was made, therefore the very first, "the beginning of the creation of God," must have been by him.

3. We regard Isa. 61:4, 5, as a conditional promise of the state the Jews would attain to, if they should accept the Savior in the acceptable year of the Lord. This they did not do, and lost the promised blessing.

4. Isa. 66:18 we think points to the last days.

Correspondence.

Letter from Bro. T. Grandy.

PANTON (Vt.), Feb. 15th, 1847.

Dear Bro. Himes:—As I am considerably inclined to believe that the doctrine termed in our times "the unconscious state of the dead" is a Bible doctrine, I would be glad, if you feel not too much hesitation, to have you tell us in the "Herald" why you "wish to broach the subject in the 'Herald' only when it is necessary to do so, in reply to those who write on the other side; making the holders of that view responsible for its discussion?" or, to make the question shorter, Why do you "wish to make the holders of that view responsible for its discussion?" [Note 1.] Now, some people believe in the doctrine of a "temporal millennium and conversion of the world." Would you wish to make the holders of that view responsible for its discussion? I know of no rule that would better apply in one case than in the other. [Note 2.] Christ says, (Matt. 13 : 52,) "Every scribe which is well instructed unto the kingdom of heaven, is like unto a man that is an householder; which bringeth forth out of his treasure things new and old." Now, so much of God's word has been made of none effect by "man's traditions," that it is hard for us to suppose that any "new things" may be found in the "rich treasury" of God's word: yet, after all, in fulfillment of many of the prophecies respecting the "last days," "time of the end," &c., may we not believe that the thick veil of tradition has been so much shattered that we have been able to discover some of those "exceeding great and precious promises?"—old indeed, but to us "new." I wish to be instructed in the things of the kingdom of God, and am trying to learn "the way of God more perfectly," having not yet already attained.—[Note 3.]

I do not design to write particularly on the other side at this time, but I wish to say a few words upon the Scriptures which you used in reply to Bro. Ira Bowles. (And, by the way, I wish he had written with a little better state of feeling.) And, first, with regard to the parable of the rich man and Lazarus; for I regard it as a parable. This, and the parable that begins the chapter (Luke 16th), I understand to be a perfect exposition of the 9th v., and will, if rightly understood, teach everybody how, or what, to do with the "unrighteous mammon," or the "good things" of this life, which the rich man received. [Note 4.] If all these realities are to be enjoyed by some, and endured by others, immediately at death, then I am unable to see the necessity of the resurrection, and the general judgment. [Note 5.] Again: in the case of the penitent thief, Christ says to him, "This day shalt thou be with me in paradise." Now it seems to me, that at that time he was made a joint-heir with Christ, to an heavenly inheritance (paradise), and by faith received an earnest of the inheritance, until the "redemption of the purchased possession (paradise)—purchased that day, but not yet redeemed, Christ himself yet being seated at the right hand of the Father, an expectant of the promised kingdom, and his enemies not yet being made his footstool. So, then, the penitent thief has a good and perfect title to the kingdom of God (paradise), just as the "poor in spirit" have. (Matt. 5:3.)—Blessed are the "poor in spirit," for theirs is the kingdom of heaven. And just as the "meek" have, for they shall inherit the earth (paradise). Now no one will suppose, that the "poor in spirit" have all entered into possession of the kingdom of heaven, though the promise was made in the present tense to them, as really as to the penitent thief.—[Note 6.]

Again: I believe you did not give the quotation from Paul (2 Cor. 5:8, and Phil. 1:23) exactly right; and would it not somewhat alter the sense? If Paul expected to be with Christ before the resurrection, I am unable to realize why it was that he had such a desire to attain unto the resurrection of the dead.—[Note 7.] Read page 21st of the "Letter to Dr. Raffles." I have a desire to know the truth, that it may make me free. I believe that "He who is our life" will soon appear, and show us the truth of all these things.

Yours, looking for that blessed hope.

REMARKS.

The article above is written in so excellent a spirit, that we would not refrain from replying to it, if we could. It is always pleasant to answer the honest and friendly inquiries of any brother. And

1st.—We wish to make those who believe in the unconsciousness of the spirit after death

responsible for its discussion, when it is discussed, because we feel that to discuss this question diverts the minds of Adventists from the consideration of a more important question—that of the coming and kingdom of our Lord and Savior Jesus Christ, in the contemplation of which we have unity of feeling; and we do not wish to have such a responsibility fall on those who we believe have the Scriptural position on this question. In the language of one whose communication we have withheld, we believe that teaching the final unconsciousness of the wicked "effectually takes from the law of God its dreadful penalty, opens the flood gates of iniquity, gives more license to sin with impunity, and promises a state of unconsciousness to the wicked, which to them is scarcely less desirable than a heaven for which they have no taste." And as the presentation of one side will call forth the other, we could not wish to be instrumental in having the wicked listen to such teachings. We say the above in all kindness, only in answer to the question asked.

Note 2.—We would not. In this case we are willing to take the responsibility; because those who believe the world's conversion must necessarily disbelieve in the near personal reign of Christ on earth; and the demolition of that superstructure paves the way for the reception of the Scriptural doctrine of the Advent and kingdom. Not so with those who believe in the unconsciousness of the departed (we do not mean the dead body; for the dead know not anything; but the spirit). Their belief does not prevent them from having correct views respecting the resurrection, and all kindred doctrines, any more than the peculiar doctrines of the Congregationalists, Baptists, Methodists, or Episcopalians do. They may, or they may not so believe, and yet have correct views respecting this greatest and most momentous of questions. We would not go out of our way to attack anything that we deem wrong in any of those systems, that did not militate against the Advent, because to do so would be to divert the mind from the consideration of a greater to that of a lesser object. As we are so near the advent, as such views will prevent none from earnestly desiring the coming of the Lord, and as that coming will set us right on all those questions wherein we may be wrong, we are content to await the event, waving their consideration, only when they are forced on us as a necessary portion of the Advent faith. To court a discussion on any such question, would be willingly using our time, and the columns of the "Herald," to the disparagement and neglect of more important subjects. You will therefore see that the discussion of the one may be based on ground not occupied by the other.

Note 3.—That is true. We also would seek the truth on every Scriptural question, and also on every question of science and knowledge. But the "Herald" being established to discuss one great and thrilling subject, we do not feel like being diverted from it by anything which shall militate against it.—We have access for light on all those questions, at sources through which the light of the Advent cannot penetrate.

Note 4.—If we should admit that it does show what is to be done with the mammon of this world: does it not also show the consequences of setting our hearts supremely on this world's goods? It certainly does. Then what are those consequences? No passage of Scriptures is to us more plain and explicit. Can it be possible that the Savior would use such language, and speak so positively respecting the condition of two characters so opposite, after death, in accordance with the undeniable faith of the Jews on that point, and giving no intimation of an error, if he meant to teach a doctrine the very reverse of what his words imply? We cannot so believe. If we could set aside this Scripture, the express language of Him who came to bring life and immortality to light, we should never know when to believe the letter of the Bible. If this is a parable, it cannot alter the question. For if he is not giving the condition of two actual persons, then he must by a parable be teaching the fate of two classes of persons; and in either case the doctrine is the same.

Note 5.—There would be none, if one went to heaven, and the other to Gehenna. But mark, they both are in Hades,—in different portions, separated by the gulf. Lazarus has not received his reward,—he is only comforted—he is waiting for glory, honor, immortality, and eternal life at the resurrection; and the rich man was not in his final punishment.

Note 6.—You will remember that words are signs of ideas—nothing more. Now the Greek word translated paradise, signified to the Jews the place of the righteous in Hades.

Christ made use of the very word which signified the place of the righteous departed, and assured the thief that he should be with him there in that very day. Nothing can be more definite. If language so definite can be explained away, there can be nothing in language that is definite. Whatever portion of Scripture we are disposed to mistify, do not let us, we beseech you, do violence to the language of Him who spoke as never man spoke: HIS WORDS ARE OF THE UTMOST IMPORTANCE.

Note 7.—We are not aware of doing any violence to the language of Paul. Those who have the most profound knowledge of the Greek are constrained to admit, that the language of Paul can mean nothing else than that he expected when absent from the body to be present with the Lord. The reason Paul was so anxious for the resurrection is, because that is the consummation of all our hopes,—because then we are to be clothed upon again,—because till then we are unclothed,—because the crown, the reward, the new earth, the kingdom, the New Jerusalem, &c. &c. &c., are then to be received; and till then he would have to wait for the resurrection from the dead. Because it was gain for him to die, and be with Christ, instead of tarrying here, is that any reason why he should not long for the glory,—countless millions of times greater than his condition after death,—which he should receive at the resurrection? We see the great difficulty with those who take your views. You do not distinguish clearly between consciousness after death, and entering on the full enjoyment of eternal blessedness. The reference to the "Letter to Dr. Raffles," is good. The resurrection is the end of the Christian's hope.

We admire the kind spirit in which you have written. It shows no desire for controversy, but a desire for the truth. May the Spirit of Divine grace lead us into all truth. When we enter the kingdom, we shall see alike on this, and all questions, which may God grant.

The Doom of Israel.

The doom of the Jewish nation is sealed. As the children of Abraham, they have forfeited all claims to the land of promise. God had secured this land to them as a quiet earthly possession, on condition of their obedience. But they became a stiff-necked and rebellious people. On this account did God time and again send them into captivity, and as often restored them. They trusted it would always be so, and boasted that they were the children of Abraham. But a fearful crisis was approaching—a day that would forever seal their doom as a nation, should they reject the counsel of God against themselves. That day was the day of Messiah's showing unto Israel. It was the last day of their trial, the last of their hope as a people. Should they embrace him, all is well—they are saved. Should they reject him, their sun sets in night, they are scattered, and their land made a desolation. No pleas of ancient covenants would avail, none that said, "We have Abraham to our father," could longer be saved by this title. John Baptist forewarned them of their danger, admonished them that "now the axe was laid at the root of the tree," and besought them "to repent," and embrace the Coming One. At last the Savior appears in their midst. His whole ministry is devoted to them. For them he labors—for them he weeps and prays—but all in vain. "This," say they, "is the Heir, come, let us kill him, and seize on the inheritance." Christ is rejected, and the doom of Israel sealed.

In view of this, the Savior wept over that devoted city, saying, "If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes." Hid in judgment, hid finally, hid eternally. That this passage refers directly to the national polity of the Jews, is certain from what follows—their utter overthrow and dispersion by their enemies. That this hiding of their national welfare is final, is farther and positively declared by our Savior in the 21st chap. of Luke. Speaking of the Jews, he says, "And they shall fall by the edge of the sword, and shall be led away captive into all nations, and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles shall be fulfilled." The times of the Gentiles here, can mean nothing less than their day of gospel mercy—a day which closes with the end of the world. Up to this period, Jerusalem is to be desolated—trodden down of the Gentiles. As this period draws to its close, no hope dawns; no subsequent restoration can possibly take place. Its termination is so marked by the Savior, as utterly to preclude any such event. As it ex-

pires, he says, "There shall be signs in the sun, and in the moon, and in the stars, and upon the earth distress of nations with perplexity, the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth; the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory." This is the prophetic history as given by our Savior. It is simple, it is plain, there can be no mistake. The Jewish nation are to be scattered, and Jerusalem trodden down of Gentile feet, until the times of the Gentiles be fulfilled. This period terminates amid foreboding signs in heaven above, and earth beneath, and goes out by ushering in the glorious advent of the King of kings, to judge the quick and the dead. Where then is the hope of Jewish restoration? Gone for ever.

The prophet Daniel predicts the same final overthrow. After the rejection and cutting off of Messiah, he says, "And the people of the prince that shall come shall destroy the city and the sanctuary, and the end thereof shall be with a flood. . . . And for the over-spreading of abominations, he shall make it desolate, even until the consummation." This language is in perfect harmony with that of the Savior's above, and like that makes Jerusalem a desolation to the end of time.

Speaking of the overthrow of the Jewish government, God says by the mouth of Ezekiel, "I will overturn, overturn, overturn it, and it shall be no more until he comes whose right it is, and I will give it him." How, then, can that crown ever be restored to literal Israel? It has been taken away, and given to Him whose right it is to reign. Christ refused, when he came in his humiliation, to wear it; he left the house of Israel desolate; and so it must remain, until He—as the Nobleman—shall return, when he will destroy all his enemies, and reign.

Look at the commencement of the 22d chap. of Matthew. Who will show us where the hope of Israel (in the flesh) is, in this parable? How faithfully does it illustrate the repeated manifestations of Divine mercy toward them,—their open hostility to all the means employed to save them,—the expiration of God's forbearance, when he in wrath sends forth his armies, destroys them, and burns up their city. This was fulfilled in the most literal and awful manner, in the overthrow of the Jews, and in the sacking and burning of their city by the Romans. And does not the parable next introduce us to the call of the Gentiles, and next to the end of the world, by the coming of Christ to judgment? Is there any defect in this grand outline of prophetic history? If not, where is the hope of Israel's restoration in the flesh? Yes, where?

In Mark 12:1-9, we have also a parable, applied by our Savior to the Jews. They are the husbandmen,—the land of promise the vineyard,—the prophets the servants whom they treated despitely, beating some, and killing some,—Christ the well-beloved son, of whom they said, "This is the heir," and "took and killed him, and cast him out of the vineyard." What, therefore, shall the Lord of the vineyard do? He will (says the Savior) destroy those husbandmen, and will give the vineyard unto others.

Thus the vineyard has been forfeited,—the children disinherited; and that God, who can of stones raise up children unto Abraham, has made him a people of such as were no people; and at one stroke, swept for ever away "the middle wall of partition," rendering the restoration of Israel in the flesh,—to any distinctive secular or religious privileges—an impossibility.

Who does not know that the Jews were dispersed by reason of their unbelief? And is it not madness to suppose, that God will ever gather them to Palestine, so long as they persist in the very sin for which they were scattered? In unbelief, they are not the children of Abraham, but "are of their father the devil." They "confess not that Christ is come in the flesh," and are therefore "Antichrist." In this condition, they are a damned people. Long as the curse continues, the curse must remain, all will say. But, then, may they not obtain mercy? They may. But to do it, they must repent, as you and I must repent, and embrace Christ as we must embrace him, and, like ourselves, receive the gospel as their only hope. This gospel directs their eye to no earthly Palestine, acknowledges no exclusive privileges, allows no partition walls;—it has but one fold, and one Shepherd. The Greek and the Jew, the bond and the free, here meet, and know no distinction.

tion—they have one faith and one hope. Jesus and the resurrection is their theme—they have no other. The earthly Canaan is gone—the heavenly is the only one for which the Jew or the Gentile can seek. "At what instant I shall speak concerning a nation, or concerning a kingdom, to build, and to plant it, if it do evil in my sight that it obey not my voice, then will I repent of the good wherewith I said I would benefit them." Upon this passage we have, in the doom of Israel, a living and fearful comment.

L. C. COLLINS.

LETTER FROM BRO. SAMUEL CHAPMAN.

CHARLESTOWN (R. I.), Feb. 11th, 1847.

Dear Bro. Himes:—Knowing that the friends in the various places where I have labored, will be interested to hear from our colored brethren in this section, I hasten to make a brief communication.

These Indians are of the Narragansett tribe, confined principally to this town and South Kingston. For many years they have sustained meetings of worship, under the name of Free-will Baptists, having in each place a commodious house for that object. Being a humble and devoted people, they have often been favored with revivals of religion. While laboring in this State a few years since, I was led to feel a peculiar interest for this people, and had a desire to visit and labor with them, being confident that they would give heed to the word, and be purified thereby. Accordingly, I sent a brother, and obtained liberty to proclaim to them the gospel of the kingdom. Thus we improved three weeks, day and night, to good effect; during which both churches heartily embraced the Advent faith.—They publicly confessed the same, and became an exceedingly happy people, which also resulted in the conversion of many souls. As they had no settled minister, I have taken occasion to visit them at least once a year until now, and am happy to say, that a goodly number of them remain steadfast in the faith, confidently expecting speedy redemption.

The church in South Kingston has been holding a protracted meeting for several weeks. I was with them several days last week, and also on the Sabbath. The brethren are greatly revived, and several souls have been converted. I came to this place on Monday of the present week (fourteen miles south), have met with these dear brethren, and also with those at Caroline Mills, and find them in a prosperous state.—To-day I am to return and address the church in South Kingston this evening, probably for the last time; then cross the river, and spend the Sabbath with the church in Bristol, visit the brethren in Providence, and then commence my return to Hartford, Ct.

Since the date of my last (Meriden, Dec. 31), I have visited and labored, more or less, with the brethren in New Haven, Cheshire, Berlin, Windsor, Suffield, Enfield, Square Pond, Wellington, Ashford, Hampton, Abington, Williamsville, South Killingly, and North Scituate, besides the friends in this section, and am happy to add, that, as a general thing, have found the churches in a prosperous state, and in every place have met some whose faith was unwavering, and who seemed to enjoy the power of godliness in the soul.

In Enfield we spent several days to good effect, during which we witnessed the conversion of an aged man by the name of T—, who had for several years indulged in the delusive hope of universal salvation. At the close of our meeting on Sabbath evening, he earnestly requested the brethren to remember him in their prayers. The next evening he arose, of his own accord, and with a broken heart said, "Brethren, the Lord has heard your prayers, and has forgiven my sins. For more than fifty years I have sought for happiness, but never found it until now. From this time forward I shall acknowledge myself a 'Millerite,' and will continue to meet with you for worship (if you will let me) till the Lord comes." To this the brethren most heartily responded.

The next day I left for Square Pond; and after travelling three miles (being a stranger to the way), I called at a house to enquire. An elderly lady came to the door, and immediately asked, "Is not this Mr. C.?" and added, "I was at your meeting last evening, and returned home in great distress of mind, and have not enjoyed a moment's peace since." She wept profusely, and said, "What shall I do?" I replied, "If you will sit down, I will inform you in two minutes." She complied, and I then quoted in her hearing several passages of Scripture, such as Isa. 1:18; Joel 2:32; John 14:13, 14, &c., and asked her if she believed God's word? Her reply was direct—"I do, Sir." Then kneel down with me, and call on his name," I replied, "and you will be delivered." She readily complied; and after I had said a few words in prayer, she "called on the name of the Lord" with a broken heart, and with many tears. The Lord heard and answered prayer, and I left the dear friend peaceful and happy in the love of God. This proved to be the wife of Mr. T., who, I believe, had never, until the preceding evening, attended what she termed "a Miller meeting."

So we see that there is still efficacy in the blood of Jesus to cleanse from sin, for which we will continue to praise his blessed name.

Yours, looking for speedy and final redemption.

LETTER FROM BRO. S. J. RONEY.

MASSENA (N. Y.), Feb. 28th, 1847.

Dear Bro. Himes:—The prospect, I think, was never more pleasing to the tried and waiting followers of the meek and lowly Jesus, of soon entering upon their glorious and immortal inheritance, than at the present. If they look at the prophetic history of the kingdoms of this world for ages past, do they not plainly see, that we are standing on the extremity of the fourth and last of those kingdoms, and are on the threshold of the everlasting kingdom of God? If we look at the signs in the natural world, as hung out in the battlements of heaven, and "upon the earth distress of nations with perplexity; the sea and the waves roaring;" &c., shall we be ignorant of the fact, that "the kingdom of heaven is at hand"? Shall we be preaching men down into their graves, instead of telling them to "lift up their heads and look up, for their redemption draweth nigh"? No, no. The signs in the natural, moral, and even political world, proclaim in language too plain to be misunderstood, (by those who are not willingly ignorant of these things,) with a voice too loud to be unheard by those who have not turned a deaf ear to the warnings of God. The Lord has been proclaiming in the ears of this degenerate age, that the great day is at hand; and I must say, the majority of the inhabitants remain unmoved.

Let me say a few words to the tried ones that have and still are passing through trials and disappointments. My brethren and sisters, the fruitful land of Canaan lies just before you. You will soon cross the swelling tide, and land your little bark in the haven of eternal rest. Soon we shall be, if faithful, where we shall no more be subject to the raging storms of persecution;—where we shall no more feel the cold and dreary rains of adversity;—where we shall no more experience the heart-rending anguish that we often feel, in the loss of friends and relatives by death, and in parting with dear friends of like precious faith. No, my brethren, there will be no more death there,—no more sorrow, nor sighing,—the inhabitants will not say I am sick,—no more taking the parting hand,—no, there will be nothing to mar our peace,—not one discordant note, no jar or contention; but all will be harmony, peace, and joy in the Holy Ghost. Shall we be discouraged, and faint by the way, when there are such flattering prospects just before us? Ah! methinks, could I hear every lover of Jesus speak, they would say, No, no! No doubt but many of us feel, while journeying towards that "better country," that we are

"Lonely travellers here,

Wearily—oppressed;"

but then we feel assured that

"Our journey's end is near,

Soon we shall rest."

Oh, my brethren and sisters, are we ready to hail the coming One? Have we got a full preparation that will admit us into the kingdom? See to it, my brethren,—we must have the preparation as well as the theory. Yours, waiting.

BRO. H. BECKLEY writes from Champlain (N. Y.), Feb. 18th, 1847:—

Dear Bro. Himes:—I have been in this place and vicinity about three weeks, during which time I have attended meetings here, at Perry's Mills, and Shazy, in this State, on Caldwell's Manor, C. E., and at Alburgh and Isle of Motte, Vt. I find an interesting state of things in this section. There are many warm-hearted and intelligent Christians who are looking for, and loving the appearing of Jesus, and expecting soon to behold him coming with power and great glory. And as they believe he will judge the living and the dead at his appearing and kingdom, and recompense every man according to his works, whether they be good or evil, they are trying to influence men to receive "the gift of God," which is "eternal life." In some instances their labors are blessed of God.

There is a small but interesting company of saints at Cranberry Creek and vicinity, Fulton Co., N. Y., who are looking for the blessed hope. I visited them this winter, found them "earnestly contending for the faith once delivered to the saints." They are anxious to have some of the faithful brethren visit them, and preach the gospel of the kingdom at hand, that they may be built up on their most holy faith, and others be enlightened. They will do according to their ability to help brethren on their way after a godly sort. Will Bro. I. Adrian visit them this winter? He, or any other brother, will find a good house at Bro. John Brown's.

The friends in this section will be very happy to see you again. I expect to labor in this vicinity till spring, should time continue.

Sister C. A. LUDLOW writes from Mamaroneck (N. Y.), Feb. 12th, 1847:—

Well, my brother! how arduous your task—let none of us forget—but let all the friends of the cause bear you on their hearts in prayer; and by sufficient aid, prove they are not unkind of

your toils, your anxieties, your perplexities, "in weariness, and watchings,"—and then remember you are a man, subject to like passions with ourselves, and each heart ask, "If in your like responsible situation, would I do better? or as well?" Alas! many, no doubt, would be willing to share your plaudits, "Well done, good and faithful servant;" but who of us all stand ready to bear your cross? I fear not one. I am sure I should shrink, or faint, beneath the burden. Whilst buckling on this motto, "Be not weary in well doing, for in due time ye shall reap if ye faint not," you march boldly on in the discharge of duty, confidently relying on that all-sufficient strength—that God, whose promise is, "Lo, I am with you always, even unto the end." And when ready to enquire, "Who is sufficient for these things?" you are cheered by the assurance, "Our sufficiency is of God." May he who has called you into his vineyard plentifully endow you with the graces of his Spirit, and qualify you with all wisdom to be a workman that needeth not to be ashamed, but approved of by the Master in the day of his coming to number his jewels, and reward his faithful servants.

From reading the "Advent Herald," I have derived great spiritual advantage, much useful knowledge, and valuable Scriptural interpretation, for which I would humbly thank God, and acknowledge my indebtedness to those who have been my teachers, and shall remember the deep interest and pleasure I have derived in its perusal.

BRO. I. H. SHIPMAN writes from Sugar Hill (N. H.), Feb. 17th, 1847:—

Bro. Himes:—I have just returned from Derby Line; our meeting there was very good on the Sabbath. Our spirits were somewhat refreshed while surrounding the table of the Lord, with some seventy or eighty of the dear children of God, who are looking for the "blessed hope." We met Bro. Levi Dudley there in the evening. He brings very encouraging news from his field of labor; many souls are being converted, and others reclaimed. In some places along the line, there are large companies of believers, where, a few months since, there were but few. Our cause is onward; God is raising up faithful, humble, talented young men, and setting them on the walls to sound the cry, "Behold, he cometh!" Among these are Bro. Davis, of Calais, Vt., Bro. Cummings, of Troy, Vt., Bro. D. T. Taylor, of Champlain, N. Y., and Bro. Merrill, of this place. Truly God is in the work. It is the last message to the world—the gospel of the kingdom. (Matt. 24:14) and the everlasting gospel (Rev. 14:6). Everything in heaven above, and in the earth and seas, that God said should speak his coming, have been witnessed, and we only wait the revelation of his Son from heaven. The Macedonian cry is heard on every side; and I pray the Lord of the harvest to send faithful laborers into his harvest, that shall feed the household of faith, that there may be a people prepared for the Lord. O that God would pour his Spirit on all his watchmen, that they may feel the spirit of this message, which will soon end in the judgment scene.

Yours, waiting to hail the expected day.

BRO. REUBEN T. RUST writes from Waterbury (Vt.), Feb. 8th, 1847:—

Dear Bro. Himes:—I feel extremely grateful for the reception of the "Advent Herald," which, to me, is the most interesting and profitable paper that I know of. It is in very deed a welcome messenger to me, and it seems to me that I cannot be deprived of it. I would gladly send you the money if it were in my power so to do. I feel willing to labor in the good cause of Jesus, by trying to persuade my fellow men to prepare for his immediate coming, which is "nigh, even at the doors." I verily believe, without a doubt; and evidences, strong and conclusive, establish me more and more daily. If you can continue to send me the paper, it will be very gratifying to me; and I will endeavor to procure subscribers for it. Sickness in my family for a few years past has reduced me so, that I am not able to pay; and it seems like asking too much of you. But if you can send it a little longer, I would be extremely glad; but if you cannot do so, I shall feel perfectly satisfied that it is for want of means.

BRO. N. WELLS writes from Floyd (N. Y.), Feb. 18th, 1847:—

Dear Bro. Himes:—Luke 26:64 reads thus: "Jesus saith unto him, Thou hast said: nevertheless, I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven." And Rev. 1:7—"Behold, he cometh with clouds; and every eye shall see him, and they also that pierced him: and all kindreds of the earth shall wail because of him." How shall we harmonize this, if the wicked rise a thousand years after the righteous?

[There is no evidence that every eye would see him the moment of his appearance. Every eye will see when He shall have come the second time,—the righteous at the commencement, and the wicked at the end of the thousand years. We know of no reason why the spirits of the wicked may not behold him, as well as the living, at his first appearing,—so that all Hades may be

moved on account of him. But that the wicked are not to be raised till the end of the thousand years, is settled by Rev. 20th.—The difficulty on the other point is in deciding with perfect accuracy as to dates.—E. J.]

BRO. I. R. GATES writes from Epping (N. H.), Feb. 17th, 1847:—

Dear Bro. Himes:—I wish to say through the "Herald" to the dear brethren in Vermont and Canada East, among whom I have labored the winter past, and who have felt such a deep interest in my health, that I arrived home on the 14th of this month; and notwithstanding my affliction has been great (occasioned by rheumatism and pleurisy, and an impure state of the blood), the few days' rest, together with the medical treatment I received, enable me to say, that I am now better; and I hope, through the blessing of my heavenly Father, soon to be in the field again. This sickness has not been unto death; but I humbly hope it has been for the glory of God. I feel better prepared for my Savior's coming, and also to administer comfort and consolation to the sick and dying, as well as more deeply to appreciate that immortality which will be the rich reward of a well-spent life in the service of God. I am waiting daily for the revelation of the Son of man to change this vile body, and make it like his glorious one. Yours in hope.

BRO. W. C. HALL writes from Litchfield (Me.), Feb. 20th, 1847:—

Dear Bro. Himes:—There are a few in this place who receive the "Herald" as a confidential friend, that can be relied on in this time of diversity of opinions, which are operating against it. I believe, if the "Herald" should be conducted for the future as it has been in the past, it will be sustained, though individuals and combinations may do all in their power to put it and you down. "If ye be reproached for the name of Christ, happy are ye: yet if any man suffer as a Christian, let him not be ashamed." The time will soon come, when every one of us shall give account of himself to God. I believe the coming kingdom is very near at hand, when all God's children will be delivered from sin and death, and shall have abundant entrance into the kingdom of God. Yours in hope.

H. A. PARKS writes from Rockford (Ill.), Feb. 4th, 1847:—

Dear Bro. Himes:—I am doing what I can to spread the glorious news of salvation, free and full, through a once crucified and speedy coming Savior. I see some fruit; enough, at least, to encourage me to toil on, looking for a reward only in the kingdom of Christ—I want no other.

I am thankful to find so good a state of things in religious matters in this Western world. Doors are thrown open everywhere for speaking on the coming and kingdom of Christ. I cannot comply with half the calls I receive, and labor all the time. It is here very much as it was at the East in 1843. The evidences are all new to the people. I wish there were more laborers in this part of the vineyard. I am certain more good can be done here (in the same length of time, and with not half the labor,) than at the East.

I am glad that you and Bro. Brown arrived safe at home. May God bless your labors still, is my prayer.

OBITUARY.

"Blessed are the dead who die in the Lord."

Sister SALLY, wife of Eld. PETER STAPLES, of Buxton, Me., fell asleep in Jesus Nov. 1st, 1846, aged 41. For the last two or three years, Bro. and Sister Staples have been firm and consistent believers in the near coming of the Kingdom of God, and have greatly enjoyed the blessed hope of soon seeing Jesus, and of being made like him, and that without tasting death. But, alas! the monster's javelin was hurled at an unexpected moment—the blow was too well directed—his victim fell, but fell in the triumph of omnipotent faith. She sleeps—but her name is registered in the book of life eternal. Soon she will awake, and attain to that world and the resurrection from the dead, when she can die no more. Bro. and Sister Staples attended the Conference at this place (West Poland) Oct. 16th, and on the last night of its continuance she was taken ill with fever, which continued to grow worse, and affected her head so much, that at intervals she was deranged. Before she died, however, her delirium passed away—she was calm and peaceful, and her mortal sun went down in glorious hope. She sickened and died at the house of Bro. John Meguire, in West Poland, among her relatives and friends. Her funeral was attended by Bro. Stinson, of Gardner, Me., by whom an appropriate and searching discourse was delivered to an attentive congregation. May the seed have fallen in good ground. By this providence, our brother is called to mourn the loss of a faithful and affectionate companion, and four children are bereft of a kind and watchful mother. But they mourn not as those who have no hope—they will soon see her again—she will soon come from the land of the enemy, and live and reign with Christ. May the grace of God sustain the lonely husband and motherless children until redemption comes. Amen.

and their faithful words on this J. TURNER

THE ADVENT HERALD.

"THE LORD IS AT HAND!"

BOSTON, MARCH 10, 1847.

The Sea.

"There was no more sea."—Rev. 21:1.

Many understand by this text, that there will be no sea in the new earth. We, however, do not thus understand it. The text asserts that John "saw a new heaven and a new earth: for the first heaven and the first earth had passed away, and there was no more sea." Thus the reason is given how the new heaven and new earth could be seen. It is because the first heaven, and the first earth, and the sea, were no more—had passed away. The very punctuation which is adopted gives this sense. A colon (:) after "I saw a new heaven and a new earth:" denotes that what follows is exegetical or explanatory of that which precedes; and the same is denoted by the word *for*, i. e., because then follows the reasons of the introduction of the new creation,—because the old was no more, had passed away, had been melted with fervent heat, and created anew: so that the first heaven and earth and sea were no more, although their constituent materials remained. But it is said "there was no more sea," or, as it is literally, "the sea was not." So does it say the first heaven and the first earth had passed away; and in chap. 20:11, it reads, "From whose face the earth and the heaven fled away, and there was found no place for them:" and yet there is a new heaven and a new earth. And so when it says the sea was no more, it no more follows that there can be no sea in the new earth, than it does that there can be no heaven or earth there, because the first were no more; for they are all equally affected by the phraseology of the text.

We read in Gen. 1:6-10, "And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters." The firmament, then, is between the earth and the clouds. "And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament: and it was so. And God called the firmament *heaven*." We have now learned what *heaven* is. Therefore when we read of the heavens passing away, of a new heaven, &c., we are to remember that God calls that heaven which separates the water in the clouds from the water on the earth. We will proceed, "And God said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear; and it was so. And God called the dry land *Earth*; and the gathering together of the waters called *the Seas*, and God saw that it was good." We thus learn that there were seas in Eden,—not in the Garden, for that was in Eden; and also that it is not the globe, but the "dry land," that God calls "earth." We also read in Ex. 20:11, that "in six days the Lord made heaven and earth, the sea and all that in them is." And Gen. 1:26, God gave man "dominion over the fish of the sea." It therefore follows, that in the first creation there were the heaven and earth and sea, all of which must be no more before there can be the new heaven and the new earth. And as there is to be the *restoration of all things* spoken of by all the holy prophets, there must also be a sea in the new earth. This God will not withhold; for when he first created the seas, he "saw that it was good," and he has promised to withhold no good thing from them that fear him. And farther, as the rivers that flowed out of the garden of Eden needed a sea into which to discharge their waters, so will the river described in Rev. 22:1, the "pure river of life, clear as crystal," on each side of which are trees that yield their

fruit every month, need some sea into which to discharge its waters. And this "river of life" must be the same as the "living waters" brought to view in Zech. 14:8, which will go out from Jerusalem—this proceeds out of the throne of God and the Lamb in Jerusalem—one half of which will flow towards the former sea, and half of them towards the hinder sea.

To Correspondents.

C. B. Hotchkiss—We declined your article, because we could not publish it without exposing what we deemed sophistical in your reasoning. As you saw in the article returned, we began to do this; but we found it would require more time and space than we felt justified in devoting to so long a communication, with so little argument. We perceive that in taking the position that Christ will not come personally, you had used a multitude of words contrary to what the philology of our language will warrant; that your conclusions were all the results of wrong inferences from false premises, &c. We reasoned thus: There is no argument here that throws light on the Scriptures; it is all darkness.—If we give it, it can do no good. It does very little good to discuss a question with those who thus use the English language, because they use it so differently from ourselves, that we could never understand each other. Bro. Hotchkiss' mind is settled in his view, and our notes would not probably benefit him. And as there are very few, if any, of our readers who need light on those points, or are troubled by any difficulties they find there, to discuss the question would be multiplying words to no profit, but to the subverting of the hearers. Besides, we saw you would want to reply, and it would commence a long controversy. In returning it we should have given the above reasons, but said they might injure Bro. Hotchkiss' feelings, and therefore simply returned it as you requested.

It is a strange idea that you and some others have, that rejecting the literal for the spiritual coming of Christ, after having rejected the spiritual for the literal, is making progress in the truth. It is making *progress*,—but such progress as is made in going around in a circle. We have no faith in the idea that we must progress by continually rejecting received truths. It is as important that we "hold fast" somewhere, as it is that we make progress. We are to "hold fast that which is good," and when we have done all to "stand," that we may be found somewhere; and not be making continual gyrations like a dancing dervish. We prefer to be "left behind" by those who go beyond the truth.

H. H. Gross—We had a letter of yours on file; but as you have seen fit to send it to another sheet, where it was printed in less than one week from the time you wrote it, we have withdrawn it from the file.

J. Clark—Hades signifies "the place of departed spirits." Where it is, God has not seen fit to inform us, no more than he has where heaven is, and several other places spoken of in the Word. It is enough for us to know that the Savior recognizes the existence of such a place. It is where the rich man and Lazarus were.

LETTER FROM SISTER ELLEN TANNER.

MAIDENHEAD (Berkshire, Eng.), Dec. 30th, '46.

Dear Mr. Himes:—Your letter came to hand a few days since, and we were all very glad to hear you and Mr. Brown had a safe passage, and found your families and the Advent friends all well. I assure you we read the "Herald" with increasing interest, as it gives us information respecting the cause and its progress in America, as well as constant instruction. And we rejoice to hear, that amidst so much opposition this glorious subject is gaining attention, and also that the meetings which you have held since your return

have been so well attended. We are indeed glad that our much esteemed Mr. Miller is able to lecture again, and has had such pleasant meetings with the Advent believers in the neighborhood of Waterloo. Will you, when you see Mr. Miller, kindly give him our respects, and tell him we read his published lectures with great interest, and we sincerely wish he may remain and labor in the Advent cause, until the Master whom he has so faithfully served, shall return, and give him an abundant reward. Any portion, either a letter or exposition, which comes from Mr. Miller's pen, in the "Herald," is read with very great interest and pleasure by the Advent people in England, and we trust he will continue to write.

We hope you, and Mr. Brown, are both well, and that your labors in England will not be lost, and you will continue to proclaim to this dark world, the Lord's return. We know it is an arduous work, and trying in almost every respect: but if we to the end endure the cross, we shall have the reward. May the Lord bless you with a continuation of his light and strength, to endure the hardships, contradictions, false reports, and the numerous trials which arise from speaking this truth, and when the Savior does appear, you will hear him say, well done, good and faithful servant, enter into joy.

My brother Henry and sister Elizabeth unite with me in very kind regards to you and Mr. Brown, and also to our brethren and sisters in the faith. And believe me, yours very sincerely.

"A little learning is a dangerous thing—
Drink deep, or taste not the perennial spring;
The shallow draughts intoxicate the brain,
But drinking deeply sobers us again."

ILLUSTRATION.—A foreign writer says, that those who have got learning enough to read the writings of the rationalists, but not education enough to discriminate between sophistry and logic, are embracing those views by thousands.

INGENUITY.—A writer in the N. Y. Charchman (Paseyite) is laboriously employed in proving that Paul's prediction (2 Thess. 2:3, 4), concerning an apostasy then future, and the appearing of "the man of sin," "who opposeth and exalteth himself above all that is called God, or that is worshipped," is a prediction of the rise of the various Protestant churches, and particularly of Congregationalism, with which, as the writer testifies, all the Protestant sects are more or less infected. Whether the entire discussion is a mere *jeu d'esprit*, a laborious piece of Anglo-Catholicism, a burlesque upon ancient and modern exponents of prophecy, or is really a grave expression of the author's convictions arrived at in the exercise of his private judgment, the slight attention we have given to his lucubrations does not enable us to determine. The idea, however, is ingenious at any rate; and the execution, as we judge from the hasty perusal of No. 6, is equally so.—N. Y. Evangelist.

INFALLIBILITY.—The following questions, contained in a communication in the "Christian Advocate and Journal," are very much to the purpose:—

Why did one pope, by his bull Apostolicum, 1765, sustain the order of Jesuits; another, in his bull Dominicus ad Redemptorem, 1773, suppress the order; and subsequently Pius VII., 1814, restore it to all its honors? If the Liberator devoted the sacred divinity of the Lord Jesus, and Pius subscribed to it, which pope can we consider infallible? If Pope Gelasius could view the bread and wine merely as symbols, and Pope Pius could see transubstantiation in the eucharist, which opinion can we accept? If one pope can suppress an order as wicked and dangerous as that of the Jesuits, and his successor can restore it at pleasure, which pope can we depend upon?

"CHAMBERS'S CYCLOPEDIA."—We have received the 5th number of this excellent work, from the publishers, Gould, Kendall & Lincoln. Its contents are of great interest.

Bro. Moses Chandler's Post-office address is Emerald Grove, Rock county, W. T.

BUSINESS NOTES.

F. Smith—We are not in want, and know of no place. Isaac N. Pathe—Could not find your name in the Bloomfield, N. J., list. Give us your address, and we will continue it.
M. Branch—It will come.
E. W. P. Taunton—We have sent you a "Bible" Chronology, which may answer your question. You have paid to end of v. 12.
O. Olmsted—You can have it as you say.
J. Parsons—You will have to give us directions more explicit, for us to make the change. Please to tell us to what names they are now sent, as well as those to which you wish them sent.
Wm. Attingh—The \$2 was received last May, and paid to No. 252. \$2 more due.
J. Kendig—The reason your paper stopped, was because we were told to stop it at the end of v. 11.
Wm. Wilcott—The balance of \$4.60 from the \$10 account sent, your paper to end of v. 17. That of B. Dunn you will see is paid.
Elijah Eliason—We have changed your paper as you wish. There is five dollars due on it.

I. H. Shipman—Sent the books the 3d inst.
Abel Pease—There is due on your paper \$3.40.
J. Shipman—You have already paid to end of v. 13.
P. Hough—We can fill your order in a week or two. Thirty-five will come to \$8.75.
B. R. Gifford—It was received, and paid to end of v. 12.

DELINQUENTS.

[Under this head we may do some injustice. We hope not to. If any noticed here have paid, and through mistake have not been credited, or are poor, we shall be happy to do them justice.]

Previous delinquencies.	\$341 50
Mr. A. ADAMS, of Waterbury, Ct., stops his paper, owing	3 32
JAMES CLOUGH, of Linneus, Mo., stops his two papers, owing	10 00
ELIJAH C. CANNON, of Pleasant Valley, Ct., returns his paper, owing	1 00
Total delinquencies since June 1st, 1846.	355 82

ENGLISH MISSION.

(Receipts for English Mission—Continued from our last.)

Received since our last—H. Johnson.	1 00
E. Hopkins.	1 00
B. Locke.	2 00
By hand of A. Dixon.	4 00—8 00

Amount of expenditures over receipts, for which this office is responsible. 256 57

APPOINTMENTS.

It may be expected, Providence permitting, that Bro. HALL will meet with the brethren at Worcester the first Sabbath in March, at Newburyport the second; at Portsmouth Tuesday, and Wednesday evenings following; and at Portland the third and fourth Sabbaths in March.

Providence permitting, I will visit the friends at Ashburnham on Lord's day, March 13; and will also hold meetings in the same place on Monday, Tuesday, and Wednesday evenings. On Thursday and Friday evenings, 18th and 19th, will hold meetings at Westmore; also on Lord's day, 21st, at the same place. Other meetings as providence may direct. N. BILLINGS.

NOTICES.

BOOKS FOR SALE.—The New Testament (pocket edition), the Gospels translated by Campbell, the Epistles by Macknight, with the Acts and Revelations in the common version. Price \$7 1-2 cts. retail, 33 1-3 wholesale.

"ANALYSIS OF GEOGRAPHY."—By S. BLISS. Price, \$2 1-2 cts., or \$5 per doz.

CHILDREN'S CONCORDANCE.—Price \$1 50 bound in sheep, and \$1 25 boards.

WHITEHEAD'S LIFE OF THE TWO WESLEYS.—Price one dollar.

TWO HUNDRED STORIES FOR CHILDREN. Selected by T. M. Preble.—Price 37 1-2 cts.

MEETINGS IN BOSTON at the "Central Saloon," No. 9 Milk-street, nearly opposite the lower end of the Old South, three times on Sunday, and on Tuesday and Friday evenings in the vestry, above the Saloon.

MEETINGS IN NEW YORK are held three times on Lord's day in Washington Hall, 142 Hester-street, one door from the Bowery, and on Tuesday and Friday evenings in the vestry of the German Reformed church in Forsyth-street.

MEETINGS IN BROOKLYN, N. Y., are held in Washington Hall, corner of Adams and Tillary-streets, three times every Sunday, and also on Monday and Thursday evening. A Sunday-school is held in the same place each Lord's day afternoon.

The friends visiting Philadelphia, will find the Second Advent meeting on the Sabbath at our old place, the Saloon of the Chinese Museum, in 9th street, between Walnut and Chestnut-sts.

Second Advent Meetings are held in Concord, N. H., every Sunday, at the Athenaeum Hall, No. 161 Main-st.

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FOR "HERALD" AND SECOND ADVENT PUBLICATIONS.

Albany, N. Y.—T. M. Preble. Buffalo, N. Y.—J. J. Porter. Cincinnati, O.—John Kiloh. Cleveland, O.—D. I. Robinson. Derby Line, Vt.—Stephen Foster, Jr. Hartford, Conn.—Aaron Clapp. Lowell, Mass.—M. George. Low Hampton, N. Y.—L. Kimball. New Bedford, Mass.—Henry V. Davis. New York City—Wm. Tracy, 54 Fourth-street. Orange, N. C.—Thos. Smith. Philadelphia, Pa.—J. Litch, 3 1-2 South-Seventh-st. Portland, Me.—Peter Johnson, 24 India-street. Providence, R. I.—Geo. H. Child. Rochester, N. Y.—J. Marsh, Talman Block (third story), Buffalo-street, opposite the Arcade. Toronto, C. W.—Daniel Campbell. Waterloo, C. E.—R. Hutchinson. Worcester, Mass.—D. F. Wetherbee.

Receipts for the Week ending Feb. 26.

We have annexed to each acknowledgment the number to which it pays. Where the volume only is mentioned, the whole volume is paid for.

J. J. McKenzie, v. 12; T. Hough, 313—each 50 cts.—
I. F. Gale, to balance account—\$1 40.—E. Spent, 267
—\$1 50.—P. Sprague, v. 14; F. Smith, v. 13; A. Town, v. 13; Mrs. R. Chandler, v. 13; Miss R. Biscoe, v. 13; Noyes, v. 13; Geo. W. Clement, v. 13; S. Jackson, v. 13; H. Hill, v. 13; T. Bissel, v. 12; J. Damm, v. 13; J. Judge, v. 13; A. Rhodes, v. 13; M. Fall, 342; J. Clark, v. 13; Mrs. W. Woodworth, v. 12; N. Clark, 215; A. R. Morse, 336; L. Morse, v. 13; E. Smith, v. 13; G. B. Lawrence, 278; J. K. Gridley, 366; W. Whiting, 260; J. Brown, v. 13; Wm. Chambers, v. 13; B. Locke, v. 13; J. Elliott, v. 13; R. Clark, v. 13; J. Hewes, v. 13; J. Johnson, 334; C. R. Wood, 329; S. White, v. 13; W. Ashdown, v. 13; J. A. C. Vannestine, v. 13; W. Stewart, v. 13; H. J. Hall, v. 13; M. Hare, v. 13; S. Brown, v. 13; Wm. White, v. 13; J. M. Hale, 292—each \$1.—J. F. Barlow, v. 13; J. N. Barnum, 264; A. C. Brown, v. 13; O. Davis, v. 13; E. A. Lewis, 311; C. Clark, v. 14; O. Davis, v. 13; H. Hanchett, v. 13; H. Russell, 330; C. Morton, v. 13; M. Hopkins, v. 12; J. Wool, 319; S. B. Gleason, v. 13; H. Reynolds, v. 14; A. Emery, v. 12; J. Tryon, v. 13; Roberts Penfield, 282; E. Wade, v. 10—each \$2.—N. Roberts (with chart, &c.), v. 13; J. Sanders, v. 11; Wm. D. Oaks, v. 12—each \$3.—R. H. Copphall, 325; J. H. Baker, v. 12; R. Dunn, v. 14; J. Barra, 321—each \$4.—T. Hoemer, v. 13; C. Merriam, 334—each \$5.



"THIS SAME JESUS WHO IS TAKEN UP FROM YOU INTO HEAVEN, SHALL SO COME IN LIKE MANNER AS YE HAVE SEEN HIM GO INTO HEAVEN."

VOL. XIII. No. 6.

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money is forwarded.

(Original.)

"When Jesus Comes the Shadows will Flee."

[The following lines were composed on seeing that
golden sentence, written in Latin, on one of the walls
of the Abbey, built in the reign of David I. in the 12th
century, at Melrose, in Scotland, as mentioned by Bro.
Hutchinson in his Journal, published December 9th,
1846.]

"My beloved is mine, and I am his: he feedeth among
the lilies. Until the day break, and the shadows
flee away, turn, my beloved; and be thou like a roe,
or a young hart upon the mountains of Bether." Can-
ticles 2:16, 17.

How sweet is the hope we possess,
That soon a bright morning will dawn,
When sinners shall cease to oppress,
And shadows will all be withdrawn.

This earth will be cleansed and renewed,
And death must deliver his prey;
The saints to their rest be conveyed,
For shadows will then be withdrawn.

The darkness which we now behold
Obstructing the light of the sun,
Must pass as a tale that is told,
For shadows will then be withdrawn.

A city on earth will appear,
Which beauty and light shall display,
No gloominess e'er will be there,
For shadows have all passed away.

King Jesus doth give it the light,
His presence we ever will see;
With him there is only delight,
For by him the shadows do flee.

Our journey will then be complete,
Our trials and sorrows be o'er,
With angelic hosts we shall meet
Our Savior and King to adore.

O, brothers and sisters, awake,
Get ready for that glorious day,
When Jesus the heavens will shake,
And chase all the shadows away.

Have on the whole armor of Him
Whose Spirit and word do agree,
That when He in glory shall come,
The shadows for ever will flee.

J. N. ORROCK.

The Sacred Mountains.

BY J. T. HEADLEY.

MOUNT CARMEL.

Mount Carmel stands by the sea, lift-
ing its head two thousand feet above the
water, looking off on Sharon towards the
south, while inland Tabor shows dim
through the hazy atmosphere. Its shape
is that of a flattened cone, and it is one
of the most picturesque objects in that
land of glorious associations. Two scenes,
totally different, yet thrilling in the ex-
treme, have transpired on its summit.
Elijah and Mount Carmel go together, and
no time nor change can separate them in
human history.

Under the reign of the despot Ahab, Is-
rael had forsaken the commandments of
God and his worship, and gone over to
idolatry, till vice and cruelty covered the
land. To bring the nation to reflection,
God declared through Elijah that no rain
should fall on the earth for years; and lo,
the heavens were shut up and became
like brass over the thirsty fields. Every
thing withered up—the corn shrivelled
and died—the grass shrunk away and
turned red in the fierce heat—the very

trees drooped and died, and the once fat
herds, reduced to skeletons, swarmed over
the fields in search of food and water.
The harvest remained ungathered, and
the farmer looked with anxious, and then
despairing heart on his barren fields and
empty granaries. Men husbanded the lit-
tle grain that was left, and all over Is-
rael, food was measured out by piece-
meal, for want began to stare them in the
face. The first year men were impove-
rished, the second ruined in their fortunes,
but the third brought famine and all its
horrors. Children pleading for bread in
their parents' arms—the old yielded up
the ghost with a groan, and the strong-
limbed, bloated, fell on their own thresh-
olds, and woe, and wretchedness, were on
every side. At first, Ahab was angry
with Elijah, who had predicted this ca-
lamity, and attempted to slay him as the
cause of it; but the prophet fled from his
hand. But, at length, the haughty king
was frightened into apparent meekness,
and then the prophet presented himself
before him. The hunted fugitive trod
the courts of the palace without fear, and
more like a king than their owner, and
stood with a stern and haughty brow be-
fore the royal despot. The king looked
on him a moment in surprise, as he stood
wrapped in his mantle before him, then
said, "Art thou he that troubleth Israel?"

The roused prophet, whose heart had
bled over the sufferings of his beloved
country, who would gladly have sacri-
ficed his life to have saved it, could not
brook the charge implied in this question.
Hurling back the accusation in the very
teeth of the king, he said, "I have not
troubled Israel, but thou and thy father's
house, in that ye have forsaken the com-
mandments of the Lord and thou hast
followed Baalim." "Thou, proud mon-
arch, art the enemy of thy country; thou
hast brought down the curse of heaven;
on thy head rests the guilt of all this woe
and death." Such was the language the
despised, and poor, and exiled prophet ut-
tered in the ears of the astonished Ahab.
Conscience had at length awoke, and he
dare not resent it, but allowed himself to
be bearded on his very throne, surrounded
by his vassals. Elijah saw that he was
partially humbled by fear—and well he
might be at the spectacle his country pre-
sented—and so immediately proposed a
trial of the respective claims of the prophe-
ts of the Lord and those of Baal: "Gath-
er me," said he, "all Israel unto Mount
Carmel, and with them four hundred and
fifty of the prophets of Baal, and four
hundred more of the prophets of the
groves who sit at Jezebel's table." A
strange proposal for a public criminal to
make to a king, but there was something
about him that awed the monarch, so that
he dare not refuse his consent. That
plain-clad man in his mantle, who had
been a by-word for children for years, now
dictated to the king, who had hunted him
like a common felon, the length and
breadth of Israel. His order was obeyed,
and lo, all Israel came flocking to Car-

mel. Every road was thronged with the
eager thousands: on foot, in carriages,
and on horseback, they went streaming
onward, till every highway leading to the
mountain was filled with the dust of hasty
travellers. In the barren fields through
which they roled—in the wan and hag-
gard faces that stared on them as they
passed, they saw evidence enough that Is-
rael was troubled, and that it was time the
cause was made known.

The prophets of Baal, and of the groves,
eight hundred and fifty of them in all,
went in the pomp becoming their high
station and power, and thus priest and
people thronged together to this strange
rendezvous. Without a friend to cheer
him, unless perchance Obadiah was with
him,—on foot and alone, Elijah trod his
weary way to the same solemn gathering.
Behold the top of Carmel covered with
the multitude! Below them heaves the
blue Mediterranean, whose restless waters
lose themselves in the distance; behind
them is Palestine in its beauty, and, far
away, the snow-capt heights of Lebanon
fringe the horizon. It is a glorious spec-
tacle beneath and around, and the solemn
murmur of the sea perchance rises over
the hum of the multitude. But soon one
form and one voice arrest every eye and
ear. Wrapped in his mantle, Elijah
stands on the lordly summit, and casting
his eye over the landscape, and the throng,
at length breaks forth: "How long halt
ye between two opinions? If the Lord
be God, follow him; but if Baal, then
follow him." He paused, and gazed
sternly on the thousands about him, but
not a voice broke the ominous silence.
There was an air of authority about him
that awed even the prophets of Baal;
and, in the confidence of a king rather
than with the humility of a proscribed
man, made a proposal which should for-
ever settle who was the true God, and
which were the false. "I," said Elijah,
"am the only prophet of the Lord left,
while here are four hundred and fifty
prophets of Baal. But let them now
take two bullocks, and cut one in pieces,
and lay it on wood without fire; and I
will dress the other bullock and lay it on
wood, and put no fire under; and they
shall call on their God, and I will call on
the Lord, and the God that answereth by
fire let him be God." "It is well spoken,"
murmured the multitude; "let it be tried."
Whether the prophets wished to come to
this conclusive issue or not, they were
forced to it by the people. Doubtless,
they feared a failure, but they hoped their
numbers and their power might overawe
Elijah, and it might be a mutual failure,
and then the prophet's doom was sealed.
He had called all Israel together, and the
people were on the stretch of expectation,
and any thing short of overwhelming
success would be disgrace and death.
"And am I left alone." Yes, thou art
Elijah, and around thee are nearly a thou-
sand vindictive foes, thirsting for thy
blood; and if thy God answers not by
fire then wilt thou thyself be offered up

here on the mountain, a sacrifice to hu-
man hate. True, thou standest proudly
there, with thy uplifted arm pointing to-
wards heaven, and thy prophet's mantle
about thee, and thy voice is like one who
knows the secrets of God; but woe to
thee if thou hast deceived thyself and this
mighty assembly.

Thus thought many a heart as they saw
Elijah, by one single act, bring the repu-
tation of God and his own life into appa-
rent jeopardy. But now there was no
retreat for either party, and the prophets
of Baal cut their bullock in pieces, and
laid it on the wood, under the open sky,
and began to pray. There was no room
for deception here—all was open and
clear, and every eye could see the fire
that should fall from the cloudless heavens
above. All was silent expectation and
breathless anxiety as this strange scene
commenced. The sun had just risen
over the Holy Land, flooding Mount Car-
mel with his beams, as those four hundred
and fifty prophets knelt, in one dense
mass, around the altar, and began their
supplications. At first, solemn and fer-
vent, as became the dignity of the occa-
sion, they besought Baal, for his honor and
for the sake of his followers, to hear
them. To send down fire was a small
matter for one so powerful, and thus for
ever silence the tongue of this hostile
prophet. But no fire descended,—the
sun rode quietly up the heavens,—the
deep heaved calmly below, and the morn-
ing wind went seaward as gaily as ever.
Thus they prayed till noon, while the peo-
ple looked on. But at length frenzy took
the place of supplication, and it was one
wild shout around that bullock, as it lay
smoking in the mid-day sun. Elijah till
now had stood apart and quietly surveyed
the scene, but as the frantic throng began
their mad outcries and frantic gestures,
crying, "O Baal, hear us!" his long sup-
pressed scorn broke forth, and he taunted
them in the midst of their ravings, and
said, "Cry aloud, he is a god; perhaps
he is busy talking, and cannot attend to
you immediately; or he is pursuing his
foe, and cannot stop; or perhaps he is on
a journey, or asleep. Shout louder and
wake up your God." Bitter words, that
only increased the frenzy of those to
whom it was addressed, and they leaped
upon the altar, flinging their arms aloft,
crying out still more frantically, "O Baal,
hear us!" They cut themselves with
knives and lancets, till the blood streamed
over the bullock, and shouted till Mount
Carmel rung with their turbulent cries,
and became a scene of indescribable con-
fusion; but still the heavens were silent
and serene as ever; no voice answered
them—no fire came down.

At length the people began to tire of
this exciting but useless scene, and the
prophets themselves gave up in despair.
Then came Elijah's turn. The sun was
steeping towards the sea, and the time of
the evening sacrifice approached. Stand-
ing up, he called the people to him, and,
as they clustered around, he repaired the

long neglected altar of the Lord, and placed upon it twelve stones for the twelve tribes of Israel. He then dug a trench around it, and having placed the wood on the altar, and the bullock on the wood, told the spectators to pour four barrels of water over them. They did so. "Do it the second time," said he, and they did it the second time, and the third time, till the trench was full to the brim, and the wood and the sacrifice were flooded.—Here could be no deception, no concealed fire, nothing which could allow the prophets of Baal to declare the whole a trick, for the altar was flowing with water.

All is now ready; the disappointed prophets and Israel's thousands are looking anxiously on. The blazing fire-ball is hanging over the waves below, and already the sea breeze is stealing landward, for the time of the evening sacrifice has arrived. Elijah advances towards the altar, with uncovered head and solemn countenance, but with no hesitation or alarm in his glance. His step is firm and his eye serene, as he moves across the space between him and the spectators. Yet, methinks, I hear a voice saying, "Gird now thyself, Elijah, for thine hour has come. Thy God and the God of Abraham, and Isaac, and Jacob, thou hast cast on one bold issue. Woe for thee, and woe for Israel, if thou failest!"

But he shall not fail. He kneels and prays. There is no confession of sin, no pleading for pardon, for he is not asking for blessings on his own head, or on that of his country: he is asking God to vindicate himself, and make good his given word. There seems no necessity for strong crying and earnest supplication; yet in that sudden outburst of "Hear me, O Lord, hear me!" I see the mighty wrestling of a mighty soul. He prays fervently, but solemnly. There is no contortion, no assumed tone or manner, as with uplifted hands he exclaims, "LORD GOD OF ABRAHAM, ISAAC, AND OF JACOB, LET IT BE KNOWN THIS DAY THAT THOU ART GOD IN ISRAEL, AND THAT I AM THY SERVANT, AND THAT I HAVE DONE ALL THESE THINGS AT THY WORD. HEAR ME, OH LORD, HEAR ME, THAT THIS PEOPLE MAY KNOW THAT THOU ART THE LORD GOD, AND THAT THOU HAST TURNED THEIR HEART BACK AGAIN." He ceased, and lo! from the cloudless heavens fire fell like falling lightning, and the bullock smoked amid the water that flooded it, and a swift vapor rose from the top of Carmel, and all was over! There lay the ashes of the sacrifice, and there the dry trenches, and there, too, knelt the awe-struck prophet. For a moment the silence of the grave hung over that solitary mountain, as the astonished multitude hid their faces in the earth; but the next moment there arose a murmur, swelling gradually louder and louder, like the gathering roar of the sea, till, drowning every other sound, it rolled gloriously towards heaven—"The Lord is the God; Jehovah he is the God!" 'Twas done; Truth had triumphed, and Israel was saved.

But Elijah had not yet fulfilled his mission. Turning sternly to the people, he bade them seize the prophets of Baal, and not let one of them escape. Prayers and entreaties were alike in vain.—Though they crowd around the just now despised exile with tears, he has no pity for their fate. God and his country demand their death, and down the mountain slope they are dragged by the indignant people, and there, by the margin of the brook Kishon, Elijah slays them, and the parched earth drinks up their blood.

Still the prophet's work is not done; his country's enemies are destroyed, but her sufferings are not allayed. The crowd may return home, but he, accompanied by his servant, re-ascends Carmel. Standing on the now-silent and solitary summit, in sight of the forsaken altars,

he surveys for a moment the heavens above him, and the scene around him; the sun is just bathing his burning forehead in the western wave ere he sinks to rest, and not a cloud is on the brazen sky. Casting himself upon the earth, and burying his face between his knees, again he prays. But where is the lofty bearing and stern aspect that just now awed the people, as he brought fire from heaven? Gone with the fulfilment of his task. He was then defending the God of Israel before scoffers and idolaters, and his voice and aspect became his great mission. But now he is pleading for pardon for his suffering, sinful country; he is entreating God to take his erring people once more to his arms, and pour upon them his blessings, and he is in the dust, as it becomes such a mediator. For three years and a half not a drop of rain has fallen in Israel, and he now beseeches the Lord to water the earth, and stay the famine and woe of the land.

As he closed his prayer, he bade his servant go and look towards the sea. He obeyed, and returned, saying, "I see nothing." Again the prophet poured his supplications into the bosom of the God of Jacob, and again sent his servant to see if there were signs of rain. Again he returned as before. Still Elijah's faith did not shake. Again he prayed, and again he sent his servant, till the seventh time. But the seventh time he came back, saying, "There is a little cloud rising out of the sea, like a man's hand." It was enough—Faith was satisfied, and Elijah arose and said to his servant, "Go up, say unto Ahab, Prepare thy chariot, and get thee down that the rain stop thee not." He heard the sound of the coming storm before it arrived, aye, heard it long before, in the silence that followed the death of the prophets. And, lo! what a sight appeared from Mount Carmel. Dark and angry clouds began to roll up the scorching heavens,—the sun went down in gloom,—the sea rose and shook itself to meet the coming tempest,—fierce lightnings traversed the angry masses, as they pushed themselves upward,—the thunder came muttering over the Mediterranean, as it rolled its vexed waters against the base of the mountain,—the sound of wind and rain was borne landward, and day was turned into sudden night, as the storm burst on the land of Israel. The thirsty and barren earth again smiled in verdure, and the long curse was removed. What a day of terror and of grace that had been to Israel, and as the prophet lay that night and listened to the descending rain, methinks his heart swelled with deeper gratitude than ever before to the God of his fathers.

Mount Carmel still stands by the sea, and overlooks the same prospect, but the people of God are no longer there.—Priest and prophet have disappeared, and there is no Elijah now to plead in their behalf. A Turkish mosque stands where arose the altar of God; and the Muezzin's voice rings where arose the prayer of the prophet.

Alexander and his Successors.

BY THE REV. T. E. BIRKS, M. A.

The fulfilment of these words (in Dan. 8:5-8; vs. 21, 22) in Alexander the Great is so plain, that no proof seems to be required. Perhaps only one writer has ever ventured to deny this reference; while many infidels, and even a few Christians, have maintained, from the clearness of the prophecy, that it is really spurious, and written after the event.—Their view will be fully examined in another chapter, and its entire falsehood be shown. Meanwhile a few extracts will serve to continue the historical exposition, and will add one further proof of the Divine foreknowledge.

The emblem itself has a peculiar fitness. For the Macedonians were called *Egeadae*, or the goat-people, and perhaps on this account the son of Alexander was surnamed *Egeus*. The rapid course of the He-Goat, from the West, is still more descriptive of Alexander's conquests. The preface of Diodorus, in this part of his narrative, will show the rapidity of the Macedonian hero, and the extent of his dominion.

"This king, in a short time, accomplished great exploits, that by his own prudence and courage excelled in the vastness of his achievements all the kings who have been handed down to memory from the beginning of time. For in twelve years he subverted no small part of Europe, and almost the whole of Asia, and obtained such celebrity and glory, as even rivalled the fame of the ancient demigods and heroes. But it is not needful to anticipate the successful exploits of this king, since the facts, in detail, will sufficiently attest the greatness of his renown."

After the account of his accession, A. C. 336, Diodorus reverts to the Persian history; and the moral corruption of that empire, under its latest kings, furnishes one key to the moral of its signal overthrow.

"While Philip still reigned, Ochus ruled over the Persians, and his behavior to his subjects was cruel and violent. Since he was hated for his severity, Bagoas the Chiliarch, an eunuch, wicked and warlike in his character, took him off by poison through a certain physician, and introduced Arses, the king's youngest son, to the throne. He destroyed, too, the brothers of the king, who were young also, that the youth might be more dependent on him. But the young monarch being disgusted with these crimes, and showing that he designed to avenge the author of the wickedness, Bagoas anticipated his plans, and took off Arses with his children, in the third year of his reign. Now since the house of the king was desolate, and there was none of the family to receive the kingdom, he chose out one of his friends, Darius by name, and gave it to him. He was the son of Arsanies, the son of Ostanes, who was brother of Artaxerxes, king of the Persians. But the end of Bagoas was memorable. Following his murderous custom, he planned to remove Darius by poison.—But his plot was betrayed, and the king calling him to himself as in friendship, and giving him the poisoned cup, compelled him to drink it. Now Darius was thought worthy of the kingdom, because he excelled all the Persians in valor. For once, when Artaxerxes made war with the Cadusians, and one of these challenged any of the Persians to single combat, no one else ventured to meet him, but Darius risked the danger, and slew the enemy. For this the king honored him with great gifts, and he carried off among the Persians the prize of pre-eminence."

It is this Darius, who is surnamed in Scripture, the Persian; whom Alexander overthrew. The rapidity of the Macedonian conquests will perhaps be best seen by extracting, from a valuable and accurate chronologist, a brief summary in order of time.

Ol. cxi. 3. A. C. 334. Alexander "in the opening of the spring marches to the Hellespont." Arr. I. 11. GRANICUS, "in the month Thargelion" (May). He had conquered Caria before the winter. After the capture of Halicarnassus, "he sends away those who had lately married, to winter in Macedonia." Arr. I. 24.

A. C. 333. Alexander had reached Gordium in the beginning of this campaign. He had reduced Lycia "already before the winter." Arr. I. And "those who were sent back to Macedonia came, and with them an army newly enrolled."

Battle of Issus, Arr. II. 112, "when Nicostratus was archon at Athens, in the month Mæmacterian," (Nov. A. C. 333.) Curtius marks the season, "when the winter was close at hand." And after the battle, "a storm of snow had fallen, and the ground was hard with frost."

Ol. cxii. A. C. 332. Siege of Tyre begun, in the middle of the winter; taken after seven months (Plut. Alex. c. 24, Diod. xvii. 46. Curt. iv. 4, 19); in the archonship of Nicetes, in Hecatombæon, or July, A. C. 332. After the capture of Gaza, Alexander "set out for Egypt." Arr. III. 1. While at Gaza the Isthmian games were held. He founds Alexandria, Arr. III. 1. and marches to the oracle of Hammon. He returns to Memphis, and remains there till spring.

A. C. 331. Alexander "when spring appeared" set out from Memphis to Phenice, and arrived at Thapascus in the month Hecatombæon, when Aristophanes was Archon, July A. C. 331.

Arbela in the archonship of Aristophanes, and the month Pyanepsion, eleven days after an eclipse of the moon, Oct. 1, A. C. 331. He remained four months of the ensuing winter at Persepolis, "wishing to recruit the soldiers, for it was the season of winter." Plut. Alex. c. 37.

A. C. 330. Darius slain (aged 50 years) "when Aristophan was archon, in the month Hecatombæon," July A. C. 330. After his death, Alexander conquers the country bordering on the Caspian sea;—Hyrcania, Arr. III. 23,—the *Mardi*—and after fifteen days' halt at Zadracarta, c. 25, traverses *Parthia* and *Asia*; and marches in pursuit of Bessus through the *Zarangai*, *Drangiana*, and *Arachosia*, when it was now winter. "All these nations he reached amidst deep snow."—Thence across the mountains of *Cabal*, "the Caucasian mountain," northwards, to Bactra, distant from Zadracarta, by this route, seventeen hundred and fifty miles. Along this mountain tract Alexander "marched with difficulty, in much snow and want of necessaries." "The unusual rigor of the snow killed many, and perished the feet of many others." "In a space of seventeen days the army passed the Caucasus." When they descended from the mountains, the warm season had begun.

A. C. 329. Sixth campaign of Alexander in Asia. He passes the Oxus, to *Maracanda*. "This is the royal abode of the Sogdian province." Hence he marched on to the river Tanais (Jaxartes). He founds Alexandria on the Tanais "walling it in twenty days." Arr. iv. 3. about 420 miles north of Bactra. He passes the Tanais, and engages the Scythians. After this campaign he wintered at Bactra. "He came to Zariaspa, and there remained until the depth of winter was gone by."

Ol. cxiii. A. C. 328. Seventh campaign in Asia. "He marched again to the Oxus, and resolved to pass into the Sogdian province." The whole of the campaign is employed in Sogdiana, and at the end of it Alexander winters at Nautaca, in the middle of the province, twenty-five miles from Samarcand, and two hundred and twenty north of Bactra. "He rested the army about Nautaca, since it was the depth of winter, having resolved to winter there in Sogdiana." Arr. iv. 17, 18. Early next spring, Roxana, daughter of Oxigartes, is captured.

A. C. 327. Eighth campaign in Asia. Alexander, "when spring was already come, set out from Bactra as against the Indians. IV. 22. When he reached the Hydaspes "it was the season of summer, when the sun is hottest after the solstice." Defeat of Porus, "in the month Metageirion (August)." "The army remained during the winter in the mountain country, and when spring began they descended the plains to Taxila."

A. C. 326. Ninth campaign. The whole autumn, winter, and spring, of the archon Hegemon, A. C. 327—6, spent in the navigation down the Indian rivers. "Having begun to sail, not many days before the setting of the Pleiads, (autumn) the whole time till summer was passed in the voyage, so that it occupied ten months." (Aristob. in Strab. xv. p. 691). Alexander reached the Indus a little before the time for sailing. He set out on his march in August, leaving Nearchus to wait for the winds. He reached *Pura* on the borders of Carmania, in two months. Nearchus began the voyage in October, "on the twentieth of Boedromion, in the eleventh of Alexander's reign."

A. C. 325. Alexander, having reached the capital of Gedrosia in October, A. C. 326, arrives in Susiana, where Nearchus met him, about Feb. A. C. 325. The whole time of the voyage from the Indus to Diridotus was 129 days.

Death of Hephæstion at Ecbatana, in the year of the archon Anticles; followed by a winter campaign against the Cossæi. Diod. xvii. 111. Art. vii. 15. "Thence he makes an expedition against the Cossæi, and overthrow their nation, although he marched in the winter."

A. C. 324. Alexander, after the Cossæan war, approached Babylon, "which he entered in the spring, a year before his death." Diod. xvii. 112. "And as he was entering into Babylon, ambassadors from the Greeks met him."

A. C. 323. Death of Alexander, probably in May or June; "in the 114th Olympiad, when Hegesias was archon. And he lived two and thirty years and about eight months; and reigned twelve years and eight months."

The journey to Babylon, and the embassies which met him there, are described by Diodorus.

"Recalling his forces, he set out from Susa, and passing the Tigris (Hiddekel, Dan. 10:3), encamped in the villages called Caræ. In four days more, having crossed Sitta, he came to Sambaca. After staying there seven days, he collected his forces anew, and came to Colone on the third day, where a Bæotian colony still reside, having been exiled in Xerxes' expedition; and they still retain the usages of their country. Waiting till the close of the day, he turned aside from the main road to view Bagistana; and after a stay of thirty days, arrived in seven days at Ecbatana in Media. Here Hephæstion, drinking intemperately of wine, was seized with sickness and died. And the king, being greatly distressed, committed his corpse to Perdicas, that he might convey it to Babylon, intending to honor it with a most magnificent burial.

"At this time came ambassadors from almost the whole world, some to rejoice in his successes, some to offer him votive crowns, others to procure friendship and alliance, and many too bringing magnificent presents, and some to excuse themselves for alleged offences. Besides those from the tribes and cities of Asia and their governors, many also met him from Libya and Europe; from Libya, the Carthaginians and Liby-Phœnicians, and all who inhabit the sea-coast as far as the pillars of Hercules; and from Europe, the cities of the Greeks sent to him, and the Illyrians, most of those who dwell by the Adriatic, the Thracian tribes, and the neighboring Gauls, whose race then for the first time became known to the Greeks. Alexander, having received a list of the embassies, arranged who should first receive an answer, and the rest in order. The first place was assigned to those who came about religious rites, the second to those with presents, the next to those who had disputes with border tribes, the fourth to those who came about private affairs, the fifth to those who had disputes about the return of exiles."

In this remarkable manner had the predicted he-goat, the king of Javan, notable and eminent above all others of his nation, traversed Asia, with unexampled rapidity of conquest, from the Hellespont to the Hydaspes and Indus. He had stamped upon the Persian power, and broken it as in utter contempt; "and no one could deliver it out of his hand." He had waxen so great, that the world came, with suppliant and servile embassies, to prostrate itself at his feet. But the remaining words were to be fulfilled at once, after this crowning proof of his greatness, and of the universal extent of his fame. "When the he-goat was strong, the great horn was broken."

"His attendants caught him; they laid him down on his couch, and tended him carefully. As the sickness gained strength, the physicians were summoned, but none of them could render him any help. Being racked with many pains and grievous suffering, he despaired of life, and took off his ring, and gave it to Perdicas. When his friends asked of him, To whom do you leave the kingdom? he said, To the strongest. And he said further (the last words he uttered) that all his chief friends would celebrate his funeral with great conflicts. In this manner he died, when he had reigned twelve years and seven months; after he had achieved the greatest exploits, not only of all who ever reigned before him, but also of those who have come after him, even to our own times."

The fulfilment of this prophecy, in the wonderful triumphs of Alexander, is still more interesting, since it seems to have been one direct link in the preservation of the Jewish people. The history in Josephus, though some have questioned its truth, seems in full agreement with the other facts which profane writers have recorded, and illustrates, in a remarkable manner, the overruling providence of God, in whose hands the hearts of kings "are like the rivers of waters, and he turneth them whithersoever he will."

"Now when Alexander was come into Syria, he took Damascus and Sidon, and besieged Tyre; and sending letters to the high priest of the Jews, he charged him to send him a contingent, and to supply corn for his army, and to give him whatever presents were before given to Darius, and to choose the friendship of the Macedonians, for that he would not repent of his conduct. But the high priest answered those who brought the letters, that he had taken oaths to Darius not to bear arms against him, and these he would not transgress while Darius was alive. When Alexander heard this, he was enraged, and decided not to leave Tyre, as the siege was not nearly finished; but threatened, when he had taken it, to march against the high priest of the Jews, and to teach all men, by his example, towards what parties their oaths ought to be kept. Wherefore, prosecuting the siege with fresh vigor, he took Tyre, and having ordered its affairs, marched against Gaza, and besieged it.

"When Alexander had taken Gaza, he was eager to go up against the city of Jerusalem. And the high priest Jaddua, when he heard, was in perplexity and fear, was at a loss how to meet the Macedonians, since the king was enraged at his former disobedience. Having enjoined therefore supplications to the people, and himself offering sacrifices, he entreated of God to be the shield of his people, and to free them from the impending dangers. And when he slept after the sacrifice, God warned him in a dream to be of good courage, and that they should crown the city with garlands, and open its gates; and the others in white robes, and he himself in priestly attire, should meet the king; fearing no danger whatever, since

God would provide. When he awoke from sleep, he himself rejoiced greatly, and having revealed the message to all, and done what was commanded, he awaited the king's arrival.

"When he heard that he was not far distant, he went forward with the priests and the multitude, to meet him in priestly dignity, and differently from other nations, as far as a place called Sapha. Now this name, interpreted, denotes a watch-tower, for both Jerusalem and the Temple can be seen from it. But when the Phœnicians and Chaldeans, who followed the king, expected such a charge as his anger made likely, that they should plunder the city and destroy the high priest with tortures, just the contrary came to pass. For when Alexander, at a distance, saw the multitude in white robes, and the priests standing in their linen raiment, and the high priest in purple and golden clothing, and the mitre on his head, and over it the golden plate whereon the Name of God was written, he came forward alone and did reverence to the Name, and was the first to embrace the high priest. And when all the Jews around with one voice saluted Alexander, and encircled him, the kings of Syria and all the others were astonished at his conduct, and suspected that the king had lost his reason. But when Parmenio came forward alone, and inquired, why forsooth, when all did obeisance to him, he should do obeisance to the high priest of the Jews? 'It was not him,' he answered, 'but God, to whom I did reverence, of whom he is honored to be the high priest; for I saw this same person in the same robes in a dream, when at Diun in Macedonia. And when I was pondering how I should conquer Asia, he charged me not to delay, but to cross over boldly; for that he would guide my army, and give me the kingdom of the Persians. So that, as I have seen no other in such robes, and see him now wearing them, I am reminded of my dream and the exhortation, and believe that, as I have made the expedition under Divine guidance, I shall conquer Darius, and destroy the power of the Persians, and that all will prosper according to my wishes.' Having spoken thus to Parmenio, he took the high priest by the right hand, and came into the city. And when he had gone up to the Temple, he sacrificed to God under the instruction of the high priest, and treated him and the other priest with worthy honors. And when the book of Daniel the prophet had been read to him, in which he announced that some one of the Greeks would destroy the kingdom of the Persians, he judged that he himself was the party intended, and being delighted at it, he dismissed the people for the present; but having summoned them the next day, commanded them to ask of him whatever favors they pleased. And when the high priest entreated that they might use their country's laws, and be free from tributes every seventh year, he granted all their desire. And when they besought him that he would permit the Jews also in Babylonia and Media to use their own laws, he promised readily to do what they required."

This narrative not only throws light on the prophecy, but illustrates remarkably the care of God over His chosen people. The providence of God has thus put a distinct seal on the fulfilment of these verses in Alexander, by the privileges which were thus procured from the Macedonian for the whole Jewish nation.

When the great horn was broken, four stood up for it out of the nation, but not in his power. The division and distraction of the Macedonian Empire, after Alexander's death, are noticed by many historians. The writer of the first book of Maccabees describes the change briefly,

"So Alexander reigned twelve years, and then died. And his servants bare rule every one in his place. And after his death they all put crowns upon themselves; so did their sons after them many years, and evils were multiplied on the earth."

The four-fold division is referred, by Jerome and Theodoret, to Ptolemy, Seleucus, Antigonos, and Antipater, four chief generals who obtained power after Alexander's death. By Sir Isaac Newton and later authors, it is explained more accurately of the four-fold division after the battle of Ipsus, when Antigonos was slain, and Ptolemy, Seleucus, Lysimachus, and Cassander, shared the whole monarchy among them, and assumed also the title of kings. Amidst the complex and confused changes of that whole period, a close inquiry will reveal the strict accuracy of the description. The account of those changes by Dexippus, the most complete that we now possess, is in the following words.

"After the death of Alexander, Aridæus, his brother, of the same father and Philine the Thessalian (surnamed Philip from the love of the Macedonians to his father Philip), and Alexander, his son by Rhoxane the daughter of Oxiartes, divide the rule of the Macedonians; then the others ruled each in their own district. Of these the leaders were Ptolemy, the son of Lagus, who obtained the kingdom of Egypt; Seleucus Nicator, that of Syria and Cilicia as far as Babylon. Perdicas, who received from Alexander his own ring, is appointed over the greater Phrygia; Lysimachus obtains the right coast of Pontus; Antigonos the lesser Phrygia, and Pamphylia, and Lycia; Eumenes, Pamphlagonia and Cappadocia; and Cassander, the son of Antipater, with his father, disposes the kingdom of Aridæus and Alexander. Agus among the Macedonians, and rules over Greece. All these things took place in the hundred and fourteenth Olympiad. (B. C. 324—320.) In its beginning, before Aridæus reigned, Olympias, the mother of Alexander, slew him, either being sent by Æacus, king of Epirus, or when she had fled from him into Macedonia,—for two accounts are given. Having slain him, then, and his wife, in the seventh year of his reign after Alexander, she was soon after slain by Cassander, the son of Antipater. Now she had begun to reign over the Macedonians with the two sons of Alexander, the one by Barsine, called Hercules, and Alexander, already mentioned, son of Rhoxane, daughter of Oxiartes, king of the Bactrians. These also Cassander himself slew, and having cast out Olympias unburied, proclaimed himself to the Macedonians as their king; and after marrying the wife of king Philip, Thessalonica, and reigning nineteen years, perished with a wasting disease, by means of his three sons, Philip, Alexander, and Antipater. Philip ruled first after Cassander, and died in Elatea. Antipater, after slaying his own mother, Thessalonica, who had conspired with Alexander his brother, fled to Lysimachus, and was slain by him, though he had married his daughter. Alexander married Lysandra, daughter of Ptolemy, and was slain by Demetrius Poliorcetes, whom he had summoned to his aid against Antipater his younger brother. This Demetrius now reigned over the Macedonians, being the son of Antigonos, who had the lesser Phrygia for his portion, and had become the most powerful of the kings in Asia at that time, who also died in Phrygia, all the rival princes having confederated to overthrow him, after a reign of eighteen years. This Demetrius reigned over the Macedonians six months only after he had slain Alexander, Cassander's son, and was driven from his kingdom by Pyrrhus, king of Epirus, and son of

Æacus, a man both of valor in action, and skill in counsel. Pyrrhus, having driven out Demetrius, reigned seven months in Macedonia. But Lysimachus, the Thessalian, son of Agathocles, and one of Alexander's spearmen, who reigned over Thrace and the rest of the Chersonesus that bordered on Pontus and Macedonia, made an incursion on the latter, as an adjoining country, and succeeded Pyrrhus; and himself reigned over the Macedonians five years and six months; but being slain in battle by Seleucus king of Syria and Asia, who had also made prisoner Demetrius Poliorcetes, he fell from his power. It is now plain how Antigonus died who ruled Phrygia, Pamphylia, and Lycia, immediately after Alexander, and how his son Demetrius, after gaining Macedonia by fraud, was driven out by Pyrrhus, and died, after being made captive by Seleucus in Cilicia; and again, how Lysimachus, after expelling Pyrrhus, was vanquished by Seleucus; it remains to show how Seleucus also obtained the kingdom. Ptolemy, the son of Lagus, who first ruled over Egypt after Alexander forty years, joined battle at Palagaza with Demetrius, son of Antigonus, and, upon his victory, proclaimed Seleucus king of Syria and the upper regions. But Seleucus, going up as far as Babylonia, and overcoming the barbarians, reigned fifty-two years, for which reason also he was surnamed Nicanor. In the fifty-second year, then, of his reign, and the seventy-fifth of his whole life, when he had driven Lysimachus from Macedon, and was elated with the victory, he was slain by Ptolemy, called Ceraunus, when on the point of reigning over Macedon."

The summary of these changes given by Venema, serves still more clearly to explain the words of the vision.

"New troubles presently arising after the house of Alexander was extirpated, a war sprang up between the allies, Cassander, Lysimachus, Ptolemy, and Seleucus on the one side, and Antigonus and his son Demetrius on the other. After Demetrius had defeated Ptolemy with great slaughter, and taken Cyprus, Antigonus, elated with his success, first assumed the diadem, and placed it on Demetrius; which when the allies presently imitated, six kings suddenly appeared on the scene, Antigonus, Demetrius, Ptolemy, Lysimachus, Cassander, and last, Seleucus, who had now enlarged his kingdom through the East. This was B. C. 306. The war was then renewed on both sides with greater forces; and a decisive battle being fought at Ipsus, in Phrygia, Antigonus was vanquished and slain, and his kingdom extinguished. B. C. 301. To use the words of Plutarch, the victor kings divided among themselves the whole kingdom of Antigonus and Demetrius, like a great carcass torn to pieces, and joined it to their own provinces. By this fourth and last division, Ptolemy retained his kingdom, and added to it Cæle Syria, Phœnicæ, and Judæa; Lysimachus, besides Thrace, received Bithynia, and other regions on the Asiatic side of the Hellespont and Bosphorus; Cassander obtained Macedonia and Greece; Seleucus the rest of Asia, so that from that time he founded the Syro-Macedonian kingdom."

The facts of history, it appears from these extracts, are in full accordance with the prophecy. When the great horn was broken, four notable horns were to rise in its stead, and out of the same nation. After the race of Alexander was extinct, which was very soon after his death, only one formal partition occurred; and this was a four-fold partition, among four confederate and victorious kings. But the strength of Alexander's sceptre had already passed away. The new kingdoms were "not according to his power."—Two of them were soon absorbed into

one; and the rest fell into rapid decay; till Macedon, Egypt, and Syria, all sank alike beneath the domination of Rome.

The Advent Herald.

"BEHOLD! THE BRIDEGROOM COMETH!"

BOSTON, MARCH 17, 1847.

The Third Universal Empire.

Dan. 2:31, 39—"His belly and his thighs of brass. . . And another third kingdom of brass, which shall bear rule over all the earth."

Dan. 7:6—"After this, I beheld, and lo, another, like a leopard, which had upon the back of it four wings of a fowl; the beast had also four heads; and dominion was given unto it."

Dan. 8:5-8—"And as I was considering, behold, an he-goat came from the west, on the face of the whole earth, and touched not the ground: and the he-goat had a notable horn between his eyes. And he came to the ram that had two horns, which I had seen standing before the river, and ran unto him in the fury of his power. And I saw him come close unto the ram, and brake his two horns; and there was no power in the ram to stand before him, but he cast him down to the ground, and stamped upon him; and there was none that could deliver the ram out of his hand. Therefore the he-goat waxed very great; and when he was strong, the great horn was broken; and for it came up four notable ones, toward the four winds of heaven."

Dan. 8:21, 22—"And the rough goat is the king of Grecia: and the great horn that is between his eyes is the first king. Now that being broken, whereas four stood up for it, four kingdoms shall stand up out of the nation, but not in his power."

That the above predictions were fulfilled in the kingdom of Alexander and his successors, no commentator of any note has ever denied. Indeed, the text expressly affirms it. In the language of Mr. Birks, "no proof seems to be required." As, however, the history of those times is always interesting to the reader of prophecy, and, as we have an article from Mr. Birks illustrative of this portion of Scripture, we have thought best to give that to our readers, instead of extending our own remarks. The article will be found under the head of "Alexander and his Successors."

This Earth a Field of Blood.

When we contemplate the scenes of blood which this earth has witnessed, the mind involuntarily shrinks back aghast at the awful spectacle; and we can but sigh for the termination of this age of woe and crime.

Wherever we turn our eye, we see the bones of our fellow beings whitening on the battle-field, and the earth made crimson with their gore. Could we present in one view all the blood, and tears, the sighs and groans, the woe and wretchedness, the pain and misery, the anguish and despair, the desolation and death, that man has inflicted on his fellow man, since the first murderer slew his brother, each feeling heart would blush to think it was connected with the race. Leaving out of sight the countless millions that have bit the dust in the wars of past ages, we cannot review the modern battle-fields of Europe without sickening at the spectacle. The "wild waking up" which the wars of Napoleon alone gave to Europe, was attended by rivers of blood.—At Castiglione, the ground was literally covered with the dead. At Auerstadt, more than 8000 Frenchmen, and a greater number of Persians, were left on the bloody field; while at Lena, the same day, blood flowed no less freely. At Eckmühl, the streets were piled with the dead, while the green meadows, ploughed up by the artillery, were red with flowing blood; and two thirds of the entire Austrian army, horse and rider together, lay piled in heaps on the rent and trodden plain. At Polotsk, in three days, ten thousand Russians were slain by the troops of St. Cyr. At Dresden, during two days, one thousand cannon swept the field, and 300,000 men struggled in deadly fight. The grassy plain, on which lay 20,000 men, mangled, torn, and bleeding, was trodden into mire; and even the heart of Napoleon turned faint, as he rode over the scene of slaughter. In the defence of that city which followed, grim famine stalked through its streets, followed by pesti-

lence, woe, and death; 200 bodies were carried daily from the hospitals to the churchyard, where they accumulated so fast, that none were found to bury them, and they were "laid naked in ghastly rows along the place of sepulture," or tumbled in heaps from overloaded carts. At Montebello, 3000 Frenchmen, and an equal number of the Austrians, were left dead on the field of battle. Said Lannes, "I could hear the bones crash in my division, like hail-stones against the windows," so deadly was the fire they withstood. At Marengo, when Lannes retreated before the Austrians, the grape-shot through his dense ranks for two hours, mowed them down at every discharge like grass; and in the two miles of his retreat, entire ranks of men were left dead on almost every foot of ground he traversed. And when Napoleon coming up had turned the tide of battle, and the Austrians fled for the bridge across the Bormida, it was choked with the crowds that sought a passage, and men and horses rolled together into the river, that grew purple with the slain. 12,000 Austrians disappeared on that field of blood. At the siege of Saragossa, its inhabitants rushed up to the very mouths of the cannon, and perished by hundreds and thousands in the streets of the city, until famine and pestilence walked the city at noon-day, and slew faster than the sword of the enemy. The dead lay piled up in every street, and the living fought with the energy of despair on the thick heaps of the slain, until the streets ran torrents of blood, and the stench of putrid bodies loaded the air. 6000 men were slain by the enemy, and 48,000 fell a prey to the famine and pestilence. And when the city capitulated, 16,000 lay sick, and the famished living looked more awful than the dead. At Aspern, where 100,000 men fought on each side, entire columns seemed to melt before the awful fire, like mist before the sun. At Trebbia, nearly 30,000 men perished in three terrible days. At Wagram, nearly 300,000 bayonets of two mighty armies glittered in the sun-light, and for two days they poured death and destruction into each other's ranks. In one single charge, of 16,000, which followed McDonald, but 1500 were left beside him. At Dirnstern, nearly 6000 men lay piled in ghastly heaps upon the ground. At Austerlitz, when the bloody battle was won, 30,000 bodies strewed the field. At Albuera, 15,000 men lay piled in mangled heaps on that dreadful field, and cries and groans arose through that long, long night, from the wounded writhing in their pain. At the awful carnage of Eylau, where whole lines sunk down where they stood, 52,000 men lay piled across each other in the short space of six miles, while the snow, giving back the stain of blood, made the field look like one great slaughter-house. Two hundred cannon swept the battle-field in one incessant shower of fire, whole ranks went down at every discharge, and dense masses of men melted before it.—And two days after the battle, 5000 wounded Russians lay on the frozen field, where they had dragged out the weary nights and days in pain. In the Tyrolean pass, 6000 Frenchmen perished. In the Alpine passes and precipices, fallen soldiers were left as bloody testimonials on every cliff and foot of ground. The army of Massena, with which he was to defend Genoa, had dwindled down, through fever and famine, from 60,000, to 36,000 fighting men; and these wasted away, during the siege, to 8000 famished men. At Ebersberg, 12,000 men lay dead in heaps, mangled and torn in the most dreadful manner by the hoofs of the cavalry and the wheels of the artillery, while across them were stretched burning rafters and timbers, which wrung heart-rending cries and shrieks from the dying mass. The streets were one mass of mangled, bleeding, trampled men, overlaid with the burning ruins; and

even Napoleon shuddered at the appalling sight, and turned away with horror from the scene. At Salamanca, the plain was piled with the slain and wounded thousands that had fallen there. At Talavera, where 4000 lay dead, and 8000 wounded, and the ground was strewn with human bodies, ere the battle was hardly over, the long dry grass took fire, and one broad flame swept furiously over the field, wrapping the dead and wounded together in its fiery mantle, and the air was filled with the shrieks of the scorched and writhing victims, that struggled up through the thick folds of smoke that rolled darkly over them, more appalling than the uproar of battle. After the dreadful passage of the Beresina, when the ice and snow melted away in the spring, 12,000 dead bodies were found strewn along its banks. At Zurich, 8000 Russians lay piled in its streets and along the road, weltering in their blood. At Bautzen, more than 30,000 fell in those two days of carnage, and men lay in heaps along the base of the heights, and were scattered thick as autumn leaves through the valley. At the Rio Seco, 6000 were left on the battle-field. At the battle of Fleurus, more than 150,000 men struggled in mortal combat, and 10,000 were left on the field of carnage. At the taking of Taragona, men and women, the aged and young, the beautiful and helpless, were butchered without mercy, and in a single night 6000 wretched beings were massacred in cold blood. At Praga, and along the banks of the Vistula, over 11,000 bodies lay piled, of men, women, and children, who fell in the indiscriminate massacre; and infants were carried about on the points of Cossack lances. At Hohenlinden, for miles the white ground was sprinkled with the dead bodies of 20,000 men, and piercing cries and groans rent the air all that wintry night. At Borodino, more than 30,000 mutilated forms covered the plain, and a month afterwards, the field was white with skeletons that lay unburied where they fell. In the terrible retreat from Moscow, an army of half a million, the mightiest army of modern times, dwindled down to a few thousands,—its bloody track being strewn with soldiers' bones. And finally, at Waterloo, whole ranks went down like smitten grass, before the headlong charges of cavalry and infantry, and the bodies of 50,000 were left on the field of that most terrible carnage.

The above presents but a faint picture of the misery attendant on the wars of a single conqueror. What then must be the amount of wretchedness, which has resulted from the single cause of war, along the track of time! Fruitful of misery as is this source of evil, yet there are found men who still countenance war—who advocate the killing of innocent men, and helpless women and children, to gratify their insatiable lust for slaughter.

Exposition of Isa. 65:20, 21.

"Please give me an exposition of Isa. 65:20, 21.
Yours with respect, SAM. COLE."

We do not know that we could answer the above any better than by copying the following from our review of Prof. Bush, which presents both sides of the argument. See "Advent Shield," pp. 424-430. Prof. Bush contends

"That the New Jerusalem state, as described both by Isaiah and by John, is locally an earthly state—a dispensation, economy, or polity, to be developed on the material globe we now inhabit."

To this proposition we fully subscribe.—The nature of this future dispensation, and of the events which will usher it in, are the questions here at issue. He says:—

"We affirm that the beatific state of things announced in the predictions of Isaiah—when the desert shall bud and blossom as the rose—when the valleys shall be exalted, and the mountains and hills made low—when the crooked shall be made straight, and the rough places plain—when the glory of the Lord shall be revealed, and all flesh shall see it together—when the Gentiles shall come to the light of Zion, and kings to the brightness of her rising—when instead of the thorn

shall come up the fir-tree, and instead of the briar, the myrtle-tree—when for brass shall be brought gold, for iron silver, and for wood brass, and for stones iron—when Jerusalem shall be created a rejoicing and her people a joy—when the voice of weeping shall no more be heard in her, nor the voice of crying—when the wolf and the lamb shall feed together, and the lion shall eat straw like the bullock, and they shall no more hurt nor destroy in all the Lord's holy mountain—that this state is identical with the New Jerusalem of John. The proof of this can only be made palpable by a tabellated display of the parallelisms occurring in the two prophecies which we now present to the reader."

John 21:1, 2.

And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away, and there was no more sea.

And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.

John 21:19-20.

And the foundations of the wall of the city were garnished with all manner of precious stones. The first foundation was jasper; the second, sapphire; the third, a chalcodony; the fourth, an emerald; the fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst.

John 21:23.

And the city hath no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof.

22:5.

And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light; and they shall reign for ever and ever.

John 21:24-26.

And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honor into it.

And the gates of it shall not be shut at all by day: for there shall be no night there.

And they shall bring the glory and honor of the nations into it.

John 21:4.

And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.

And he shall wipe away every tear from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.

And he shall wipe away every tear from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.

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Isa. 65:17, 18.

For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind.

But be ye glad and rejoice for ever in that which I create: for behold, I create Jerusalem a rejoicing, and her people a joy.

Isa. 54:11, 12.

O thou afflicted, tossed with tempest, and not comforted: I, behold, I will lay thy stones with fair colors, and lay thy foundations with sapphires.

And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones.

Isa. 60:19, 20.

The sun shall be no more thy light by day: neither for brightness shall the moon give light unto thee: but the Lord shall be unto thee an everlasting light, and thy God thy glory.

Thy sun shall no more go down; neither shall thy moon withdraw itself: for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended.

Isa. 60:3, 11.

And the Gentiles shall come to thy light, and kings to the brightness of thy rising.

Therefore thy gates shall be open continually; they shall not be shut day nor night; that men may bring unto thee the forces of the Gentiles, and that their kings may be brought.

Isa. 65:19, 20.

And I will rejoice in Jerusalem, and joy in my people: and the voice of weeping shall be no more heard in her, nor the voice of crying.

There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die an hundred years old, but the sinner, being an hundred years old, shall be accursed.

Hierophant, pp. 8-12.

eat the fruit of them. They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands. They shall not labor in vain, nor bring forth for trouble; for they are the seed of the blessed of the Lord, and their offspring with them. And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear. The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: and dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the Lord." Isa. 65:20-25.

"This most assuredly is the picture of a *mundane* state of things, and it is only by a downright violence done to the text that it can be spiritualized into a prediction of the purely celestial blessedness. But if the new creation of John is identical with this of Isaiah—and on what principle of exegesis can it be shown to be different?—then John also describes a *terrestrial* economy, and his mystic city can only be said to come down out of heaven from God, on the ground of its being developed into existence in execution of the divine purposes."

All of the above we admit; and yet the question arises, whether it is a probationary state on the earth, or the resurrection state on the earth? That it is the latter, is settled by the testimony of John, who gives us "the unequivocal assurance that 'THERE SHALL BE NO MORE DEATH' there." It follows, then, that if the two states are identical, there can be no death in the state described by Isaiah. But, says the Professor:—

"God alone could make known the future to either, and we see no good reason for ascribing to John or Peter a higher grade of foresight or infallibility than to Isaiah, Ezekiel, or Daniel; nor, if the one is to be interpreted by the other, do we know any grounds on which we should be required to interpret Isaiah by John, rather than John by Isaiah. Indeed, if that necessity should be supposed, we should, for ourselves, feel warranted of the two to give the preference to the former, inasmuch as both Christ and the Apostles continually refer to the Old Testament annunciations as fulfilled in their doctrines and disclosures, and inasmuch as the very title of John's predictions, 'Apocalypse,' implies the *unveiling* or *revelation* of the mystic and hidden sense of the prophetic oracles, previously uttered by his inspired predecessors. The Old Testament predictions are plainly regarded as the most *original* of the two, and in all professed paraphrases, explanations, and expansions of the sense of *original* documents, we feel at liberty to compare for ourselves the pure originals with the avowed expositions, even though these expositions come to us bearing the stamp of divine inspiration. If both are actually inspired, it is possible that the former may in some points reflect light upon the latter, as well as the latter upon the former."

That the former may reflect light on the latter, is not denied; but, if we are to have respect only to the *earliest* prediction, is it not setting aside subsequent explanations? If the predictions of Isaiah needed no explanation, the revelations of John would have been un-called for. And as both spake as they were moved by the Holy Ghost, the very fact that God saw fit to give a subsequent revelation respecting the same points, is evidence that this subsequent revelation was necessary for the correct understanding of the former. We are to remember that the same Divine Mind is the author of both prophecies, so that to interpret the earliest prophecy irrespective of the subsequent explanation, would be like explaining some of Prof. Bush's earlier writings irrespective of his subsequent explications of them: even if it should be in opposition to positive interpretations he may himself have made. He would hardly relish such liberties with his productions; and yet it is the liberty he takes with the revelations of God!

Again, the claim that Prof. Bush makes for the liberty to compare for himself the two prophecies, no one would deny. But if he means,—and we confess we can find no other meaning,—that he has the right to give an exposition of the *original* prophecies, as he calls them, irrespective of John's inspired interpretations, it looks a little like placing himself upon a par with John, and claiming an equal ability to *unveil* the prophetic oracles. We, however, will receive any explanation the Professor may make to this, although upon his

own rule we might take *this* passage to explain what he may subsequently say respecting it.

To take Isaiah to explain John, would be like taking the previous will of a deceased man to a Court of Probate, to explain and contradict, if need be, a codicil to his last will. But of all the *original* logic we have of late seen, we have found nothing to compare with the argument, that as the "title of John's prophecy, 'Apocalypse,' implies the *unveiling* . . . the hidden sense of the prophetic oracles, previously uttered by his inspired predecessor," that therefore we are to take these previous oracles to unveil the hidden meaning of that which unveils them!! Now the fact that John *unveils* the hidden meaning of Isaiah, proves that Isaiah cannot be correctly understood without being thus unveiled. Consequently, John must be regarded as the inspired interpreter of Isaiah; and John's positive statements must not be contradicted by any thing which may be only inferred from Isaiah. But it is asked, if John positively asserts "there shall be no more death" there, does not Isaiah as positively assert that the child will die an hundred years old? and can Isaiah contradict John?

We reply, that to make Isaiah assert there is death in the new earth, will not only make him contradict John, but it will make him contradict himself. That inspired Seer, in the same prediction, had just affirmed that "Jerusalem should be created a rejoicing and her people a joy," and "that the voice of weeping shall be no more heard in her, nor the voice of crying." It follows, then, that there can be there no sickness, pain, or death, as otherwise there must necessarily be weeping. But the prophet adds:—"There shall no more thence be an infant of days, nor an old man that hath not filled his days." If then there are no more any infants, there can be no births there, and consequently no deaths; and if there are to be there no old men, it must be a state of perennial youth. But the question may be asked, how it is there are no infants! will not the little infants come up in the resurrection, of whom it is said "they shall come again from the land of the enemy," "thy children shall come again to their own border!" But the prophet responds and gives the reason why there will be no children there: "For, the child shall die an hundred years old,"—i. e. as none are able to enter there but those who die and come up in the resurrection, and those who will be changed at Christ's coming—the child when it dies becomes *matured*, and comes up as vigorous in mind as if it died an hundred years old; "but the sinner, though an hundred years old, shall be accursed" when he leaves this state, and will never enter there. The very punctuation of this text, as adopted by Prof. Bush, conveys this meaning,—the two clauses being separated by a colon (:); it denotes that the latter clause is exegetical of the former. This interpretation makes Isaiah consistent with himself; while the other interpretation makes him contradict both John and himself.

But, it is said they shall be blessed and their "offspring with them;" will there be generation in the new earth? No.—*There shall be no more thence an infant of days.* But the redeemed will walk there—not only parents, but all their pious offspring that had fallen asleep in Jesus. So were there animals in Eden.—And if there is to be the restitution of all things spoken of by all the holy prophets, there may be animals in Eden restored. The apostle Paul, in the 2d of Hebrews, shows that the 8th Psalm, where all sheep and oxen, &c., are spoken of as being put under the feet of man, has reference to "the world to come whereof we speak." And as the creature was made subject to vanity, not willingly, but on account of man's transgression, it is

only an act of justice, in the regeneration, for them to be restored to the condition for which they as well as ourselves groan. But, inquires another, will there be eating, and planting, and building, in the new earth? If such things were not inconsistent with Adam's condition in Eden, it may not be in Eden restored. God told him to dress the garden and keep it, and to eat freely of the fruit of all its trees, save one. Christ ate after his resurrection; the angels who visited Abraham partook of his hospitalities; and Israel in the wilderness "did eat angel's food." Their houses, however, will be only just such houses as such inhabitants will need in such a world: where there will be no call for bolts, or bars, or shelter from the winter's cold or summer's sun. And the labor must be without fatigue—not the earning of bread by the sweat of the brow, as under the curse,—but more like the "dressing of the garden and keeping of it." The prophecy of Isaiah is thus easily reconciled with that of John; and yet had not John given us a fuller and more explicit understanding of this future age, we might have been left to draw conclusions very similar to those arrived at by men who reason backwards, and take the earlier prophecy as a commentary and explanation of later ones!

But to avoid the necessity for any such conclusions, God has *unveiled* to us in the "Apocalypse," that he "shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." Also that then "he that is unjust will be unjust still, and he that is filthy will be filthy still." And, as if to remove any doubt as to the correctness of John's explanation of Isaiah, he adds:—"For I testify unto every man that heareth the words of the prophecy of this book, if any man shall add unto these things, God shall add unto him the plagues that are written in this book. And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book." As the interest of each one in the holy city is presented as a motive to abide by the words of this prophecy, it is another evidence that it is the destined residence of all the saints.

The only reason why so many object to this description, as pertaining to the resurrection state of the saints, is because the idea has become prevalent that the heaven of the Christian is a purely etherealized condition, existing in almost empty space; but where is the Scripture for such an abode! It is not within the lids of the Bible. But if men would believe God when he assures us his eternal kingdom is to be "under the whole heaven," and is to be Eden restored, and that the meek will inherit the earth and dwell therein for ever; these objections would not be offered. And any who would object to a residence in Eden restored, might have been dissatisfied in Eden, when God pronounced all things very good, had they been in Adam's stead.

CONFORMITY TO THE WORLD.—The Presbyterian of the West quotes a resolution recently passed by the Synod of Albany:—

"Resolved, That the Synod regret to learn that any persons of reputed piety, in our connection, should indulge either in dancing or card-playing, though it be only for amusement or recreation; believing, as we do, that these things exhibit too great a degree of conformity to the world."

Upon this resolution the "Presbyterian" justly remarks as follows, and its language may not be unworthy the attention of other denominations:—

"We cannot help thinking that the Synod would have been justified in taking much stronger ground than that taken in the resolution. If ever dancing and card-playing become common, as they will, unless most decidedly opposed, in the Presbyterian church, her spirituality will wither, and her moral influence for good will cease, in a great measure, to be felt."

Correspondence.

Church Discipline.

HALLOWELL (Me.), Jan. 19th, 1847.

The course to be pursued towards those who, after being admonished, repent not.—"An heretic, after the first and second admonition, reject." (Tit. 3:10.) From one who consented not to wholesome words, even the words of the Lord Jesus Christ, and the doctrine which is according to godliness, but was proud, ignorant, doting about questions and strifes of words, whereof cometh envy, strife, railings, evil, surmising, perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness; they were to withdraw themselves. (1 Tim. 6:3-5.) Was any man called a brother a fornicator, or covetous, or an idolater, or a railer, or an extortioner, they were forbidden to keep any company with him, no, not even to eat. (1 Cor. 5:10, 11.) The apostle distinguishes between those of this character who belonged to the world, and those who professed to be brethren, in verses 9 and 10. In order to be free from the company of the former, they must needs go out of the world.

Paul, in his epistle to the Thessalonians, says, "For we hear that there are some which walk among you disorderly, working not at all, but are busy bodies. Now them that are such we command, and exhort by our Lord Jesus Christ, that with quietness they work and eat their own bread. And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed. Yet count him not as an enemy, but admonish him as a brother." (2 Thess. 3:11-14.) In his epistle to the Corinthians, he tells them not to be unequally yoked together with unbelievers, for, he asks, what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel? and what agreement hath the temple of God with idols? for ye are the temple of the living God; as he hath said, "I will dwell in them, and walk in them; and I will be their God, and they shall be my people." Wherefore, come ye out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons, and daughters, saith the Lord Almighty." (2 Cor. 6:14-18.) We are aware that many apply these Scriptures exclusively to the marriage relation; but those who take this position, cause the apostle to contradict himself; for in another of his epistles, when speaking relative to marriage, he says, "If any brother hath a wife that believeth not, and she be pleased to dwell with him, let him not put her away," and vice versa. (1 Cor. 7:12.) Others there are who say the apostle alluded to the world in general; but the terms yoked, fellowship, communion, concord, &c., forbid such an exposition as this; for they convey to the mind the idea of co-operation, partnership, union, and harmony with the character pointed out. And do these traits exist between Christians and the world at large? It is very evident that they do not thus exist; and it is also evident, that many Christians do unite with those of this class, who are called brethren, although there cannot be true union and fellowship existing between them; for light cannot unite with darkness, neither can righteousness have fellowship with unrighteousness. It is very evident that the apostle here alludes to the same character to which reference is made in 1 Cor. 5:10, 11. As no true union can possibly exist between the two characters spoken of, how consistent it is, that the separation here enjoined upon the Christian should be strictly obeyed.

Again, in Eph. 5:5, 7, the apostle enumerates certain characters, and adds, "Be not ye therefore partakers with them." In his letter to the Thessalonians, he exhorts them to withdraw themselves from every brother that walketh disorderly, and not after the tradition which they had received from him. (2 Thess. 3:6, 7.) When writing to Timothy, while speaking of the perils of the last days, he enumerates certain characters who would have the form of godliness, but deny the power thereof; "from such," says he, "turn away." The Savior, after pointing out the course to be pursued towards erring brethren, adds, "If he neglect to hear the church, let him be unto thee as an heathen man, and a publican." (Matt. 18:17.)

We have entered somewhat minutely into this part of the Church Discipline, for we consider it a very important portion; and we do well to consider the instructions which are

given, and the rules that are laid down relative to it, and be always governed thereby.

Rules respecting collections for the saints.—"Upon the first day of the week let every one of you lay by him in store, as God hath prospered him." (1 Cor. 16:2.) In 2 Cor. 8th the apostle gives some good instruction upon this point. He commends certain ones, because "that in a great trial of affliction, the abundance of their joy, and their deep poverty abounded unto the riches of their liberality." He bears record that "to their power, yea, and beyond their power, they were willing of themselves, [no entreaty or compulsion there,] praying us with much entreaty that we would receive the gift, and take upon us the fellowship of the ministering to the saints." The apostle farther says, that they "first gave themselves to the Lord," and this fully explains their excessive benevolence. ("Go thou and do likewise.") Paul proceeds to tell them, that "if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not." For I mean not that other men be eased, and ye burdened: but by an equality, that now at this time your abundance may by a supply for their want, that their abundance also may be a supply for your want; that there may be equality." "But this I say, He which soweth sparingly, shall reap also sparingly; and he that soweth bountifully, shall reap also bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly, nor of necessity: for God loveth a cheerful giver. The duty of administering to the wants of the poor is frequently urged upon the Christian, throughout the Bible.—The Savior said that if an individual but gave a cup of cold water in the name of a disciple, or because they belonged to Him; they should not fail of their reward. Let us treasure up the precepts that are given us on this point, remembering the words of our blessed Lord, who said, "It is more blessed to give than to receive," and that if we showed mercy to one of his children, it is the same as if we showed it unto himself: and he has promised that we shall receive our reward at the resurrection of the just. Too many, I fear, are like the young man who came to the Savior, with the inquiry, "Good Master, what shall I do to inherit eternal life?" The Savior told him to keep the commandments. He replies, "All these have I kept from my youth up." But the Savior said to him, "Yet lackest thou one thing: sell that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven, and come, follow me." This young man vainly supposed that he was keeping all the commands of God; but He who searcheth the heart, gave him a test which discovered to him the cherished idol. "He had great possessions"—Jesus laid his hand upon them—they must be relinquished if he would obtain the desired for boon; and the ruler departed sorrowful, loth to part with his loved treasure. We have professedly consecrated ourselves and our substance unto the Lord; now who among us, should he say to us as he did to the ruler "Sell that thou hast," would depart sorrowful? Let us ever manifest by our practice, that all is upon the altar of sacrifice, and that we are but stewards of the same, and that for the use made thereof we must give account when the Lord cometh to reckon with his servants.

We have now presented some of the excellent Discipline which God has given for the government of his church: and while we see that the great mass of professed Christians have sadly departed therefrom, and instituted man-made creeds instead, by which they are now governed, let us, who acknowledge no other discipline, test ourselves thoroughly thereby, and ask ourselves the question, Am I in every respect reducing this to practice, and regulating myself exclusively by its precepts? The day is at hand when every man's work shall be made manifest: for it will be revealed by fire that will try their work of what sort it is. May our work be in accordance with the word of the Lord; then it will abide the fire, and we receive a reward. If we offend in one point, and are conscious of the fact, we can no more be justified before God, than one who lives in open violation of his commands. This Discipline has been given into our hands—we have ample opportunity afforded us of becoming acquainted with its rules—and if ignorant of them, sin lies at our door. Our God is a just God, and his laws are not to be trifled with. He cannot look upon the transgression of those laws with allowance, neither will he by any means clear the guilty. Says Jesus, "The words that I have spoken unto you, the same shall judge you at the last day." The words the Savior

spoke will not only judge the carnal Jews, but they will judge you and me, and decide against us if we obey them not. "If ye love me, keep my commandments." "Ye are my friends, if ye do whatsoever I command you."—Christ. M. D. WELLCOME.

The Apostolic Belief of the Advent.

ST. ALBANS (Hic.), Jan. 20th, 1847.

Bro. Himes:—I have for some time past been wanting to hear something said in the "Herald" regarding the "Apostolic belief of the Advent," but was disappointed when I saw the editorial article on this subject in your paper of Dec. 23d. I feel that it is important that we have a right understanding on this subject, because the opposers of our hope are spiritualizing away what our Savior and his apostles said concerning the coming of Christ to mean his coming to destroy Jerusalem,—his coming to receive his disciples at death into the mansions prepared for them;—and his coming to take away every saint and sinner by death.

You say, that notwithstanding all that the apostles said respecting the coming of Christ in their day, yet it could not be that they expected his coming at that time, on account of what Paul said in his second epistle to the Thessalonians, and what he and Peter said about their "departure." As I understand it concerning the Thessalonians, their belief in the immediate coming of Christ had the same effect upon many of them that it has had upon some Adventists in our day, viz., to cause them to neglect necessary worldly business, causing their families to suffer, and perhaps the cause of religion to be injured. To set the Thessalonians right on this subject, and to give the church in all ages, and especially in our day, important instruction, Paul had the revelation concerning antichrist given him. But it appears to me that Paul had no idea of the duration of the apostasy which he foretold. He tells them that the "mystery of iniquity doth already work," and from what he says after this, it seems that he believed that some of the Thessalonians might live to see antichrist destroyed by the "brightness of Christ's coming." In chap. 3:5, we find Paul praying that the Lord would direct the hearts of the Thessalonians "into the love of God, and into the patient waiting for Christ." The Thessalonians, as well as Christians in after ages, were to have a trial of their patience in waiting for the coming of the Lord. John, in chap. 2:18 of his first epistle, (which is supposed to have been written about thirty-four years after Paul's second epistle to the Thessalonians,) says, "Little children, it is the last time: and as ye have heard [by Paul's writings probably] that antichrist shall come, even now there are many antichrists; whereby we know that it is the last time." From what John here says, I understand that he was looking for the immediate coming of his Lord. And when he had received his revelations some five years after, I do not believe that he had any idea of the duration of the prophetic periods which were given through him to the church.

As to what Paul said of the time of his departure being at hand, I understand it to have been said when he was imprisoned for the last time, and had no reason to suppose that he should escape martyrdom. This therefore in my mind is no proof that he did not look for the immediate coming of Christ. And as to what Peter said of his decease, there seems to have existed a good reason to expect the event, notwithstanding he might, as well as others, have believed, from what our Savior said, that John would not die, but would "tarry" till the coming of Christ: for the apostle John (John 21:18, 19) understood our Savior expressly to inform Peter that he should live to be an old man, and then die a martyr.

In addition to what the apostles tell us of the expectation of the coming of Christ in their day, we have testimony from the Ecclesiastical History of Eusebius to the same effect. He tells us, that after the ascension of our Savior, Thaddeus, who was one of the seventy disciples, was sent to carry a letter, written by our Savior to Agbarus, king of Edessa, and Thaddeus tells the people of Edessa that "Christ is about to come again with glory and power, to judge the living and the dead." And in the same history we are told that "James the just," when on a wing of the temple, (from which he was cast down and martyred,) said to the people, that "He [Christ] is now sitting in the heavens, on the right hand of great power, and is about to come on the clouds of heaven." I believe that we have no evidence that the time of the second advent of Christ was revealed to the

understanding of any of the prophets or apostles, but was purposely kept "sealed up till the time of the end." It is therefore not to be wondered at, that the early Christians should look for the coming of Christ to judgment in their day. JOHN SLATER.

LETTER FROM BRO. J. M. ORROCK.

DURHAM (C. E.), Feb. 19th, 1847.

Dear Bro. Himes:—I again embrace an opportunity of writing to you, while we are yet on the shores of time, and daily nearing the haven of rest. I feel that the "Herald" is needed at the present time, while darkness is covering the land, and gross darkness the people. I hope it will still continue on Scriptural principles, and stand as a beacon in the surrounding darkness. The signs of our Lord at hand are thickening around us. The professing people of God here are crying "peace and safety, while sudden destruction cometh upon them:" they are "eating and drinking with the drunken," and see not that they are fulfilling the signs which were to precede our Lord's coming. Yea, one told me lately that the members of various denominations eating and drinking together, both in public and private, showed that they were becoming more united in religious principles! Many are awfully dark on this momentous subject. When they are asked, "Watchmen, what of the night?" they are unable to give a definite answer. At one time they will tell you that it is near, and at another afar off. We had an instance of this lately at a meeting of several ministers of the Congregational body, one of whom in his exhortation gave us to expect that "soon the state of all would be fixed by the voice of the Archangel being heard echoing through the mountains and valleys;" and next day by the remarks which he made on the lesson which he read (Ps. 72d), he was evidently looking for the "kingdoms of this world to become the kingdom of our Lord and of his Christ," prior to the time when the "dead shall be judged," and reward given the servants of the Lord. O that they could be induced to search the Scriptures, and see that the saints are to be left "orphans" until then, (John 14:18,) when our "heavenly Father" will descend, and "we shall be his people, and he shall be our God"—when the New Jerusalem, "which is the mother of us all," (both Jewish and Gentile believers,) shall come down from God out of heaven, and occupy its appropriate place on the renovated earth. May we all, who have the truth, keep it, (Isa. 26:3,) and walk therein; so that when our Parents shall call us home, we may be enabled to exclaim, "Lo, this is our God, we have waited for him, and he will save us:" and thus through grace enter in by the gates into the city, to go no more out for ever.

Bro. Dudley has lately visited the congregation of Adventists in Melbourne, where we partook of the symbols of the broken body and shed blood of our Lord Jesus Christ, thereby expressing our faith that through him we shall eat and drink at his table in the kingdom. There appears to be several, who—

"In the midst of opposition,
Still keep the same position,
Waiting for their coming King."

May they walk consistently with their faith till that time. Amen.

LETTER FROM BRO. NEHEMIAH FRENCH.

MORRISVILLE (Vt.), Feb. 16th, 1847.

Bro. Himes:—I have been a constant and attentive reader of the "Herald" for two years past, and an occasional reader for some years before, and can truly say, it has been a source of comfort and satisfaction to my soul. The doctrines which it so earnestly and perseveringly maintains, I believe are in perfect harmony with God's word, and are no less than the faith once delivered to the saints, for which all Christians should earnestly contend. Nevertheless, there are a few instances in which I think it fails to give us the true light; as the best do sometimes fail, perfection not being found in fallen man. You will pardon me for trying to point out to you one of your mistakes, which is a very common one among Christians at the present time; and as we are searching for truth, (as I believe all true Adventists are,) we will try to help one another. And if by this humble effort I can be the means of giving any light upon a subject which I consider of no trifling importance, I shall feel amply rewarded for this first and feeble effort to do good in this way.

In the discussion of the subject of the state of the dead, although I think you have the right side of the question, and have, in the main, very ably maintained it, yet there is one point on which I think you and your antagonist both err, although I think he errs the most. You both seem to take it for granted that Adam did, in his own person, suffer the penalty of the law which he transgressed; by eating the forbidden fruit, and that,

too, on the same day that he transgressed. Your antagonist says, a thousand years, in this instance, mean a day; and as Adam did not live out a thousand years, he seems to think that Adam suffered the penalty of the law in that day, in accordance with the words of God—"In the day thou eatest thereof thou shalt surely die." For this strange notion I think the Bible affords no proof whatever. You say that Adam died in the same day (twenty-four hours) that he sinned, but that it was not the literal death of the body, but a moral death. You also say the Scriptures represent all mankind to be in a state of moral death—dead in trespasses and sins, &c. That is all very true. That all men are totally depraved—dead in trespasses and sins—I fully believe to be a plain Bible truth; and that this is the consequence of sin, I have no doubt. But I think this was not the death of which we are speaking; nor was the penalty which God annexed to his law a literal death—the death of the body; for had it been executed on the person of the first Adam, the serpent's object would have been attained, the work of destruction completed, and the earth must have become a barren waste, or a howling wilderness, for aught I can see, unless God had created some other being to accomplish the work which he gave Adam to do, viz., to replenish the earth and subdue it. This I believe Satan well knew, and this was undoubtedly his object, and he vainly supposed he had accomplished it. But God is wiser than the serpent; the second Person in the adorable Trinity steps in and receives the blow;—the second Adam becomes a substitute for the first, and not only suffers the penalty of the law which the first Adam transgressed, but engages to do the work which God commanded the first Adam to do, viz., to replenish the earth and subdue it, and which he had become wholly unable to do, as you will see by reading the curse pronounced upon him. (Gen. 3:17-19.) The second Adam will restore the ruins of the first. The work of replenishing and subduing the earth has passed into sure hands, and it will be done—not one jot or tittle will fail to be accomplished. "And thou, O tower of the flock, the stronghold of the daughter of Zion, unto thee shall it come, even the first dominion; the kingdom shall come to the daughter of Jerusalem." (Micah 4:8.) The kingdom and dominion are now purchased by Christ, and will soon be redeemed. Christ suffered and died in Adam's stead—performs his work by his own power, and has become the rightful heir to the inheritance—all the promises centre in him—he is the Lamb that was slain from the foundation of the world—he has magnified the law and made it honorable—he is the Alpha and the Omega, the Beginning and the Ending, the First and the Last—he is the true Isaac which was offered on Abraham's altar, in whom all the nations of the earth will soon be blessed; in a word, he is all in all.

Thus Christ has become a whole Savior; salvation is all of grace, not of works, lest any man should boast. All that ever inherit the purchased possession, will do so not because they or their fathers have suffered any part of the penalty of God's law, or performed any part of the work which he gave man to do; but by virtue of the righteousness of Christ, being imputed to him by faith. "If ye are Christ's, then are ye Abraham's seed, and heirs according to the promise." If any one thinks he can keep the whole law of God, let him read the first command ever given to man (Gen. 1:28), and then read the curse pronounced after the fall (Gen. 3:17-19), and I think he will exclaim, "None but Jesus—none but Jesus!"

A few more struggles, my brethren, a little more bruising of the heel of Christ and his followers by the serpent and his seed, and the head of the serpent will be bruised—his works destroyed—the curse removed, and the new earth appear; not as it was when it was first made, but as it would have been at that same time, had God's law never been transgressed by man—replenished and subdued like the garden of Eden. Then will the righteous shine forth like the sun, in the kingdom of their Father.

REMARKS.

You are partly right and partly wrong. How you can have understood we claimed that the death Adam died was a *moral death*, we cannot conceive; for we have expressly stated the contrary, in as strong language as possible. The death that Adam died we believe was a physical death. The very disobedience of eating was a moral death. This death was to be a consequence—a punishment for that disobedience.—That punishment affected his whole physical being. He was under the curse,—was carnally minded, which is death,—was dead in trespasses and sins; and the whole animal nature, as well as mental, was corrupted, and became subject to corruption, so that his body was liable to all the pains, and torments, and sicknesses that this fallen state is heir to, which terminates in the body's returning to dust as it was, and the spirit to God who gave it. Now, this penalty would be

eternal were it not for the atonement of Christ, who bore our sins in his own body on the tree, so that whosoever will may not perish, but have everlasting life. All that you attribute to Christ is most true; for He is the Author and Finisher of our faith. He rescues us from the power of the grave, and from all the consequences of the fall. But He does not save us from any of the ills, the consequences of the fall, till the resurrection. Christ, by offering himself once for all, has satisfied the divine law, and made it honorable for God, at the end of this dispensation, to put an end to the curse, and restore all who have complied with the offers of mercy, to their paradisaical state in the new earth. The resurrection then reverses the consequences of the fall. The righteous who have turned to dust, will be raised from their dusty beds. Death and Hades—the former relaxing its power over the bodies, and the latter (the world of spirits) giving up the spirits—will deliver up the dead which are in them. We are, however, to remember, that "we shall not all sleep." Yet we must partake of the first resurrection, or we cannot be saved. We must all have that change pass on us in the twinkling of an eye, at Christ's coming. But that can be no moral change; for only those who have received that can be subjects of the first resurrection. It can be no resurrection of the body from the grave on the part of those who do not sleep. It must, therefore, be a change in their entire physical being, reversing the physical change passed on man at the fall, and inversely corresponding with the death Adam died the day he sinned, which he experienced when God pronounced on him the curse.

LETTER FROM BRO. AARON CLAPP.

HARTFORD (CT), Feb. 12th, 1847.

Bro. Himes:—The following piece I copy from the Baptist "Missionary Magazine." The particulars were written by Rev. H. Helmore, Missionary of the London Missionary Society at Lokatlong. Although neither the Missionary nor the Chief had a correct understanding of the Scriptures relating to the time when the righteous dead are to receive their crowns, nor of the nature of the kingdom of heaven, yet the circumstances attending the death of the Chief were of a singular character, and perhaps may be interesting to the readers of the "Herald."

"The Chief Matebe A. Bechuana, of the Batapi, though too mean to stand before the monarchs of the East, or the kings of Europe, has, according to our full belief, entered into the kingdom of his heavenly Father, and received from the King of kings that crown of righteousness which shall never fade. I visited Matebe twice during his last illness, and was delighted with the calm, patient, and thankful spirit which he evinced. Being much enfeebled by age and sickness, the Chief seldom spoke, except to make known his wants. At times, however, his spirit would revive, and requesting his attendants to raise him from his bed, he frequently adored the goodness of God, entreating his family and people to embrace, and be steadfast in the gospel of Christ. The Sabbath previous to his departure, the symptoms of dissolution became apparent. Of this he was himself conscious; and calling his nephew, who had nursed him with great attention, he said, 'My son, remember God. He is almighty. Christ is almighty. He is able to save sinners. I am dying; but God has placed me in his right hand.' His family having collected around him, he said, 'I am in the hand of God. I see his love. He is about to remove me from the world; but I rejoice in death. Farewell to-day, and the days that follow. I shall depart in the night. You will yet see me to-day and to-morrow; but on the night of the following day I shall die;—not at the commencement or middle, but when the shadows of darkness pass away; and when you rise in the morning, you will find me gone. Life is short, but God has long preserved me. To-day my life is in heaven. Christ clothes me in the garments of righteousness. Pray to God while you continue on earth. I have no sorrow in my death: my spirit lives in heaven.' Turning to his sons, he said, 'I tell you this, that those not here may know. Pray to the Lord. Let us pray.' He then covered his face, and continued some time in prayer. On Tuesday he called for his aged partner, Mahatoo, and said, 'I am about to depart. My path is straight. I am going to the kingdom of my Father. There is no kingdom like that in the world. I leave to my successors the kingdom of Molembangue. There is another inheritance, which no one can take from me—that is the kingdom of heaven.' Afterwards he said, 'My spirit waits for Jehovah; my soul sings as in the hymn—

"We've no abiding city here."

"I seek a city in heaven, where Jesus is." He then prayed. At night he observed some of the attendants sleeping, and said to his nephew, 'Those people will not see me any more. I shall be seen by you only.' He then prayed. All lay down to sleep except the nephew, who lighted a candle, and seated himself by the side of the dying Chief. The night was passing away, the candle had burnt out, and the cock crew, when Matebe opened his eyes, and said, 'Raise me.' Being placed in a sitting posture, he leaned his head on his nephew's bosom, and said, 'My spi-

rit is in heaven—I am no longer here.' After a moment's silence, during which there was neither sigh nor motion, the nephew put his hand upon his heart—it had ceased to beat. His spirit was with his Savior in heaven."

LETTER FROM BRO. ALDEN SHERWIN.

DREWSVILLE (N. H.), Feb. 17th, 1847.

Bro. Himes:—The hope of soon seeing him who is our life is still glorious and encouraging. It is glorious, because it holds in prospect the changing of these humble bodies, and their being fashioned like unto Christ's most glorious body. Because it contemplates our complete deliverance into the glorious liberty of the children of God. Because, "when the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." Therefore we rejoice in hope of the glory of God. With such an inheritance in view, we feel like watching for the first tokens of approaching redemption; and to believe all the evidence which God in his mercy has given us in his word, that indicates the speedy ushering in of the day of the Lord.

Amid all the conflicting views on the time for the coming of Jesus, we believe the word of God gives us but one; and that view, when received into a good and honest heart, is productive not of infidelity, but of love, joy, peace, gentleness, goodness, meekness, faith; also diligence and faithfulness in every good word and work. This view and position is steadfast, immovable—is sound and healthy. Its great founder is Jesus Christ;—and other foundation can no man lay. It reads thus: "When ye see all these things come to pass, know that it is nigh, even at the doors."—"Know ye that the kingdom of God is nigh at hand." That this is the only safe position is proved, first, by the word of God. The sayings of Jesus must be taken and relied on, else we should be in danger of impeaching his knowledge of the facts in the case, and his character as the great Teacher of truth. Secondly, it is proved by experience. Repeatedly in our history we have been driven from every other refuge to this strong-hold. The coming of the Lord "nigh, even at the door," in the day of conflict and disappointment, has been our only retreat—our sure defence from the enemies of our hope. Our whole experience teaches those who are learning in the school of Christ, that the rise and fall of the four universal monarchies—the prophetic numbers—the signs in the sun, moon, and stars—the state of the world immediately preceding the end, as foretold by the prophets, Jesus Christ, and the apostles—prove the event especially nigh, even at the doors. On this foundation we plant our feet; and our heart and hands are with those of like precious faith. God has prospered this truth—is still doing it, and will to the end. We need not fear—Jehovah stands at the helm—victory is certain—is sure. Therefore let us hold fast the form of sound words in truth and love.

We meet occasionally with the little flock in this place, who are looking for the return of the Nobleman. God has been with us. Last Sabbath we baptized two happy converts, recently converted, who, we trust, have gone on their way rejoicing.

A Brother writes from New Glasgow (C. E.), Feb. 9th, 1847:—

Dear brethren and sisters who are looking for the coming of our King, to sit on the throne of his father David, and to reign over the house of Israel. I often hear some of you express a desire that some one would come your way, and break to you the bread of life. I confess I should be at a loss to know what you mean were it not for what is said by the various denominations, that they cannot observe the ordinance of the Lord's Supper without a clergyman. If this be your view, where have you a thus saith the Lord for it? The day of this ignorance God winked at; but now the wise virgins should know better. Learning is good, if accompanied with saving grace; if not, it will perish. Those who are looking for the coming of the Lord, should have a pure faith, be of one mind, and retain nothing of the traditions of men. They should have a "Thus saith the Lord" for all they do and say, and follow the example of the apostles. Timothy knew the Scriptures from his youth, which are able to make one wise unto salvation; and every child of God that searches the Scriptures as for hid treasure, will be guided into all truth. The time has come when men cannot endure sound doctrine, but are ever learning, and never able to come to a knowledge of the truth. But it is not so with the children of God—they shall understand. Dear brethren, search the Scriptures. The Lord has promised, that where two or three are gathered together in his name, he will be in the midst of them. Now, I say two or three make a church; if not, where do we find one according to the Scriptures? Now this little church hath believed, and been baptized, and received the spirit of Christ. They wish to obey in all things; they meet on the first day of the week, in remembrance of our Lord's resurrection, and after the example of the apostles, to break bread, to exhort one another, and to pray with and for one another, and so much the more as they see the day approaching. (See Acts 20:7; 1 Tim. 2:1, 2; Heb. 10:25.) And as their num-

ber increases, elders and deacons should be ordained from among themselves. (1 Pet. 5:1; 1 Tim. 3:1-8.) Dear brethren, search the Scriptures, as for hid treasures, (laying aside the commandments and doctrines of men.) God has promised, and he will guide you into all truth. I am grieved to see so many creeds; the Bible has but one.—We should have but one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all.

REMARKS.—We admit the above, but should not take the responsibility to advise brethren to administer the emblems of the Lord's body without first being chosen out from among their brethren, and solemnly consecrated for that purpose, after the manner of the primitive Christians. There is great danger of inculcating loose principles. The apostles gave directions for the setting apart for this object. There must, then, be the proper persons to select and set them apart.

Our brother will see that we have omitted the remainder of his letter, which was occupied with an expression of his belief on certain doctrines, for reasons which have before been given, and which would not be interesting when signed by no name.

Bro. LABAN COLE writes from Carmel (N. Y.), Feb. 18th, 1847:—

Dear Bro. Himes:—It is about four years since I first heard the subject of the coming of Christ being even within our generation. It has certainly been a new era to me. My heart has been enlarged, and I rejoice that the Lord is near.

Many striking proofs have been given in this town that the Lord is still merciful, by the conversion of some sinners, and the comforting of the saints. I read the Bible and the "Herald" with great satisfaction. The letters of the brethren and sisters are to me of great interest, and afford me much light. I have been engaged in the Christian religion near thirty years, and have had greater riches in the reproaches of Christ in the four last years than in all the rest. Religion is at a very low ebb in this whole region. Conversions are rare, yet the churches are saying they are rich, &c. The meeting-houses are closed against lectures on the prophecies by Adventists. Yet we hope to do better and more for the good cause this year than we have done before. There are numerous friends here who love to hear on the subject of our hope; but they are carefully watched by the preachers, and every ray of light, if possible, is kept from them. If we would inform ourselves on the subject of the coming of Christ, the resurrection, and the promised land, we must do it in open defiance of the churches, and at the peril of our Christian standing. We are told, if we have faith, or light, to have it to ourselves before God. But I feel it my duty to hold forth the light, and wish that we could have the word preached here. If time continues, I design making some arrangements the coming season to have some Advent preacher visit us at least once a month, as I feel great interest in the present year.

[In answer to the two questions following your letter, we would say of the first, there is no evidence, unless the direction of Paul, to read his letters in the churches, should be thus considered; and to the second, that to the making the allied powers the angels, we could never subscribe.—They may be restrained by the angels.—En.]

Bro. MOSES CHANDLER writes from Jayneville (W. T.), Feb. 2th, 1847:—

Dear Bro. Himes:—I find a large field of labor in this region of country. I find a great desire to hear on the subject of the coming kingdom. It is an idle tale to some, but some seed falls on good ground. I preach part of the time in Illinois, where I find a few rejoicing in the blessed hope. I gave a number of lectures in Peoria, Ill., one week ago, where they never before heard on this subject. Great interest was manifested, and some embraced the truth. One old man, who had been an infidel for many years, and had been a great reader of history, when he saw the harmony of prophecy and profane history, gave up his infidelity, and is much interested in the Advent doctrine. One Universalist, likewise, became much interested, and I trust they both will be led to secure the salvation of their souls. Some backsliders were awakened, and I think much good done. I think if there could be some way to give the cause a start in this country, there could be much good done. If the large tent could be brought here in the spring, and a good brother from the East come and go with it, I think great good could be done. I wish you would write me a few lines, and let me know what you think of it—what you think would be the best course to pursue. We want something to give us a start. I hear from Bro. Daniels and Sister Parks, both of whom are laboring in Illinois, and are doing good. I think the Lord will open some way that the true light may shine.

Yours as ever, looking for the Lord of glory.

We do not know what we can now say by way of encouragement to this brother. The Lord will provide.

ADVENT



HERALD.

"THIS SAME JESUS WHO IS TAKEN UP FROM YOU INTO HEAVEN, SHALL SO COME IN LIKE MANNER AS YE HAVE SEEN HIM GO INTO HEAVEN."

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money is forwarded.

(Original.)

Blues

Suggested by the death of Gerrish Couch, of West Bos-
cawen, N. H.

Happy thy lot! thus early to escape
The pains, the ills, and cares of mortal life;
Happy thou soon to pass those pearly gates,
Where ne'er shall enter sorrow, toil, or strife.

But though the body sleeps in yonder grave,
Nearer where the blasts of winter rarely sweep,
Mourner brings back the scenes of other days,
While friends bereaved, in silent anguish weep.

Weep that, when at the hour of prayer they bow;
To offer up their daily sacrifice,
Thy voice is hushed in lasting silence now;
Thou art not there to share their social bliss.

And, when they to the house of God resort,
Their Savior's name to praise, his gospel bear,
No more they meet thee in God's earthly court,
Nor hear thy voice attuned with mortal choir.

Brothers and sisters, mourn a brother loved,
A mother mourns the loss of a dear son;
Early he joined the shining host above,
And left the church on earth their loss to mourn.

But hark! methinks a voice from heaven I hear,
"Be still, frail man, and know that I am God."
Then cease your grief and wipe away your tears,
Submissive bow beneath the chastening rod.

Mourner, thy days of grief will soon be o'er,
And God will lead thee to a world of rest,
Where all the saints will meet to part no more,
With Gerrish there to be forever blest.

Peace to the ashes of the sleeping one;
With thee at last we hope in heaven to meet;
With joy to hail a friend, a brother, son,
In realms of bliss, where joys are all complete.

W. A. MORRILL.

[We insert the above as requested, but wish brethren
would not talk about "joining the shining host above,"
before the resurrection. We are satisfied it goes beyond
the teachings of Scripture, and is not sustained by the
faith of the primitive church.—Ed.]

The Sacred Mountains.

BY J. T. HEADLEY.

MOUNT ZION.

Perhaps there is no name in human
history the mention of which awakens
so many thrilling associations as that of
Zion. It not only represents the ancient
Jewish church; and all that was dear and
holy in her, but it is applied to the Chris-
tian church at the present day. Confined
to no sect and no clime, and no language;
it embraces in its catholicity all who love
God, binding them in one endearing epi-
thet together to the end of time. "Zion"
there is something sad as well as delight-
ful in the word, and the heart pauses
over it with a sigh half of regret and
half of affection, for the past, while its
mournful history rises to view. Zion
has had tears as well as raptures, suffer-
ing as well as joy, her note of lamenta-
tion has arisen as often as her song of
thanksgiving. He who has kept a record
of her tears knows full well her conflicts
and her trials, and that from the time of
her toilsome flight through the wilder-
ness and desert to the land of Canaan
till now, she has been a stranger and so-
journer in a world of wicked men. Now
scattered to the four winds of heaven, her

children sad captives, and her home the
prey of the spoiler, she has wept un-
availing tears at the feet of her spoilers;
and now rent by inward dissensions and
secret foes, she has committed suicide
around her own altars. But still her
very dust has been precious in the eyes
of him who hath formed her for himself;
and out of the most hopeless bondage,
from deepest ruin, he has again called
her, and adorned her with robes of beau-
ty, and put a crown of glory on her head,
and made her enemies to flee before her.
Amid the amazement of those who be-
lieved her ruin complete, and the aston-
ishment of her friends, a voice has been
heard to say,

"Zion is still well beloved."

The literal Mount Zion was one of the
hills on which Jerusalem was built. It
stood near Mount Moriah, where Abra-
ham offered up Isaac to the Lord, and
witnessed that greatest triumph of human
faith; and centuries afterwards, when
the temple covered the summit of the
former, it formed the heart and strength
of the city. Situated at the southern ex-
tremity, it rose above every other part
of Jerusalem, and came in time to stand
for the city itself. At first it seems strange
that Zion should have become a word
filled with such endearing associations to
the Jews. They could never let it go
from them when speaking of their city.
If her strength as a fortress was spoken
of, the language was, "Walk about Zion,
and go round about her; tell the towers
thereof: mark ye well her bulwarks, and
consider her palaces;"—if her elevation,
it was, "The holy hill of Zion." God's
affection for his people was expressed by
his love for Zion, "He loveth the gates of
Zion," "The Lord hath chosen Zion."
As if this were not enough, they and their
city together are called "Daughter of
Zion." Occupied by the son of Jesse, it
became the "City of David," the repre-
sentative of all that was dear and cher-
ished in Israel. Hence it was called the
"Holy hill of Zion, whither the tribes
went up, the tribes of the Lord unto the
testimony of Israel." It was "God's hill
in which it delighted him to dwell."—
Thus every thing conspired to render
"Zion" the spell-word of the nation, and
on its summit the heart of Israel seemed
to lie and throb. While it remained un-
shaken by its foes, hope and joy reigned
in every bosom, but when the feet of the
spoiler trod its sacred top, and his con-
quering troops swept over it, a cry of des-
pair went up around her towers.
How often the name is on the lips of
David; and every string of his harp
seems tuned to utter "Zion." In a burst
of lofty enthusiasm, carried away by a
sudden transport as he contemplates its
glory and strength, he exclaims, "Beau-
tiful for situation, the joy of the whole
earth is Mount Zion; God is known in
her palaces for a refuge. Let Mount Zi-
on rejoice, let the daughters of Judah be
glad, for this God is our God for ever
and ever."

But perhaps there is no exhibition of
the love the Hebrews bore for it so touch-
ing as the reply they made when captives
in Babylon, to those who required of them
a song. "The joy of the earth" had
been ravaged, and that "holy hill," so
"beautiful for situation," laid desolate by
the enemy. Its palaces were broken
down, and a heap of ruins alone marked
the spot where the "City of David" arose.
On its top Israel's thousands had stood
and battled for its safety. Their fearful
war-cry had rung along its streets, as the
banner of David rose and fell in the
doubtful fight, till borne back and over-
whelmed, leaving thousands of corpses
as bloody testimonials of the desperate
conflict, they at length yielded to numbers,
and Jerusalem fell. A multitude of cap-
tives graced the triumphal entrance of
the victors into Babylon, and the city
shook to the shouts of welcome. But
the pageantry was soon forgotten, and
the prisoners became objects only of idle
curiosity, as they moved sadly along the
streets, or sat in groups under the trees of
the public walks. Methinks I see that
little band, as strolling one day through
the city, they sat down by its fountains, and
listened to the murmur of the streams
that swept by. The scene was beautiful,
and it reminded them of the hill of Zion,
where they had so often strayed—the
home of their hearts—never to be seen
again. As they thus sat and conversed
in their native tongue, filled with sad re-
membrances—their neglected harps hang-
ing on the willows—the heartless and cu-
rious passed by, and stopped to view their
strange apparel, and listen to their still
stranger language. As they saw their
harps hanging beside them, they asked
for a native song. The hearts of the
captives were sad enough before, but this
sudden recalling of the joys of the past
was too much for their overburdened
feelings, and a burst of tears was the only
answer, as they shook their heads in
mournful silence.

That day of bitterness they could never
forget, and whenever memory recalled
it, the heart seemed to live over again its
hour of woe, and they said, "By the riv-
ers of Babylon there we sat down, yea,
we wept when we remembered Zion.
We hung our harps upon the willows in
the midst thereof. For there they that
carried us away captive required of us a
song, and they that wasted us asked for
mirth, saying, Sing us one of the songs
of Zion. How shall we sing the Lord's
song in a strange land. If I forget thee,
Oh Jerusalem, let my right hand forget
thee, let my tongue cleave to the roof of
my mouth if I prefer not Jerusalem above
my chief joy." They did not forget her,
and the city of David once more rose
over the hill of Zion, and the banner of
Israel again floated from its heights, for
God had remembered her tears and for-
given her sins.

Years passed, and though visited by
misfortune and ruin for its departures from

the Lord, Zion still arose in its glory and
strength. But at length its long line of
kings disappeared—the Roman occupied
it, and the eagles of Caesar took the place
of the banner of David. Still Mount
Zion stood, beautiful as of old, the pride
of the conqueror; but its cup of iniquity
was fast filling to the brim. Shiloh had
come, and the rejected Savior, as he over-
looked the city, wept in view of its ap-
proaching doom. There was Mount Mo-
riah lifting the Temple on high, whose
glorious form dazzled the eyes of the be-
holder as the sunbeams fell upon it; and
there, higher yet, Mount Zion, with its
countless palaces, and domes, and towers
of strength, before him. His heart yearned
over the "glory of the earth," and the
daughter of Zion looked beautiful upon
her throne of hills; and as he thought of
the past—of her toils and sufferings—of
her former faithfulness, and all that God
had done for her, words of deepest love
were heard to fall from his lips. But
amid them was also heard the startling
language, "Behold your house is left unto
you desolate."

The last drop in the cup of crime, the
crowning guilt at length came,—Zion cru-
cified her Savior. Then the long delayed
curse fell, and Roman legions girdled the
city. Mount Zion became the scene of
the severest strife that had ever wasted
it, and of the keenest sufferings its crimes
had ever brought upon it. Although a
troop of flaming seraphs had stooped on
the Temple, and with the words "let us
depart," wheeled away to heaven again,
and chariots of fire had been seen jostling
against each other in the evening heav-
ens, and a flaming sword been suspended
over the city, and the woe of the de-
nouncing prophet heard along its walls,
still the doomed inhabitants believed them
not as omens of evil. Under their an-
cient banner they once more rallied for
the conflict, and for a long time Mount
Zion stood like a tower of strength amid
her foes. Beating back the tide of battle
from her sides, she proved worthy of her
olden renown. Standing shoulder to
shoulder on that glorious hill-top, the tens
of thousand of Israel's warriors present-
ed an unbroken front to the foe, and their
shout went up as strong and terrible as
when Joshua led them on to victory.—
"Zion shall be ploughed as a field, and
Jerusalem shall become heaps!" Impos-
sible! "Walk about Zion and go round
about her," mark her bulwarks, tell the
towers thereof, consider her palaces,"
number if ye can her warriors, proud of
their strength and confident in their re-
sources. But the decree has gone forth,
"Zion shall be ploughed as a field."—
Famine is stronger than the arm of the
warrior, and inward dissensions were
wasting than the sword of the enemy.
The banner of Israel still floats in the
breeze, but it waves over the blood of her
children. Pestilence has entered the
gates, and the groans of the dying rise
from every house. Bloated forms are
seen staggering round the empty market

places, chewing wisps of straw and leather for food, and falling dead in their footsteps. Despairing eyes and wan and haggard faces stare from every window, and corpses are hurried in crowds over the walls, till even the enemy turned away from the fetid air. The strong fall on the weak and tear them asunder, to get the morsel they have swallowed, and mothers devour even their own offspring. The thunder of engines is heard against the walls without, and the clash of steel mingles in the wild confusion. Yet even amid this terror and woe, Zion fights against herself and strives to swell the slaughter of her own children. At length the last day and last hour comes—the Temple is on fire and blazes balefully up from Mount Moriah—the eagles of Caesar flash along the crowded streets, and the shrieks of the flying and the shout of the struggling, mingling with the crackling of the flames, rise over the city. Zion at length yields, the last strong-hold is taken, and the spoiler roams unchecked through the streets. "Jerusalem is in heaps," destruction has done her worst, and silence reigns amid the desolation.

Their task at length accomplished, the victors take up their line of march, followed by the long train of captives, and depart. As they ascend the last slope that overlooks Jerusalem, that mournful band pause and turn to give a farewell look to Mount Zion. As they behold it strewn with burning ruins, and think of their desolate homes never to be re-built or re-visited, and see but a cloud of smoke where the glorious Temple stood, tears of unavailing sorrow stream from their eyes, and a "note of lamentation swells upon the breeze."

Years have passed by, and the ploughshare is driven over the top of Zion. Where its towers and palaces stood grain waves in the passing wind, or ruins overlaying each other attest the truth of the Word of God. The Arab spurs his steed along the forsaken streets, or scornfully stands on Mount Zion and surveys the forsaken city of God.

But the promise is still sure—Zion is not forgotten, nor is her glory gone.—The church of God still lives and flourishes in more than her ancient beauty. Kingdoms may rise and fall like waves along the sea, and the strongest monuments of human skill crumble to dust, and the earth itself change places, Zion is still secure. No foe can finally prevail against her, nor even time, under whose corroding tooth all things disappear, touch her life. She has brighter palaces than those which adorned Jerusalem, and firmer towers and bulwarks than those built by human hands. Unseen warriors hover around her battlements—and the banner over her shall float triumphantly amid the chaos of a crumbling world. There is also a Mount Zion in heaven, covered with harpers, and the redeemed in their white vestures are there, and the song they sing has no dying cadence. Its top is crowned with a more glorious temple than ever adorned an earthly city, and there nothing that "can hurt or make afraid" shall ever enter.

Political Review of Europe FOR THE YEAR 1846.

By the French Correspondent of the N. Y. "Observer."

FRANCE, January, 1847.

At the commencement of a new year, it is well to glance at the year that is passed, and to collect the principal facts which have marked its course. This I propose to do briefly in the present letter, dividing the topics into two classes: *European and National*.

What first strikes attention, when we examine the state of Europe in 1846, is the calamities, the disasters, with which several nations have been visited. The grain harvests have been poor over our

whole continent, except in Russia and in Turkey. Terrible inundations have taken place in France and elsewhere. The misery of the inhabitants is very great. Without speaking of Ireland, which is in a most horrible condition, the lower classes suffer almost everywhere, and numbers of unhappy beings perish for want of the necessities of life. In view of this vast suffering, the question arises and occupies more and more attention: Have the governments fulfilled all their duties towards the lower classes? Have they shown the wisdom, the foresight, the sympathy, which we have a right to expect from the depositories of power? While for carrying on war there is always money enough in the coffers of a state; shall there be none for the wants of peace? When the object is to kill men, gold is abundant; but when we would prevent men from dying with hunger, is the public treasury empty? A heavy accusation must lie against modern civilization, and the principles of the *socialist school* must gain ground, if the governments do not diligently engage in discharging their sacred obligations.

A second topic which has agitated all Europe is the insurrection of a part of Poland in the beginning of last year, and the cruel manner in which it was suppressed. Austria, in these circumstances, committed treason against mankind, of which she will sooner or later receive the punishment. The massacres of Galicia have renewed in the nineteenth century the horrors of St. Bartholomew. It would have been thought impossible that such scenes of atrocity could now be witnessed; but the cabinet of Vienna has shown us our mistake; and the dead bodies of nearly fifteen hundred nobles, men, women, old men and children, are there to attest that the tiger in the human heart is not yet completely chained! Wo to the dynasty of Hapsburg, which ordered this wholesale assassination! The year 1846 will hang like a mill-stone upon its crown, and a day will come when the nations will call it to account, before God, for the blood it has shed!

These massacres were worthily consummated by the extinction of the republic of Cracow. When the sacred maxims of conscience are violated, it is not surprising that the faith of international treaties should be broken. Austria felt herself isolated in Western Europe; she turned to Russia, and gave her bloody hand to the Czar Nicholas. The king of Prussia, indecisive, constrained by contrary influences, had not courage to resist the will of his powerful neighbors. The three Northern courts audaciously defied France and England, by violating the treaty of Vienna. This is the most important event of the whole year in its consequences.

For there is now no longer in Europe any written law of nations. The alliance of 1815, and the letter of treaties are worthless. Possibly a state of inaction may last still some time, because none of the European powers are disposed to begin a general war; but they stand in a false position, to one another, and the genius of war poises on the wing over our whole continent. The free towns of Germany, such as Hamburg and Frankfort, stand in fear of the same fate as Cracow. The secondary States tremble for their independence. And indeed, where is now their security? If the conventions of 1815 have been violated in the case of the last venerable remnants of Poland, they may be also in the case of other States. All is thus put in jeopardy; and nothing remains but force,—physical force, to decide difficulties which may arise. What wise and good man but must shudder in view of such circumstances?

But if kings are freed from the obliga-

tions of treaties, their people are discharged from the duty of obedience.—The Italians subjected to the yoke of Austria, the Saxons and Germans of the Rhenish provinces ceded to Prussia, and the many other nations sacrificed to the convenience of the great Powers, are become free also. Why should they respect the treaty of the Congress of Vienna, when the princes themselves set the example of disregarding it? Potentates of the North! you have proclaimed that your arbitrary will must be uncontrolled; you have thrown your sword into the scale! Well! the people whom you have deprived of their nationality have also a sword, and the time will come when you will repent of having committed your cause to the hazards of war!

The Spanish marriages, which seemed only to concern France and Iberian peninsula, have also become a European question. It is deeply to be regretted that Louis Philippe and his advisers should have raised this quarrel. Of what importance to us, that an infant of Spain has married a son of our king? Long ago such alliances have ceased to exert any influence on politics. France acquires no additional strength by this marriage, but only one more embarrassment; and it is especially to be regretted that the union between the two most prominent nations of Europe is thereby injured.

I allow readily that the cabinet of London has shown more animosity in this dispute than was meet. Lord Palmerston would seem to be of a quarrelsome and arrogant temper. He has felt personally hurt by the marriage of the Duke de Montpensier, and in his anger, he has given vent to invectives against our government. But it was natural on the other hand, that England should be dissatisfied. The rupture of the *good understanding* has already produced bitter fruits, since it has emboldened the Northern courts in their proceedings against Cracow. The two nations now wait impatiently the legislative debates. May these discussions restore harmony, and strengthen the ties which should never be broken between England and France!

This alliance is not only valuable in a political respect: it is so also in a moral and social point of view. If on both shores of the channel the French and the English cordially join hands, with no petty jealousy, without reserve, this union of the two freest, richest, and most intelligent nations of Europe will promote the interests of civilization, and will present one of the noblest sights the world ever beheld.

I come to the second class of topics.—The internal situation of France during the year 1846, has not experienced any remarkable change. The election of a new Chamber of Deputies has not weakened, on the contrary, it has strengthened the ministerial party. M. Guizot has now a large majority: we shall soon know what he will do. He promised, a few months since, to aid the progress of our institutions: time will show if he is faithful to his engagements. We are behind Great Britain in several respects. For example, the post-office reform is not effected among us. Our tariff, too, is very high. Some imposts ought to be taken off, or reduced, for the good of the people. We have not yet true liberty of instruction. We also need a law on the liberty of worship. How many things are to be done by a cabinet aiming to promote the interests of the whole nation! But it is to be feared that the complication of foreign affairs and idle party-quarrels will delay the accomplishment of these public duties! Our legislative sessions are wasted almost entirely in pompous speeches. We know how to talk, but not how to do: and yet it is deeds only which promote the welfare of nations.

What shall I say of Spain? The great and exclusive business here, for the past year, has been to marry its young princesses. Happily Queen Isabella has now a husband; so that there is one cause less of trouble, and it is to be hoped that objects of public good will at last have their turn. Lately, a new Cortez has been elected. The progress party has gained some votes, but the majority is still with the cabinet. Will the Spaniards ever gain the right road in politics? Will they succeed to obtain the principles and institutions of a free people? Thus far they show nothing of the kind.—Prompt to publish proclamations, always ready to seize the sword, skilful in keeping up a petty, harassing warfare, they do not enjoy liberty. Will they be more successful hereafter?—This is doubtful.

There are in Madrid secret influences which obstruct the progress of the government. The Queen dowager, Maria Christine, is an intriguer, who wishes to promote her personal interests, and to settle comfortably the numerous children which she has had by her new marriage. The young Queen would seem to have little capacity for politics. The ministers are not agreed among themselves. They have handed in, several times, their resignation, which has not been accepted. The adherents of Don Carlos have begun again their incursions into the northern provinces. Monks, priests, and nobles, plot to recover the despotism which they have lost. All betokens that Spain will still see bad days. Are we, or not warranted in saying that nations infected with Popery are incapable of freedom?

The same, nearly, is the condition of Switzerland, for these last twelve months: constant opposition between the Jesuits and the radicals, the political unionists and the federalists, the small and the great cantons. Two revolutions have taken place in the Helvetic Confederation in 1846; one in Berne, the other in Geneva. The first was peaceful, the second bloody. Both have been favorable to the dominion of radicalism. Two revolutions in one year, for so agitated a country, is not much: and no one can say that there will not be more in 1847.

Poor Switzerland! ancient land of liberty, where the freest institutions have taken deep root! will it be for ever, then, a prey to the unbridled passions of a licentious democracy? Will it give occasion to the kings of Europe to calumniate republics, and to pretend that a monarchy is the only means of rendering nations happy? We still hope better things of Helvetia. It seems that the storms are beginning to subside. Some radicals, more enlightened or more considerate than others, are opposed to violent acts; and if the Jesuits, who are strangers in the Confederation, would consent to leave the country, probably quiet would soon ensue. But the Jesuits will not go. Let nations perish rather than their company! This is a maxim they have ever observed.

Italy has experienced important changes during the past year; passing from mourning to transports of joy. Old Gregory XVI. is dead, unregretted by any body, unless perhaps, some domestics whom he had admitted to his intimacy. The accession of Pius IX., the amnesty granted by this pontiff, the liberal measures which he promised, the humane and affable character which he showed; all greatly delighted the Italians. But their enthusiasm began to subside. Pius IX. has neither the power nor the will to effect great reforms. Around him are cardinals and Jesuits to hold back his hand, even if he were disposed to open it for the good of his subjects. Between popery and liberty there is an impassable gulf. One or the other must perish: and I believe it will not be liberty that will perish.

In Germany there has not been much outward commotion. The national character is too phlegmatic, and too accustomed to subjection, to resort easily to extreme measures. But inwardly, in the sentiments and opinions of men, there is agitation. This internal work is making rapid progress, and extends to the lower classes of the population. The community system reckons, perhaps, more advocates in Germany, than in any other country of Europe. Religious and philosophical controversies trench continually upon politics. Do not wonder, if you learn some day that a vast and dreadful explosion has burst forth in Prussia, Saxony, and in the secondary States beyond the Rhine. The combustibles are collected; the mine is ready, to spring which a spark only is needed.

Of Russia we know almost nothing, because a rigid scrutiny of the press prevents the publication of any facts displeasing to Nicholas. The nation is motionless, bowed down, as one man, under the iron sceptre of the Czar. Nobles, clergy, peasants, tradesmen, are laid as in a tomb. Nicholas takes advantage of this internal quiet to prosecute his deep-laid schemes of policy. In the west of Europe he tries to seduce the Hungarians and Bohemians to his plan of universal slavery. On the East, he keeps his eye fixed on Constantinople, as a vulture on his prey; and if a general war occurs, what human power would prevent the planting of his standards upon the shores of the Bosphorus?

The Ottoman Empire knows the danger, and tries to prevent it. The Sultan has effected, during the year 1846, useful reforms. The present Grand-Vizier is an educated man, acquainted with European civilization, having been ambassador to Paris and to London. He wishes to modify the laws, to correct the manners of the Turks; but can he do it? Is the religion of Mahomet congenial with reforms? Can Mussulmans adopt the usages of Europe? This is a problem for the future to solve.

In short, the year 1846 will occupy a distinguished place in history. It has produced one intellectual phenomenon of the first order: the discovery of a new star, which was foretold by science. This discovery shows the power of the human mind, and at the same time the divine wisdom of the laws which regulate the motions of the creation.

Pope Equal with God.

2 Thess. 2:3, 4—"And that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God, sitteth in the temple of God, showing himself that he is God."

The place in which the person spoken of in this passage was to be manifested, was the visible church—the time of appearance was subsequent to the first great apostasy from the faith and purity of the gospel, previous to the second advent of Christ. Beyond a doubt, the character pointed out is the Pope of Rome. The representation made in the above passage, and the account given of his mode of operation, in the 9th and 10th vs., will apply strictly, letter for letter, to no other character of which we have any account.

But the name and works of God have been appropriated to the Pope by the highest authorities and the most eminent theologians of the Romish church.

1. The name of God has been given to the Pope. His holiness has been complimented with the name of Deity, and the viceroyalty of heaven has been accorded to him.

Jacobatus, Durand, Gibert, and Pithou, on the authority of canon law, style the Pontiff the Almighty's viceroy, "who occupies the place not of a mere man, but

of the true God."—(Jacob. VII., Barclay, 222; Pithou, 29; Decret. I. vii. c. 3.)

Gregory II. says:—"The whole western nations reckoned Peter a terrestrial God: the Roman Pontiff, of course, succeeds to the title and estate. Labb. vii. 666; Bruy, ii. 100. This blasphemy, Gratian copied into the canon law. "The Emperor Constantine," says Nicholas the First, "conferred the appellation of God on the Pope, who therefore being God, cannot be judged by man."—(Labb. ix. 1572.)

According to Innocent III., "The Pope holds the place of the true God."

The canon law in the gloss, denominates the Roman hierarchy, "Our Lord." (Extrao. Tit. XIV., c. iv., Walsh, p. 9.)

The canonists generally reckon the Pope the one God, who hath all power, human and divine, in heaven and earth. —(Barclay, II., iv. 220.)

Marcellus, in the Lateran council, and with its full approbation, called Julius, "God on earth."—(Labb. xix. 731, Bin. 9. 24.)

2. The works, as well as the name of God, have been ascribed to the Pope by Innocent; by distinguished Catholic writers, by the canon law, and the Lateran council. According to Innocent, Jacobatus, Durand, and Decius, "The Pope and the Lord form the same tribunal, so that, sin excepted, the Pope can do nearly all that God can do."—(Jacob III.)

Jacobatus and Durand, say, "The Pontiff possesses a plenitude of power, and none dare say to him any more than to God, what doest thou? He can change the nature of things, and make nothing out of something, and something out of nothing."—(Extrao. Tit. IV., c. 2; Jacob. III.; Durand, 50, &c.)

These are not the views of these writers alone; they are found in all their blasphemy and absurdity in the canon law, which represents the Pope as responsible to no being in the universe, and attributes to him the power of performing the works of God, and making something out of nothing. The Pope, according to Lainez, at the council of Trent, "has the power of dispensing with all laws and the same authority as the Lord."

An Archbishop, in the last Lateran Synod, called Pope Julius "prince of the world."—(Labb. xix. 100.)

Another orator styled Leo "the possessor of all power in heaven and in the earth, who presided over all the kingdoms of the globe."—(Du Pin iii. 602; II. Theis. ii. 4.)

This blasphemy, the holy, infallible Roman council listened to without expressing their disapprobation or dissent, and the haughty Pontiff himself, doubtless, with great complacency. The man of sin then "sat in the temple of God," or that which is so called, and both by his silence and his state, "showed himself that he was God."

"Some Popes," says Coqueville, "have allowed themselves to be called omnipotent."—(Coqueville 408.)—Prot. Mag.

The Millennium.

No. II.

Those passages in the Old Testament which refer to a Millennium, do not imply the least imperfection, while many of them show a state of the greatest purity, both spiritually and morally.

Does the New Testament teach us that the Millennium, or such a state of perfection as is brought to view in the Old Testament, will take place during the Gospel dispensation?

Matt. 7:13, 14—"Enter ye in at the strait gate; for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because, strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it."

There is no intimation given by the Savior, that the time will ever come, when the "many" will not go in the broad way, and the "few" in the narrow way.

Matt. 10:34—36—"Think not that I am come to send peace on earth: I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law. And a man's foes shall be they of his own household."

Matt. 13:18—23—"Hear ye therefore the parable of the sower. When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart. This is he which received seed by the way-side. But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it; yet he hath not root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the word, by and by he is offended. He also that receiveth seed among the thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches choke the word, and he becometh unfruitful. But he that received seed into the good ground is he that heareth the word, and understandeth it; which also beareth fruit, and bringeth forth, some an hundred-fold, some sixty, some thirty."

Here we see that only one part out of four are benefited by the word.—Does not this illustrate the effect of the gospel during all time?

Matt. 13:37—43—"He answered and said unto them, He that soweth the good seed is the Son of Man; the field is the world: the good seed are the children of the kingdom; but the tares are the children of the wicked one; the enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels. As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. The Son of Man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire: there shall be weeping and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear."

We here see when it is that "there shall be no more the Canaanite in the house of the Lord of hosts." (Zech. 14:21.)

Mark 10:29, 30—"And Jesus answered and said, Verily, I say unto you, There is no man on earth that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's, but he shall receive an hundred-fold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come, eternal life."

Here the Savior asserts that whosoever makes these sacrifices for his sake, shall suffer persecutions.

Luke 12:51—53—"Suppose ye that I am come to give peace on earth? I tell you, Nay: but rather division: for from henceforth there shall be five in one house divided, three against two, and two against three. The father shall be divided against the son, and the son against the father; the mother against the daughter, and the daughter against the mother; the mother-in-law against her daughter-in-law, and the daughter-in-law against her mother-in-law."

The Savior made division, by preaching the truth, which some believed, and others, though their near relations, like Cain of old, would rise up in opposition. He says he had not come to send peace on the earth. This of course referred to

his first coming; hence, if peace is ever to fill the earth, it must do so under the head of his second coming.

John 16:33—"These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation, but be of good cheer: I have overcome the world." 2 Thess. 2:1—8—"Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter, as from us, as that the day of Christ is at hand. Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he, as God, sitteth in the temple of God, showing himself that he is God. Remember ye not, that when I was yet with you, I told you these things? and now ye know what withholdeth that he might be revealed in his time. For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way. And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming."

The man of sin is to be in the world until "that day." What day? We are told in the 1st v.

1 Tim. 4:1—3—"Now the spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy, having their conscience seared with a hot iron; forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth." 2 Tim. 3:1—5—"This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasure more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away."

The last days, from the time Paul lived, must include the last part of the dispensation.

2 Tim. 3:12, 13—"Yea, and all that will live godly in Christ Jesus shall suffer persecution. But evil men and seducers shall wax worse and worse, deceiving, and being deceived." Ch. 4:1—4—"I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine. For the time will come, when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears." Heb. 13:13, 14—"Let us go forth therefore unto him without the camp, bearing his reproach. For here have we no continuing city, but we seek one to come."

So long as God's people are "here," (in this world), they are to bear the reproach of Christ.

2 Pet. 3:3, 4—"Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation."

If the conversion of the world, or a Millennium, is taught in the Old Testament, as something that is to take place

during the gospel day, it is a thought worthy of notice, that the Savior and Apostles, though they quoted largely from the Scriptures, never made such an application of them. Yea, more, if they knew or believed, that such a state of things would take place, why did they, in predicting what would be in the future, speak as though they never thought of such a thing? In speaking of the future, down to the end of time, they represent the world to be growing worse, instead of better. J. S. WHITE.

The Advent Herald.

"BEHOLD! THE BRIDEGROOM COMETH!"

BOSTON, MARCH 24, 1847.

"Protestantism a Failure."

Under this head, the New York "Evangelist," of March 11th, has a long article on the position taken by Mr. Himes at Rochester, N. Y., in a sermon preached the 14th of Feb. We give the article below, and append notes on such portions as need a more full explanation.

One of the members of the Evangelical Alliance, after mingling with the noble men of that convocation, and traversing the island of Great Britain, has returned to America, and is now going about proclaiming everywhere that "the Protestant movement is a failure." Such was the position in a discourse delivered Feb. the 14th, at Rochester, by the Rev. J. V. Himes, editor of the "Advent Herald." In the presence of a numerous congregation, he maintained that "the Reformation commenced by Martin Luther, and attempted to be carried out by the Protestant sects, *now is, not will be, but now is a failure.*" He attempted to show "that Protestantism had not only not made any proficiency in converting the world for the last two hundred years, but has actually lost ground to an alarming degree in every quarter of the globe!"

Unless this were more fully explained, the reader might be led into error respecting the actual position taken. In arguing that Protestantism is a failure, in what do we contend it has failed? Not that it has failed to produce, and is producing, a great amount of good: not that it has not done all that the "Evangelist" claims that it has: but that the Protestant expectation of converting the Catholic portion of Christendom, and the world, to Protestantism—as it has been "attempted to be carried out by the Protestant sects—*now is, not will be, but now is, a failure.*" And in taking the ground, that Protestantism has made no proficiency in converting the world for the last two hundred years, we wish to be understood, as not denying that it has planted the standard of the cross in many parts of the heathen world, and been instrumental in plucking many souls from perdition; but we claim that, instead of now giving any indication of the world's speedy conversion, it is losing ground, in an alarming degree, in every quarter of the globe; not that it is in no quarter of the world in advance of what it was two hundred years ago; but that it has within the last few years lost ground in every quarter; and is, in the aggregate, less advanced than it was two hundred years ago. This is, of course, to be understood in comparison with the aggregate of Catholicism, considered with respect to what it was two hundred years ago.

This position we believe is susceptible of the fullest proof, from indisputable evidence. Will the "Evangelist" be pleased to listen to a few facts in elucidation of the subject, and show us wherein we reason illogically, or admit the force of our conclusions?

We wish here, however, to remark, that the Protestant movement, as commenced by Martin Luther and others, has not proved a failure; but has accomplished its work. The Protestant movement, as they commenced it, had no connection with the modern fancy of the world's conversion before the Advent.

This is a fable which was unknown to Protestantism till the days of that spiritualizer, Daniel Whitby, who died A.D. 1727. D'Aubigne informs us that Luther, at one time, was so impressed with the nearness of the Advent, that he feared he should not be able to complete his translation of the Bible before the end of the world. He did not commence the Reformation with an eye to the world's conversion. In his Commentary on John 10: 11-16 ("Other sheep I have," &c.) he writes thus:—

"Some, in explaining this passage, say, that before the latter days, the whole world shall become Christians. This is a falsehood, forged by Satan, that he might darken sound doctrine, that we might not rightly understand it. Beware, therefore, of this delusion."

In another place he uses the following striking language: "I am persuaded that verily the day of judgment is not far off: yea, will not be absent above THREE HUNDRED YEARS LONGER." Thus it will be seen that, by the "latter days," he must have referred to the time following the resurrection, before which time he did not expect the Millennium, for he proceeds: "The voice will soon be heard: Behold, the Bridegroom cometh! God neither will nor can suffer this wicked world much longer, but must strike it with the judgments of his DAY OF WRATH, and punish the rejection of his word." Luther died in 1546, and of course the three hundred years from the time he wrote, must be *near expiring.*

MELANCTHON, "Luther's fellow laborer in the Reformation," was the author of the Augsburg Confession, "which," says the Rel. Enc., "may be considered as the creed of the German Reformers, especially of the more temperate among them." The seventeenth article says: "We condemn those who circulate the judaizing notion that, prior to the resurrection of the dead, the pious will engross the government of the world, and the wicked be oppressed."

CALVIN, in his Institutes, maintained the doctrine of the new earth, or the "restoration," and says: "I expect, with Paul, a reparation of ALL the evils caused by sin, for which he represents the creatures as groaning and travailing." This was the Millennium he looked for.

JOHN KNOX, "the great champion of the Scottish Reformation," (who died in 1572) in his Liturgy, speaking of the reforming of the face of the whole earth, says: "Which never was, nor yet shall be, till the Righteous King and Judge appear for the restoration of all things."

Thus we see that those who commenced the Reformation, did not commence that work with a view to the world's conversion. The work which they designed was to break the bands of Papacy from the minds and consciences of as many as God would be pleased to accomplish. They designed to wage war against the dogmas of Rome, and show to the people of Europe, that God had marked out in the Word more plain and simple rules of faith than were taught by the Papal priests. They designed to bring the Bible within the reach of the common people, and to educate the masses, so that they might read for themselves the Sacred Oracles. The work which they designed to do has been done; and an impetus has been given to pure and undefiled religion, which has been responded to in the utmost parts of the earth. The Reformation, therefore, as they commenced it, has not proved a failure, but has accomplished its mission. It did not design the conversion of the world, as the extracts we have given show; and therefore the failure of this latter day Protestant scheme should not be charged to it, or identified with it.

Before we proceed to the proof that Catholicism is progressing, and Protestantism retrograding, and that the signs of the times give no certain evidence of the proximity of the world's conversion, we will give one more extract from the article in question. The "Evangelist" says:—

We pity the man who can visit Great Britain, and see on every side the handy work of the Reformation, who can go from one end of the island to the other, preaching what he pleases, enjoying a liberty unknown before the days of Luther and Cranmer, who can enter the numerous edifices, consecrated to the work of missions, the diffusion of copies of the sacred Scriptures in one hundred and fifty of the languages of the earth, the distribution of Tracts and religious books, the education of Missionaries, &c. Who can see what the

British and Foreign Bible Society, the London, Church, Baptist and Wesleyan Missionary Societies are doing, what British piety is doing for the renovation of the world, and then come back to his Protestant home, and declare that Protestantism is a failure! We pity the man who owes all that he is, all his superior light and sanctity, to that combination of religious influences and privileges with which Protestantism has surrounded him, who can look upon a continent, for the whole of which, with the exception of the Spanish and Russian provinces of North America, has been secured the priceless and inalienable boon of freedom of conscience, within less than two centuries, and yet can go up and down in the same land, proclaiming that "Protestantism has actually lost ground to an alarming degree in every quarter of the globe!"

That there is a liberty of conscience enjoyed unknown before the days of Luther and Cranmer; that there are numerous edifices consecrated to the work of missions; that the Scriptures have been extensively and profusely diffused over the wide earth, and in diversified and multiplied dialects; and that British piety is doing nobly for the amelioration of the moral and social condition of man, we are most happy to acknowledge; and we would say to all engaged in these and kindred works, Stay not your hands, but persevere in your commendable efforts for the salvation of the souls of men. We would not place a straw in the way for the accomplishment of any of the so laudable objects. Notwithstanding all this, we pledge ourselves, before we close this article, to prove that the world is not being renovated by these efforts. That souls are being saved, we rejoice; but as one generation of Christians after another has passed away, the world remains as far from being converted as ever.—

We also admit the freedom of conscience which obtains in the greater portion of North America; but it none the less remains true, that "Protestantism has actually lost ground to an alarming degree in every quarter of the globe. The "Evangelist" may affect to "pity" the man who can make such an assertion; but when we come to the proof, we will leave it to impartial readers to decide whether it is not a truth; and those who have the truth, have no need of the "pity" of those who have it not. Let the "Evangelist" spare its "pity" until it can meet our arguments, and reply to our facts.

Why should the "Evangelist" affect to "pity" us? Is it for the purpose of holding us up to contempt on account of our opinions? It will recollect its declaration, that to the whole of this continent, excepting the Russian and Spanish portions, "has been secured the priceless and inalienable boon of freedom of conscience." So that we, as well as they, have the right to the free exercise of our own private judgment and conscience, in the fear of God. To hold up any class of men to the contempt of the public, or to affect to "pity" them, for their opinions, arrived at in the fear of God, is to trespass on that "inalienable boon," as virtually and effectually as could be done by torture and imprisonment. It is holding up the terror of public reprobation, and the loss of the good opinion of our fellow men, for which they would have us barter what we conceive to be the truth. If these are not designed to be presented as considerations for us to balance in our mind against our views of truth, why not, instead thereof, present us with sound and logical reasons for a change of our belief? Said Sir Wm. Temple, on the Right of Private Judgment in Religion:—

"A man that tells me my opinions are absurd or ridiculous, impertinent or unreasonable, because they differ from his, seems to intend a quarrel instead of a dispute, and calls me fool, or madman, with a little more circumstance; though, perhaps, I pass for one as well in my senses as he, as pertinent in talk, and as prudent in life: yet these are common civilities, in religious argument, of self-sufficient and conceited men, who talk much of right reason, and mean always their own, and make their private imagination the measure of general truth. But such language determines all between us, and the dispute comes to end in these words at last, which it might as well

have ended in at first, That he is in the right, and I am in the wrong."

To affect to "pity" another's mental or moral perception, is to assume to possess clearer powers of vision, or a nearer access to the mind of the Eternal. "Pity" is sometimes assumed to shield those who affect it, from the necessity of replying to an unanswerable argument. It is *deserved* where they show, by such neglect, their inability to meet the strongholds they assail.

We will now proceed to enquire, what progress Protestantism is making in the world's conversion. Macauley, a prince among Protestants, a member of the British Cabinet, and one of the most talented essayists living, says:—

"We often hear it said that the world is constantly becoming more and more enlightened, and that this enlightening must be favorable to Protestantism, and unfavorable to Catholicism. We wish we could think so. But we see great reason to doubt whether this be a well-founded expectation. We see that during the last two hundred and fifty years, the human mind has been to the highest degree active—that it has made great advances in every branch of natural philosophy—that it has produced innumerable inventions tending to promote the convenience of life—that medicine, surgery, chemistry, engineering, have been very greatly improved—that government, police, and law have been improved, though not quite to the same extent. Yet we see that, during these two hundred and fifty years, Protestantism has made no conquests worth speaking of. Nay, we believe that, as far as there has been a change, that change has been in favor of the Church of Rome. We cannot, therefore, feel confident that the progress of knowledge will necessarily be fatal to a system which has, to say the least, stood its ground in spite of the immense progress which knowledge has made since the days of Queen Elizabeth."

"During the eighteenth century, the influence of the Church of Rome was constantly on the decline. Unbelief made extensive conquests in all the Catholic countries of Europe, and in some countries obtained a complete ascendancy. The Papacy was at length brought so low as to be an object of derision to infidels, and of pity rather than of hatred to Protestants. During the nineteenth century, this fallen Church has been gradually rising from her depressed state, and reconquering her old dominion. No person who calmly reflects on what, within the last few years, has passed in Spain, in Italy, in South America, in Ireland, in the Netherlands, even in France, can doubt that her power over the hearts and minds of men is now greater than it was when the "Encyclopædia" and the "Philosophical Dictionary" appeared. It is surely remarkable; that neither the moral revolution of the eighteenth century, nor the moral counter-revolution of the nineteenth, should, in any perceptible degree, have added to the domain of Protestantism. During the former period, whatever was lost to Catholicism was lost also to Christianity; during the latter, whatever was regained by Christianity in Catholic countries, was regained also by Catholicism."

"We think it a most remarkable fact, that no Christian nation, which did not adopt the principles of the Reformation before the end of the sixteenth century, should ever have adopted them. Catholic communities have, since that time, become infidel and become Catholic again; but none has become Protestant."

Such is the opinion of one who is as well situated for arriving at correct conclusions on this point as any man living, and who, if we are a subject of "pity," is equally subject with us.

No one who is familiar with the statistics of our own country, will deny the rapid spread of the Papacy here. According to the "Evangelist" of the 25th ult., Bishop Hughes, in his late Pastoral Letter, gives the following statistics:—

"He tells that when he was charged, in 1839, 'by the supreme authority of the church,' with his episcopal office, the number of his clergy was less than fifty. They have since increased to a hundred and twenty. The congregations have not only more than doubled their number, but have become larger in themselves, and nearly six new churches have been erected. At the period of his installation, 'there was not either a seminary for the education of candidates for the holy ministry, or a college, or a religious house of education for the youth, male or female, of our growing Catholic population.' In the mean time, a college has been established at Fordham, a few miles from New-York, at an expense of more than \$100,000, with the rank and privileges of a university; a theological seminary has been instituted with suitable buildings, &c. at the same

place, at a cost of nearly \$40,000; and houses of religious and enlightened training have been established for the education of our female children.

"Towards the defraying of the expenses of the college and seminary, he acknowledges the receipt of less than \$40,000, and an unspecified amount of contributions from European friends, 'through the Society for the Propagation of the Faith.' The college, we are informed, is to be under the control of the order of Jesuits, who are in favor with the Bishop. 'We deem it an evidence,' he says, 'of Almighty God's approval, that a numerous, learned, pious, and zealous community of the illustrious Society of Jesus, should have been found willing to take charge of it permanently. That distinguished Society has furnished the best teachers, both in secular and sacred knowledge, that the church has ever known. The world has furnished no other body of men to be compared with them; hence the world's jealousy in their regard.'"

Thus, in eight years, the Catholic interest has more than doubled in the State of New York; and we believe the statistics of that denomination will show a proportionate increase in other portions of our country. Protestantism can show no such progression in the same, or in any section of our country. Even the Methodists and Baptists, the largest two denominations of Protestants in our land, report a decrease of numbers in the last two years. There is no such decrease on the part of the Papacy. So apparent is the stagnation, instead of the progress, of piety among Protestants, that in tract No. 470 of the American Tract Society, on "Training up Children for the Conversion of the World"—a "Premium Tract"—instead of finding any indications, in the present aspect of things, for the world's speedy conversion, it says:—

"But as yet there is no evidence that these expectations are about to be realized. The present generation of Christians exhibit no evidence that they are about to rise to higher piety and to discharge their hitherto neglected duty to the perishing world. We discover no such cheering indications in those who are coming upon the stage. The young are not converted. To select at random a single instance, here is a church numbering 305 members, only 28 of whom are under 21 years of age. Connected with this church is a congregation comprising 159 families, in 120 of which one or both of the parents profess religion. Thus while three fourths of the families enjoy the counsels of a pious parent, almost all of the youth are living in impiety. This instance is far from being an unfavorable specimen of the state of the churches generally. What does the fact argue but a serious defect of some kind in the training of children, that while so considerable a proportion of parents are professedly Christ's disciples, yet, with all the co-operation of pastors, Sabbath-schools, maternal associations, and publications for the young, so few throughout the country become Christians in early life? And the young who do experience religion are not rising to any higher piety or putting forth more strenuous efforts than their predecessors. What then is the ground to expect that the church will be better qualified to evangelize the world thirty years hence than at present, or will do any more to accomplish it? Facts, so far as the present condition of the young is concerned, compel the answer, none."

From a Tract, entitled "The Progress of Popery in the British Dominions and Elsewhere," published by "the Protestant Association" of London, 1839, we quote the following:—

"We desire to prove that Popery, both at home and abroad, is in the possession of immense strength, and has been, and is now, marching forward with giant strides to its old ascendancy; and from a proof of these facts, we wish to proceed to an endeavor to arouse all who pretend to zeal for Protestantism to united and vigorous efforts in the cause which now peculiarly involves the continuance of our civil and religious liberties. To facts, and to facts alone, we shall appeal for a confirmation of our statements; and although the information of which we are in possession is unavoidably less extensive than we could wish, it is still enough to justify alarm and to awaken the public spirit. If it fall altogether in doing so, we are certain that information, as complete as ever satisfied a jury, would equally fail in re-animating the torpid mind of the people;—for proof will then be afforded that there is an indifference to the principles of Popery, and therefore a carelessness about the degree of its success."

"Popery has been advancing not only in wealth and influence, honor and official power; it has been progressing in every other direction, and by every other means. Its proselyting zeal has been rekindled; its Jesuitical arts have been applied; its experience has been brought to bear; it has

watched every opportunity of turning the balance between contending political parties; and thus gradually it has gone forward, till its course seems plain, and its path smooth and clear. While Protestants have been quarrelling, or while they have been sleeping, Popery, with stealthy steps, or by bold manoeuvres, has been gaining ground, disarming some, deluding others, conquering more, and marching onward to a position whence it can defy opposition; any more, can it turn overbear, and threaten all. Many have ridiculed the pretence of those who foresaw such encroachments and such a triumph; many, even up to the present time, have so little heeded the matter, that they know not whether to ridicule or resist. Yet the slightest fair inquiry would have convinced the most skeptical that the peril was indeed fast approaching, and that a struggle must sooner or later come, if early efforts were not made to obviate the necessity of future struggles. We believe that it is now too late to stay the course of the successful superstition, though it cannot be too late to check and impede it. At any rate, it is high time that the people should ascertain the truth, however painful and alarming, and should act on the dictates of sound policy when at length a sound judgment is formed."

"In 1792, there were not, in the whole of Great Britain, thirty Roman Catholic chapels; there are now upwards of five hundred, and forty-three are building. In that year, there was not one single Roman Catholic college; there are now ten, and sixty seminaries of education, besides chapel schools."

"There is every fair prospect that the Popish portion of the population will be speedily fully provided with religious instruction, and with the means of proselyting others; and when we consider the immense number of Protestants who are Protestants only in name, and the very large portion of such who are wholly neglected, we own we see nothing unreasonable in the expectation that Popery will gain many more victims. In Mr. Bickersteth's tract on the 'Progress of Popery,' eighteen parishes are enumerated, with their population and Protestant church-room—the latter does not provide for one-tenth of the whole of that population, which exceeds one million of souls! Then, in Ireland, for years the proportion of Roman Catholics to Protestants has been gradually and steadily increasing through the former laxity of the Established Church, the zeal of Popery, and the recent bitter persecutions which have tended so much to the encouragement of Protestant emigration. In that unhappy country there is a College, supported by public money, for the free education of priests; and of these there are now scarcely less than 2,500, with four archbishops, twenty-three bishops, eight colleges, besides Maynooth, several monasteries, and many convents, nunneries, societies, clubs, and private seminaries. In Scotland, also, it is unfortunately too true that Popery has been of late rapidly advancing, particularly in the West. In Glasgow alone there are now said to be 30,000 Roman Catholics; and even in Stirling they have recently erected a handsome chapel. In the Colonies they have, under various names, (as, for instance, the Bishop of Trinidad is called Bishop of Olympus,) bishops at the following places:—Quebec (with a coadjutor); Montreal (with a coadjutor); Hudson's Bay; Kingston, Upper Canada (with a coadjutor); Newfoundland; St. John's, New Brunswick; Nova Scotia; Trinidad; Malta; Jamaica; Mauritius; Madras; Calcutta; Australasia; Cape of Good Hope. In all these places they have extensive establishments. In Ceylon, their bishop is only lately appointed; and in the 'Catholic Magazine' of September, 1838, just published, they boast of having 100,000 persons attached to their Church in that island. In India they pretend to 600,000; and though that number is questionable, still it is not denied that their converts constitute no inconsiderable portion of the southern population. In Trinidad, nearly the whole people are Roman Catholics, and sixteen new missionaries have lately sailed to complete the Popish victory. From New South Wales, Bishop Broughton, the excellent Protestant diocesan, wrote to the Christian Knowledge Society in January, 1836, to the following effect:—'Protestantism is much endangered in this colony; the efforts of Rome in this country are almost incredible. It is traversed by the agents of Rome. I earnestly desire means of counteracting these machinations. The Protestant schools can be maintained no longer, and a grant is required to maintain schools in connexion with the Church, and in the churches themselves.'"

"In Canada, Popery is the established religion of one province, and is liberally assisted in the other; while during the period that intervened between 1831 and 1835, although 300,000 more emigrants had arrived out, the grant to the Protestant Church was gradually diminished from 16,000l. per annum to 3,500l. per annum! In the Cape of Good Hope much has already been done in Graham's Town and elsewhere; particularly in the new parts of the colony. In Newfoundland the Roman Catholics form a majority of the House of Assembly, and have gained otherwise a complete ascendancy."

"In the South Seas, equal activity is displayed. Dr. Lung, the principal of the Church of Scotland in New South Wales, writing home on the 6th of October, 1836, thus expresses himself:—'The moral influence of the Christian Church of New South Wales will extend eventually to the neighboring islands of New Zealand, containing a native population of half a million of souls, and comprising an extent of territory almost equal to that of the British Islands; to the western islands of the Pacific, numberless, and teeming with inhabitants; to the Indian Archipelago, that great nursery of nations; to China itself. That the Romish propaganda has already directed her vulture eye to this vast field of moral influence, and strewn it, in imagination, with the carcasses of the slain, is unquestionable. Spanish monks and friars have within the last few years been sent from the recently formed republics of the South American to the eastern islands of the Pacific. Other groups, still more distant from the American continent, have recently been surveyed and taken possession of by Romish missionaries direct from France; and the Roman Catholic Bishop of New South Wales is already taking his measures for co-operating with these missionaries from the westward, by transforming the sons of Irish convicts in New South Wales and Van Diemen's Land into missionary priests, and dispersing them over the length and breadth of the vast Pacific.'"

"In the United States, although it is not forty years since the first Roman Catholic see was created, there is now a large Popish population under the government of the Pope, an archbishop of Baltimore, twelve bishops, and 341 priests. The number of churches is 401; mass-houses, about 300; colleges, ten; seminaries for young men, nine; theological seminaries, five; novitiates for Jesuits, monasteries and convents with academies attached, thirty-one; seminaries for young ladies, thirty; schools of the Sisters of Charity, twenty-nine; an academy for colored girls at Baltimore; a female infant-school; and seven Catholic newspapers. In the West Indies unexampled efforts are now made among all classes, principally from the missionaries of Cuba, where Popery reigns in undisturbed supremacy and unrivalled splendor. Even in China, beyond the borders of which Protestants have failed to penetrate, and whence they are now effectually (though we trust only for a time) excluded, the Jesuits have been working with a marvellous courage worthy of a better cause, and with a success which may well justify their boasting. There is no corner of the globe which their restless feet have not invaded; there is no danger they have not braved; there is no artifice they have not scorned."

"In Holland, we hear with deep sorrow, that superstition is again making way, and is rapidly beating down the Protestant vanguard of Europe; and even the king is about to form an alliance with a Romanist lady. In Leyden, three Roman Catholic chapels have been erected, and we understand, on unquestionable authority, progress has been made to an alarming extent. In France, the Archbishop of Paris has ventured on that which few Frenchmen now attempt—the counteraction of their arbitrary king. He has addressed the monarch, and has commenced to agitate for a renewal of the pomp and power of Romanism; and, with his party, he has already rendered the educational system as closely Popish as possible. In Denmark, the heir of the throne has been perverted to Romanism. In the Rhenish provinces of Prussia, the Archbishop of Cologne has preferred the authority of the Pope to that of the King, and in direct contravention of the law, has displayed the bigotry of his religion, by forbidding Roman Catholics to marry Protestants. In Tyrol, hundreds have been banished from their native land, and expelled even beyond the extreme borders of the whole Austrian Empire for daring to worship the God of their fathers as those champions of truth dared to do in ancient times."

"The public press (at least in London) is, to a very great extent, in the hands of the Roman Catholics; the Government are disposed to assist in any heavy blow or great discouragement to Protestantism. These are all most important matters. The moment is propitious. In our Church has sprung up a new school of semi-Popish divinity, recommended by the virtues and talents of its professors, eating its way to the very core of the Protestant system of theology. Modern Liberalism, Infidelity, ultra High Church doctrines, the principles of political expediency—all these things have joined to help Popery forward in its prosperous and triumphant career. No secret is made by many, of their indifference to its rise, no sufficient impediment is offered to

"In the Rhenish provinces the Roman Catholic population amounts to 1,678,745 souls. In the whole Prussian dominions, inclusive of these provinces, the number is not less than 6,000,000. In Nassau, they form nearly three-fifths of the population, and in both Baden and Bavaria, they have more than double the number of all the various Protestant sects. In Hanover there are upwards of 200,000 Roman Catholics, and in Austria they constitute the mass of the community. Such, also, is the case in France, Spain, Portugal, Italy, Belgium, Poland, Sicily, Sardinia, South America, Madeira, parts of Greece, Ireland, the Azores, the Cape de Verd Islands, the Philippine Islands, Lower Canada, Martinique, Isle of France, &c. &c. &c."

its plans; and we regret to add, that the Non-conformists—those whose ancestors were boldest in their hostility to the then rampant heresy—are too generally either passive spectators of its progress, or active auxiliaries of its political designs. Public opinion, which formerly always evinced more or less of a Protestant spirit, now indicates no symptoms of that healthful and necessary characteristic. Bulwark after bulwark of our Constitution and our religion has been lost through perfidy, apathy, or defeat; and now, at the present time, this nation, once renowned for the integrity of her counsellors, and the Christian principles of her Parliament, is at the mercy of a profligate demagogue, intent on the introduction of a grovelling superstition, and a humiliating foreign despotism. We can no longer look for that providential care which for ages was the guide and guardian of us as a Protestant people; we are no longer, as even in Cromwell's days, the acknowledged safeguard of the Protestants of Europe. All is changed; our power is weakened, our prosperity has decayed, and the prospects presented to our contemplation are such as in the days of old would have aroused the population as one man, to manifold exertions for the preservation of their freedom and their faith. Too long, alas! have we been deluded by the vain idea that the enlightenment of this generation was proof against the assaults of Popery. Bitter experience now calls on every preacher to warn his people with the solemn mandate:—'Let him that thinketh he standeth, take heed lest he fall.' To that warning we add our feeble counsel, and bid every man who pretends to patriotic feelings, to look around on the portentous signs of the times, and fearlessly to do his duty to his country and himself. We all have now a common enemy thundering at the gates, and he is a traitor who refuses to repel the danger; doubly, then, is that man a foe to the land in which he now enjoys ancestral blessings that his children may claim to have handed down unimpaired, who gives up a single post he was bound to guard, or meanly sells his birthright for honors, or places, or from base sectarian ambition."

From "Statistics of Popery in Great Britain and the Colonies," re-printed from "Fraser's Magazine" for March and April, 1839, and published for the "Reformation Society," we make the following extracts:—

"It appears from various sources that Britain, the great bulwark of Protestantism, is at this moment the spot on which the ravenous eye of the Papal hierarchy is riveted. For its conversion to an anile superstition, the Papal powers are at this moment combining and concentrating their forces. Jesuits, like the locusts of Egypt, swarm in our parishes. Mass-houses, like plague-spots, start into existence with ominous speed. The fell simoom has begun its murderous course; and in Lancashire, for instance, what was as the garden of the Lord before it, has been left a waste howling wilderness behind it."

The London correspondent of the "Chronique de Paris," midsummer, 1838, says:—

"A remarkable fact at present in London is, that the Catholic chapels are filled with Protestants, and that there are frequent conversions. Controversy is very warm in these, and finds eloquent men to conduct it. The tone of the preachers is simple and grave. They attack the church established by law, with a force which astonishes one, when it is remembered that in the same country, not many years ago, the Catholic worship was interdicted, and permitted only in embassy chapels."

"It is scarcely necessary to inform the Protestants of England, that the Roman Catholic Church has recently concentrated her energies in one great missionary and controversial institution. If able Protestant controversialists are not trained and fostered, who shall at all times be prepared to repel Popish sophistry and Jesuitism, and earnestly to contend for the faith, many of the simpler sort of our people may be drawn aside by the priests. Most certainly it can no longer be said that Protestants are the aggressors."

The following statement is from a speech of the Rev. H. Seymour, delivered at a meeting in London, in May, 1837:—

"I say nothing of the statements lately made by one of no ordinary mould, that there was scarcely a Romish pulpit in Europe that did not ring with the expectancy of the fall of the Church of England; but I would remind you of their books circulated in this country; they go so far as to assure us, that the conversion of England in ancient times from heathenism to Christianity, was not so rapid as her present conversion from Protestantism to Romanism! I will state a fact that will illustrate this better than a thousand arguments. A most pious and devoted clergyman in the south of England was some time since publicly attacked and challenged to a controversy by a Romish priest, who extensively circulated a pamphlet against this clergyman throughout his parish; an answer was written to that pamphlet, and printed, and sent to the spot; but what was my surprise when I received a letter from this very clergyman, stating, that owing to the number of Romanists in his parish—owing to the in-

fluence of a nunery over a large portion of the population—and owing, farther, to the fear of a Roman Catholic proprietor in the vicinity, no individual would dare to circulate the defence of Protestantism in reply to the priest! It actually became necessary to employ a total stranger, from twelve miles distant, to circulate it! This has actually occurred within a very few months, not in Ireland, but in England! Yet men talk as if Romanism was not increasing in this country. I have myself seen the proselytes she has made; I have had converse with some of them; I have argued with some of them; and, therefore, whatever be the experience of others, I do know of a surety that there are infinitely more proselytes than is generally believed."

In a sermon preached for the Reformation Society, at St. John's Chapel, London, in 1834, by the Rev. Edward Tottenham, an able champion of Protestantism, the following statement occurs:

"Forty years ago it would have been difficult to observe a Roman Catholic place of worship in the kingdom. In Britain there are now upwards of 500. Since 1824 to 1834, there has been an increase of upwards of 70 chapels in England, and since 1829 there has been an increase of 23 in Scotland. And let it be remembered, from the peculiar mode of attendance at Roman Catholic worship, much less accommodation is required for Romanists than for the same number of Protestants, for there is a constant succession of congregations in each chapel, who just come in for the purpose of hearing mass. In this way, for example, there is attached to Chelsea chapel alone, in this metropolis, a congregation of nearly 6000; to the chapel of Bermondsey, one of upwards of 5000; and to the chapel in the London Road, one of nearly 15,000. We also point to the instances of conversion that sometimes meet our view,—thirty, forty, and even seventy, adult converts being sometimes publicly received by the vicar-apostolic into the bosom of the Roman Church. Did time permit, I would give you dates and places for what I have now asserted."

The following extracts—the first from the Leicester Journal, June, 1836, and the last two by the Editor of "L'Europe Protestant," Sept. 1838—might be extended:—

"There never was a time, since England became a Protestant country, when the proselyting system of the Roman Catholics was more strenuously acted on than at the present day. New chapels are built; large and stately houses are bought, or erected, for Popish seminaries and colleges; preaching in the open air is resorted to; tracts are widely distributed. At length resistance has become, not a matter of choice, but of necessity."

"But we must not suppose that these varied efforts of the Christian Protestant Church, scattered up and down as it is in Europe, have passed unperceived by the Roman Catholic Church. All the publications and printed correspondence of Protestants are carefully examined by the Society for the Propagation of Romanism; and it can be perceived most clearly from their articles, that every new fact recorded by Protestants, as occurring in any country, is examined by its emissaries. The society is at the present moment not only publishing the 'Anti-Protestant'—originally a monthly, but now a weekly publication—but it has just put to press a new Papal work in English, to be published, as well as printed, in Paris, for the purpose of circulation among the English, Irish, and American, on the Continent."

"It is very easy to see that Rome occupies a position from which she can extend her ravages into England with frightful rapidity. The Jesuits have drained Austria of much of her Protestant and best population. In Geneva, it has been discovered that there is an open and easy path from Neology to Romanism. The great proportion of the schools of France is under the yoke of the priests. In Belgium, the Papal power is paramount. In Holland, one of the most Protestant parts of continental Europe, the priests are gaining ground, much in the same way as in England; and whether the results shall be disastrous or otherwise, the untiring exertions of the Church of Rome, more especially in this country, are too obvious to be denied or regarded with indifference."

On reviewing the statistics of Popery, we must see that no increase of population will account for the increase of Papists. In 1792, there were not more than 35 Popish chapels in England; in 1839, there are, at least, 453. The population of England in 1790 was 8,475,000. The fair ratio of increase may be reckoned at one and a half per cent. per annum. This will give us, in 1839, about 15,000. The population has not doubled in these last fifty years; but suppose it had doubled itself, then the number of Roman Catholic chapels, to provide for the increase of Romanish population, should be 70. Instead of this, it is 453.

The Rev. Haldane Stuart, in his annual address, on Prayer, for 1839, observes:—

"There is also that increase of power in the Church of Rome in this kingdom, the bulwark of Protestantism, that brings to mind her proud boast as given by St. John—'I sit as a queen, and am no widow, and shall see no sorrow,' forgetful that it is declared, 'her plagues come in

one day; death, and mourning, and famine, and she shall be utterly burned with fire; for strong is the Lord God who judgeth her.' For whilst, in the year 1793, in the whole of Great Britain there were only thirty Roman Catholic chapels, now there are above five hundred. And, as if to prepare the way for her vainly expected triumphs, in this year her advocates in Ireland have formed, as it is termed, a 'Precursor Society.' Some of her most influential members have also commenced in England 'the Catholic Institute,' a society which has for its object, as its promoters declare, to defend the purity and truth of the Roman Catholic doctrines, and circulate useful information on those subjects, and for this purpose to organize local committees, and to solicit and avail themselves of individuals in different parts of Great Britain and the colonies, so that its influence may extend to every parish in the kingdom, as well as to every colony. Thus systematically is the cause of our Lord assailed, and thus systematically is preparation making for the advancement of that idolatrous church, of which the Lord has said, 'Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.'"

The above evidence from Protestants, as desirous for the spread of Protestant principles as can be the editor of the "Evangelist," must for ever settle the question which we pledged ourselves to substantiate, and for the assertion of which we receive the "pity" of those who believe, in view of all this evidence, that Popery is everywhere giving way to Protestantism.

We shall resume this subject in our next.

Correspondence.

Letter from Bro. E. S. Blakeslee.

Bro. Himes:—I wish to ask a few questions, not for the sake of striving about words to no profit, but for truth's sake.

1st.—Do the words, "And man became a living soul," mean that he should eternally remain conscious, regardless of obedience?—[Note 1.]

2d.—Does the word, "Die," (Gen. 2:17,) mean an eternal conscious being in misery?—[Note 2.]

3d.—If the penalty of God's law involves an eternal conscious being in misery, would he have accepted an atonement, or a sacrifice, coming anything short of satisfying its demands? [Note 3.]

4th.—Did not our Lord take upon himself the seed of Abraham, that through death he might destroy him that had the power of death, that is, the devil? [Note 4.]

5th.—Did not our Lord and Master, after fulfilling the law, and making it honorable, satisfy its claims? [Note 5.]

6th.—Or must the Lord suffer an eternal conscious being in misery before the justice of God's law will be satisfied? [Note 6.]

7th.—If so, when will the restitution spoken of take place, and the saints possess the kingdom? [Note 7.]

Come and let us reason together, saith the Lord. You say, brother, "We prefer soft words and hard arguments, to hard words and soft arguments," which is very wisely spoken; but, nevertheless, you will doubtless bear with your brethren in using words expressive of earnestness, while contending for the faith which was once delivered unto the saints.—[Note 8.]

The unconsciousness of the dead, and final destruction of the wicked, is no small part of the Christian's faith, in my judgment.

In times past I believed, or thought I believed, at least, as many do now, that the dead knew many things that the living were ignorant of, but could bring forth no strong reasons for such a belief. But that the wicked, who should be cast into a lake of fire, burning with brimstone, Rev. 19: 20, and 20:15, would be eternally conscious of their pain, I never did believe, because both the Scriptures and our own observation are against it. Men know the nature of fire. They know that when fire comes in contact with matter, it will consume, and burn it up. [Note 9.]

And to this the Scripture beareth witness: "The day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." [Note 10.] But it is the soul, says the objector, that is eternally tormented.—[Note 11.] Well, I suppose what you call the soul, is immortal; and if it is eternally tormented, it must be with fire, for this is the last and final account of the wicked—they were cast into a lake of fire. Produce your cause, saith the Lord; bring forth your strong reasons, saith the King of Jacob. Let them bring them forth, and show us what shall happen; yea, verily, ye profound philosophers, bring forth your strong reasons, and show us what shall happen. You say that the souls

of the wicked will be in eternal torments.—[Note 12.] God says, "The soul that sinneth it shall die." But since the word of the Lord is cast behind the back, and vain philosophy presented as a substitute, we want you should sustain your cause, and bring forth your reasons, and explain the matter, and show us how it is that fire can exist when there is nothing to feed upon. [Note 13.] And lastly, we want to know how the mind, or spirit, or reasoning powers of a man, can be tormented with fire, when at the same time separated from the body, and the body having become past feeling by being utterly consumed and burnt up! It is said that fear hath torment. True; but upon what is fear based? is it not upon the body? Who would be troubled with fear, if they had not a body that could be affected?—[Note 14.]

I have said thus much, not because I love to differ with my fellow mortals, but because I fear God more than man. And I wish you to answer the above questions, and publish what I have written in conclusion. I expect you will have manhood enough to do it. I wish you to meet these questions with fairness, and not run round them. May the Lord bless you. Amen. E. S. BLAKESLEE. Prospect (Ct.), Feb. 10, 1847.

REMARKS.

We hardly know whether you are serious or not in the above; and consequently hardly know what to say to you. We will, however, append a few notes.

Note 1.—The question of man's eternal consciousness does not turn on any such meaning. Those words only speak of the then present. There is nothing in those words to prevent God from terminating man's existence, or continuing him in being: it all depends on God's own pleasure.

Note 2.—Does any one claim that it does! Must it denote that, if it does not denote unconsciousness! For all the definitions of the word "die," see Webster's large Quarto, Vol. 1. You will there see that it does not necessarily denote ceasing to be. If, then, it does not necessarily denote unconsciousness, man may die without ceasing to be. It denotes a change of being, as well as a cessation of being.

Note 3.—Its demands have been fully satisfied. God would accept of no atonement short of a full satisfaction. The simple death of a Divine being was fully sufficient for that purpose. It would no more be necessary for Christ to endure "everlasting punishment," to atone for the violation of a law, the penalty of which is "everlasting punishment," than it would be for Him to endure everlasting unconsciousness, to atone for the violation of a law to which such a penalty was annexed.

Note 4.—Yes.

Note 5.—This is answered in note 3.

Note 6.—This is also answered in note 3.

Note 7.—As the stripes laid on Christ might be as much less (we do not say as they were) than the punishment that all the saved would have had to endure without an atonement, as his infinity surpassed their finiteness, this conclusion is shown to be illogical. Upon your supposition, the Savior, to atone for sin, must have become forever unconscious. Having shown the tenor of that reasoning, you will see that the restitution will be in the fulness of times.

Note 8.—Your belief on this point could have been no part of the faith once delivered to the saints; for no such faith was received by them. There is no trace of any such doctrine in the primitive church, either among the apostles, or their successors. The adherents of your view are totally unable to find any traces of any such doctrine in the church previous to the time of Origen, which shows that the words of Scripture on which that doctrine is supposed to be based, when understood as they were in that day, teach no such doctrine.

Note 9.—The action of fire will separate some combinations of matter into their constituent parts. You will not presume to affirm, in opposition to all chemical experience, that it has this effect on all. Wood, when burned,

does not cease to exist in other forms. Every particle of matter which existed in the wood, still exists it all its integrity in different states. Subject these same particles to the action of the same agent, and it will again produce no like effect. So with other combinations. Do you know the effect of the action of fire on the diamond? Your assumed philosophical result by which you oppose "everlasting punishment," is "science falsely so called."

Note 10.—Yes. They will be burned up root and branch; their bodies will be turned to ashes, and their spirits will return to God who gave them. But remember, that a thousand years from that time the wicked are to have their resurrection: they still have an existence. These texts cannot therefore be adduced in proof of their escaping "everlasting punishment."

Note 11.—No. We make no such assertion.

Note 12.—Where do we say so! We use the language God has given—"everlasting punishment."

Note 13.—Ah! brother. Who is it that resorts to philosophy now! Who is it that sets aside the plain declarations of God, and adduces a supposed philosophical impossibility! How it is done, we care not about knowing. We would not be wise above what is written. When we cannot unriddle, we learn to trust. When we cannot comprehend how God can do what he has affirmed he will do, we refer it all to his almighty power. If you wish to ascertain how fire can exist with nothing to feed on, you will learn it when you find out how "the bush burned with fire," when "the bush was not consumed." Ex. 3:2. What God can perform for a moment, he can perform for ever. Who feeds the fires of Stromboli? of Vesuvius? of Cotopaxi? of Popocatepetl? of Heckla! of Chimborazo! of Kirauea? some of which have been in a state of constant action for ages. Who feeds the fires in the centre of this globe! occupying its entire interior, with the exception of some sixty miles thickness of crust. Is not your question distrustful of God's power!

Note 14.—It will require a profounder philosophy than you or we are possessed of, to understand how it can be said of any, that "the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night;" but what God has spoken, he is surely able to perform. If we reject one truth because we cannot comprehend it, we may another, and all. We must be very careful and not set up our own poor reason against the declarations of Jehovah. It is useless to bring science in opposition to revelation; for that and true science must for ever agree.

Ashamed of Christ.

Dear Bro. Himes:—The language of the Savior on a certain occasion, when addressing the people and his disciples, was, "Whosoever therefore shall be ashamed of me, and of my words, in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father, with the holy angels." Mark 8: 38. This declaration, with others of like character, have of late been forcibly impressed upon my mind, and have given rise to the question, What is implied in being ashamed of Christ and his words? From the connection, vs. 34-37, the question appears to be answered,—an unwillingness to give up all for Christ. The condition of our acceptance with God, is obedience to his commandments; this is a sure evidence of love. "He that hath my commandments," says the Savior, "and keepeth them, he it is that loveth me." John 14:21. Again he says, v. 15, "If ye love me, keep my commandments." v. 23, "If a man love me, he will keep my words." The apostle John, in speaking of this same subject, says, "For this is the love of God, that we keep his commandments, and his commandments are not grievous." 1 John 5: 3. "Though I speak with the tongues of men and angels," says Paul, "and have not charity (love), I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and

understand all mysteries, and all knowledge: and though I have all faith, so that I could remove mountains, and have not charity (love), I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity (love), it profiteth nothing." 1 Cor. 13:1-3. It was this principle that animated the Divine bosom in the gift of his Son: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3:16. It was this which caused the Savior to weep over the grave of a Lazarus—that bid the widow of Nain to "weep not," when following the body of her "only son" to its silent resting-place; for he bade them rise: and also that led him to weep over Jerusalem when foreseeing its desolations. It is love that unites the angelic hosts, who are said to rejoice over the sinner that repenteth, and it is love that unites God's people to him and to each other, and that bears evidence to the world that we are the true disciples of our Lord. For says the Savior, "By this shall all men know that ye are my disciples, if ye have love one to another." John 13:35. Have we, my brethren, this love, which will make Christ's yoke to us easy, and his burden light? Nothing less than this will suffice with Him with whom we have to do: for this principle in the heart is essential to obedience.

In this age of theological disputes and contradictory theories, we find men very tenacious about some peculiar point in their faith, to the neglect of others, perhaps of greater importance. Thus, the Baptist is very tenacious for immersion; the Presbyterian for sprinkling; the Calvinist for predestination; the Episcopalian for his apostolic succession; and so on through the whole catalogue. Now so far as any of these views are sustained by God's word, it is duty to support them, but not to the exclusion of truths equally important.—It is our duty to attach to every truth of God's word the importance which that attaches to it, when the harmony of the whole is considered; and a *willful* neglect of any portion, from a *dislike* to the duty enjoined, is an evidence that so far we are *ashamed* of Christ and his word. What command is more positive, and so much neglected, as the exhortation of the apostle Paul, "But exhorting one another, and so much the more as ye see the day approaching!" Heb. 10:25. Here is a positive command. And who, I ask, is doing as the apostle enjoins? But it may be said that this language was addressed to the Hebrew brethren, and hence does not bear upon us. The verse itself is a sufficient refutation of this: for the duty was certainly to remain incumbent upon the church until the day referred to (of Christ's coming, see vs. 12-14, 35-37) should approach. But on the principle of the objector, no portion of Scripture could apply to us, as the whole New Testament was primarily written to the churches of the first century. Again it is said, We believe Christ will come again, and it matters not to us whether it is *near*, or *afar off*. This may be the sentiment of the objector, but it was not the apostle's. The passage, however, is not a question of time, but of duty. Hence it matters not whether Christ's coming is near, or *afar off*, the duty remains the same, to "exhort one another," in view of the Lord's coming, "and so much the more as ye see the day approaching." But how are we to see the day approaching? Peter informs us, 2 Pet. 1:19, "We have also a more sure word of prophecy, whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts." Our Savior farther instructs us on this point: "And when these things (the signs) begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." Luke 21:28.—Here the duty of the church is made plain.—But are these words of the Savior comforting to her? We fear not.—Or why this silence in regard to the return of her Lord which reigns throughout her temples? Ah! the conviction returns to the mind, she hath placed her affections upon another (the world),—she is *ashamed* of the words of Christ. It is true, occasionally we meet a fellow pilgrim, who, like good old Simeon, is waiting for Israel's God; but these are few, compared with the mass. Here the cry is raised, You have no charity. Charity for what? A love for the world? An opposition to Christ's coming? If this be meant, we answer, No. "But you condemn the churches." So far as they deviate from truth and virtue, God's word condemns them. We lay claim to no such a prerogative. We have always believed that God has had, and still has, many in the churches

who love the appearing of his Son. Some of these are looking for his *soon* coming: others, owing to their religious training, and the influences now surrounding them, do not see the truth as we do. Such the Lord will not condemn. But for a *willful* ignorance and opposition, there is no excuse; and we fear the mass are thus guilty. But this exhortation of the apostle is not an isolated one. The Scriptures abound with similar references. The coming of Christ is defined by Paul to be the Christian's hope: "Looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ." Titus 2:13.—Again, after describing the descent of the Lord, and the glorification of his people, he adds,—"Wherefore comfort (exhort, see margin) one another with these words." 1 Thess. 4:18.—This is as much our duty as it was to believe, to repent, or to be baptized; or as it is to visit the "fatherless, and the widow, in her affliction;" or any other positive command. And we might just as well neglect the whole, as from *shame*, or for any other reason, to *willfully* neglect one command. In vain do men try to avoid this duty, and yet remain guiltless. O that God may indelibly seal home this truth to our minds, that we may never be ashamed of Christ or his words.

Upon repeated reviews of our position, I am confirmed in the belief, that in all the leading features of our faith, we are correct. Though our numbers are not multitudinous, yet the best of all is, God is with us. And, having our minds enlightened, let us continue to exhort one another, and so much the more as we see the day approaching. The path of duty is the only path of safety; and though earth and hell may oppose, we shall soon realize, that in keeping his commandments there is "great reward." The counterpart of the Savior's words is, that if we are not ashamed of him and his words, he will not be ashamed of us when he comes in his glory.—What a delightful theme is this to contemplate—to be honored by the "King of kings" when he shall sit upon his "great white throne"—when before the holy angels he shall bid us welcome into his joys.—

"Our eyes shall then with rapture
The Savior's face behold!
Our feet no more diverted
Shall walk the streets of gold."

We shall then, as the reward of our faithfulness, with Abraham, Isaac, and Jacob, and the great and good of every age, be privileged to sit down in the kingdom of God, to go out no more for ever.

"O happy day, O glorious hope!
My heart leaps forward at the thought,
When in that holy, happy land,
We'll no more take the parting hand."

The brethren here still feel encouraged to persevere in the well begun work. Since my last, we have had several other additions to our society. We appreciate, and feel much interest in the support of, the "Herald," but our means are limited. We hope that those of our brethren who have enough and to spare of this world's goods, will remember their duty. It is more blessed to give than to receive. Yours in the "blessed hope."

JOHN Y. BUTT.

Coal Run (O.), Feb. 15th, 1847.

BRO. ISAAC N. PATHE writes from Bloomfield (N. J.), Feb. 23d, 1847:—

Dear Bro. Himes:—I will state a little circumstance which occurred about six weeks ago, in the M. E. Church in this place, of which I was a member. For years past I have been in the habit of carrying a Bible in my pocket, and at meetings, when the text was named, I usually turned to it, and followed the preacher as well as I could. On the occasion referred to, the minister, after proceeding but a little way in his discourse, halted, and said, he wished those who had Bibles would leave them at home, or keep them in their pockets while in church, and listen to the preacher. In the afternoon, I asked him if he meant me. He replied in the affirmative, and said he had been requested to do so, and that he should have spoken of it long ago. On inquiry, I found that the minister had been asked to make the remark by some who did not profess religion. Another Advent brother asked for the privilege to fetch his book to church. The minister said he might; and moreover, he wanted all his members to fetch them. Why this refusal in the one case, and permission in the other, needs a wiser head than mine to comprehend. One charge against me was, that I read and supported the "Herald," instead of the "Advocate and Journal." If he knew as much as you and I know about that, he would perhaps have had less to say. I asked for a certificate of membership; but he refused, and ordered my name to be erased from the book without a trial. I now attend the Protestant Methodist Church, the minister of which preaches the coming of the Lord. Bro. I. E. Jones has preached for him several

times. The Lord is with him, and sinners are being converted under his labors.

BRO. D. I. ROBINSON writes from Cleveland (O.), Feb. 24th, 1847:—

Bro. Himes:—We have had a small company here and at Akron, and also in some other towns, who are holding on to the faith, notwithstanding all the errors and apostasies of the last two years. Sometimes it has appeared that we should be revived and united; but since Bro. Cook was here last fall, it has been worse than ever before.—Those he led off have gone back to the churches, or nowhere. About a year ago, when he and his wife were at my house, they took the same ground that he heard you had taken, and for which he denounces you. They said that whoever went back to reckon chronology, or re-adjust it, was backslidden;—that we should have no more time. When here last fall, he took the ground, that all he had written or preached he still believed—he could not retract one iota—that we are now in the judgment—the Bridegroom come—the door shut—the seventh angel sounding—the Lord come, in some sense, though not personally. And whoever reads his sermons and letters to the "Day Star" of last year, must see that he went the whole length of these views with the spiritualizers. They, with all others here, understood him to be on their side, except in saying that the Lord had unqualifiedly come, and that persons should leave their families, and go to the Shakers. He took the ground that the resurrection was taking place, and we could now be immortal by faith. His influence to lead into these evils out West has been greater, I think, than that of any one else. And so I think he will find it in the day of the Lord. But it is past, and he will not recall it—and we can only deplore it.

There is now a greater opening to hear in this region than for the last two years. I expect to come East in a month or two, if the Lord will. If any good brother could come out here and travel this season, he could do good, and live.

Love to the dear brethren, and to your family.

BRO. EPHRAIM WALKER writes from West Becket, March 5th, 1847:—

Dear Bro. Himes:—I still feel it my duty to help sustain so valuable a sheet as the "Herald," which weekly comes laden with fruits of the kingdom. Although very many have drawn back (and I fear, to perdition), the evidences shine brighter and brighter that the vision will not tarry long, but will soon speak and not lie,—for at the time appointed the end shall be. It is with joy and rejoicing, by the grace of God, that I am enabled to hold on to the promises, thereby gaining strength in every engagement with the powers of darkness. That the world loves darkness rather than light is evident to me from the indifference and blindness manifested by the ministry and people. (See Isa. 24:2.) There is great opposition to those who are warning a world lying in sin, that the great crisis is at hand. I realize that the enquiry is now pressing upon us, "Watchman, what of the night? If ye will, enquire, enquire ye, return, come." "Watch ye, therefore, for ye know not when the Master of the house cometh, at even, or at midnight, or at the cock crowing, or in the morning; lest coming suddenly, he find you sleeping." I feel sensible that we have passed the third watch, and the fourth cometh quickly, with all the realities that attend the close of the sixth seal, and the opening of the seventh. In those days shall men seek death, and shall not find it, but shall go away into everlasting punishment, and the smoke of their torment ascend for ever and ever.

BRO. JOHN E. BARNES writes from Waterford (Pa.), Feb. 23d, 1847:—

Dear Bro. Himes:—Nearly six months since I left Philadelphia, in company with Bro. Boyer. You have before had an account of our labors on our way to Centre County. When I arrived at that place, I was requested by the brethren to stay with them through the winter; and until about one week since, I have been laboring in that County, where, it may fully be said, the harvest is great. There is an open door there. Some few weeks since, being invited by the pastor of the colored church in Bellefont to preach during a protracted meeting, I did so one night, the only time in which I had leisure. Sinners, like Saul of old, fell to the ground. Out of nine or ten who were concerned, two or three received pardon, and rejoiced in God. There is yet mercy. On the 10th of this month, the Roman Catholics locked the school-house where I had an appointment to preach. The inhabitants were very much enraged. It was opened the next evening, when I spoke freely on the rise and progress of the Papacy. The interest was very great. Though we were at first called false prophets, now the feeling is different. Bro. Hazlett and myself are now holding a protracted meeting here; the interest is very great, especially so last Sunday evening. We are still continuing our meeting, and I think, from present appearances, that prejudice will be considerably broken down. There is a large field of labor in this region, and good might be done. I feel encouraged to labor, and wait till Jesus comes, knowing we shall then be gathered home. Yours in the blessed hope.

BRO. D. S. LEWIS writes from St. Johns (C. E.), Feb. 26th, 1847:—

Dear Bro. Himes:—The Advent cause is reviving in the adjacent towns. The spirit of persecution existing in the churches has caused many of their candid and reflecting members to search the Scriptures more closely for themselves, and the result of their researches has been, their conviction that the great day of the Lord is at hand. They are daily adding themselves to our number, praising God for the truth, and the light shed on it in the gospel, and rejoicing in hope of the promised inheritance. Our opponents have done as much towards bringing those who have lately joined us to a knowledge of the truth (by their bitter sarcasms, misrepresentations, false accusations, and public ridicule) as our friends have done, who, knowing the terrors of the Lord, have endeavored to persuade men. Truly "God moves in a mysterious way, his labors to perform."—The prospects before us are favorable—our numbers are increasing; we have a calm peace in believing, and our prayer is, that we may remain steadfast, unmovable, always abounding in the work of the Lord; forasmuch as we know that our labor is not in vain in the Lord.

BRO. ADAM DIXON writes from Edwardsburg (C. W.), Feb. 23d, 1847:—

Dear Bro. Himes:—As Bro. P. H. Hough wrote you a few weeks ago, and gave you a statement how the Advent cause was prospering in these parts, I would now add, that it is still more prosperous. There is a great desire manifested by the people in general to hear on the subject; and every place where we have labored, the people, like the noble Bereans of old, have been led to search the Scriptures daily, to see whether these things are so. Bro. Hough and myself are the only two in this new field, and are not able to attend half of the calls. Will Bro. Peter Hough and Edwin B. White try to come to us as soon as possible? The friends here say, that their wants shall be supplied. Come, brethren, and help us. Bro. Hough held a discussion a few days ago with a person, whose ignorance of the truth entirely disqualified him for the undertaking, and at the same time afforded an opportunity to show how far the truth outshines that from which the people of the world argue for peace and safety.

BRO. R. B. LEWIS writes from Newark (Ill.), Feb. 17th, 1847:—

Dear Sir:—It has been my misfortune to live among scoffers and unbelievers, and have none to unite with in praising God for the blessed hope of soon seeing Him as he is. However, I have had the "Herald" to peruse, which has brought peace and joy to my soul. My prayer is that it may be sustained. The gospel is preached here by good men, but nothing is said of the coming of Christ. I wish some good brother would pass through this place; I think it would result in much good. The people here know but little about the Advent doctrine, except what they hear from the scoffers.

BRO. A. SHERWIN writes from North Springfield (Vt.), March 3d, 1847:—

Dear Bro. Himes:—The Conference in this place closed Sabbath evening, after a season of three days of rejoicing and comfort. Bro. Edwin Burnham, G. W. Burnham, and L. Kimball were with us. This has been one of the most interesting meetings we ever enjoyed. Our brethren came in from abroad, so that we had a full house. All felt that it was truly good to be present. The truths presented by our brethren served greatly to confirm and strengthen God's waiting people in their faith and hope. We parted with the cheering prospect of soon meeting in the kingdom of God. May the Lord hasten the glorious time. Yours in hope.

BRO. THOMAS I. CARLETON writes from York (O.), Feb. 27th, 1847:—

Dear Bro. Himes:—The cause in this quarter is about as it has been for six or eight months past, except at Bloomington. A series of meetings, held by Bro. Judson, from Sandusky city, are a blessing to that place. I was there last Sabbath, and learned that some had been reclaimed, two happily converted, and others seeking the Lord.

OBITUARY.

"Blessed are the dead who die in the Lord." We have unexpectedly been called to part with our beloved Bro. H. SHIPMAN, who fell asleep in Jesus on the morning of the 27th of February, after an illness of nine days. He died strong in the faith of a speedy resurrection, looking for and believing that He that shall come will come quickly, and will not tarry. We deeply feel his loss, and sympathize with his afflicted family. Yet we sorrow not as those without hope, but are comforted with the words of Paul. Bro. Manning gave a discourse from Psa. 49:15, "But God will redeem my soul from the power of the grave; for he shall receive me." Yours in the blessed hope, T. N. DEWEY. Fort Ann (N. Y.), March 2d, 1847.

THE ADVENT HERALD.

"THE LORD IS AT HAND!"

BOSTON, MARCH 24, 1847.

Our Western Tour.

We returned from the West on the 12th inst., much exhausted, but in tolerable health, and gave lectures to the beloved people of our old charge on Sunday, the 14th, in the Saloon in this city.

We visited Rochester, Buffalo, Lockport, Attica, Jamestown, Gerry, Laoni, Seneca Falls, Oswego, Sodus, Albany, and Troy. In all of these places we gave one or more lectures; in most of them, from three to seven. We never spoke to more crowded, interested, and intelligent audiences. Nor did we ever feel more deeply the importance of the position we occupy. The responsibility which rests upon the Advent brethren is immense. The excellence of the doctrine is to be shown by a life of superior purity, and devotion to God. We must show ourselves more active in all the works of mercy and righteousness than others, or it will be vain to talk of the superiority of our faith.

The cause all through the West was in a much better condition than we had any idea of. The elements of fanaticism, exhibited in false views on sanctification, have ceased to exist, and the churches are now free from the contagion.

In almost every place, there is a want of good pastors. The almost universal request from destitute societies was, "Can you not send us a good pastor?" They have, in common with us in the East, suffered much from a class of men calling themselves Adventists, but who travel through the country for what they can get. The brethren are now determined to receive none but those they know to be good men.

But where shall we find the good shepherds to feed the flock in this trying time? There never was such a want of laborers as now; and yet the number is less than at any previous time. But where shall we find them? Will this statement meet the eye of any who ought to be in the field? It may meet the notice of some young man, to whom God has given grace and an aptness to teach, and called to the blessed work of the ministry. If so, we earnestly implore him to enter the field without delay.—"Go thou and preach the kingdom of God." If it should meet the eye of any who have, through discouragement, left the field, we hope they may be induced to think of the suffering flocks, and return to their aid. Should it meet the eye of any who have left the ranks, and given their influence to the support of other and opposing views—thereby trammelling themselves, and injuring the Advent faith and hope—we have confidence that all such will consider the case, and act in reference to the good of the flock of Christ. Oh! may God stir up his faithful ones to enter the field at once. Our brethren everywhere are liberal, and will not see the devoted servants of God suffer. Now is the time for work.—"Time's career is closing;"—"a little while," and our toils will be over. Let us be up and doing, "and never stand still till the Master appears."

We had pleasant interviews with many ministering brethren. Bro. Marsh and Pearson, at Rochester, who are doing well for the cause there. Bro. Porter, at Buffalo, whose faithful labors in that place have saved and sustained the Advent interests. He is now sick; but we hope his sickness is not unto death. We had happy interviews with Bro. Bywater and B. Morley, who are faithful evangelists in Western New York. We hope brethren will sustain them, for they are worthy. We had a very pleasant visit with Bro.

E. Galusha and his beloved people. He is one of the men of this age, on whom you may always rely. It is needless to say that he stands fast in the faith, and is doing what he can to promote the cause of God. Bro. Pinney, at Seneca Falls, is now sick, but we hope he will soon recover. Bro. P. has been a faithful and devoted laborer in the Advent cause. He has a devoted company of saints, to whom we gave two lectures. Bro. Judson has recently taken a stand in the Advent cause, and is laboring with good acceptance in Jamestown and vicinity. At Oswego, we had a pleasant interview with our beloved Bro. Canfield, who is now confined to his business, his health not permitting him to labor in the field as he once did. But he is still firm in the faith of the Advent being nigh. He holds a connexion with the Baptist church, and by his influence, we gave two lectures to large audiences in the chapel of that people. The Lord reward him for his liberality and kind attentions. Here we met also with our dear Bro. Needham, who is doing what he can for the scattered flock at Oswego. We also had interviews with Bro. L. Bates and Henry Heyes, who are doing well. We most deeply sympathize with them, and hope they will be comforted and sustained. At Troy, we had a pleasant visit with Bro. Barringer, our faithful agent. He has stood fast in all the storm, and with the aid of Bro. Preble, still keeps up a meeting. We gave one lecture in the Court-house to a good audience. We also lectured once at Albany, in the "House of Prayer." Bro. I. Adrian is with the brethren there, and is doing well.

Many pleasing incidents occurred in this tour, which would be of interest to our numerous readers; but we have such a press of business on our hands, with continual interruptions, that it is almost impossible for us to give a partial sketch. In writing the above, we have been interrupted about a dozen times, on business of importance to the cause. So our friends will excuse any omission we have made in not noticing the particular kindness and respect paid us in every place we visited. We shall probably say something more at a future time, and shall not forget father Wilson, of Gerry, who, when we were sick, and not able to lift our head at his pilgrim's home, administered medical aid, and placed our feet in a dish of hot water for our relief, which is the kind of foot-washing we advocate.

Perplexities.

Few are able to understand or appreciate the circumstances in which we are placed in respect to those who operate against us. If we expose such, unless we can place all the circumstances before the minds of our readers, they will not see or feel the force of the exposure. The wily opponent will, by giving a part of the truth, deceive, and cry persecution, and so create sympathy for himself, and prejudice against those he designs to injure and supplant. We have suffered much from persons acting thus, from the commencement of our labors. At times, they have carried on quite a successful business of strife against the tried and true friends of the cause, claiming to be the "true Adventists," accusing us of "departing from the faith"—of becoming "worldly"—of being "the other side of midnight," etc. But we have lived to see many of them give up their faith, and conform to the world in all respects, as formerly, and others have fallen into the depths of infamy and the grossest fanaticism. Yet we "formalists," and "unbelievers," and "lovers of the popular religion," are still at our post, striving to do our duty; with what fidelity and success, our friends can judge.

We can have no object in exposing those who are regarded as fellow-laborers. If men are with us, their works will show it—it will

not be difficult to make it apparent to all. But when they seek to live upon the influence and labors of those with whom they have no common sympathy, in order to make division, we deem it our duty sometimes, for the sake of the cause, to expose them.

We recently made some remarks in reference to Bro. Gross. We should not have done so but for the fact, that he was to be introduced, by another, into different parts of the field, to aid in consummating the contemplated division in our ranks! Now, it should be understood, that Bro. G. has no sympathy with us. Since we declined publishing certain articles of his, a few years since, he has had anything but sympathy for or with us. He abused and misrepresented us in public congregations in Albany, Troy, and we know not but elsewhere. His object was evidently to prejudice the Advent people against us, and the paper under our care. He soon after joined Mr. Snow's party, the most bitter and rabid opponents we ever had. Mr. Snow can give a very different account both of his joining and leaving Mr. S., than he has in his late letter. When he left that party, he wrote to Bro. Marsh; but we have had nothing from him, by letter or actions, to show that he has any change of mind towards us. If brethren prefer to give their support to such men, in preference to those who have maintained a firm, open, and consistent course from the beginning, they are at liberty to do it. We have no time to enter on a controversy with such opponents.—They will develop their true objects and character in due time. And time will show who are to be relied on for integrity and faithfulness.

THE SPRING ANNIVERSARIES.—We shall have, if God permit, our usual Anniversary meetings in Boston and New York, in May and June. Particular notice in our next. We hope to see a full representation of our ministering brethren, brethren and sisters from the East, West, North, and South. These are important meetings for union and co-operation in carrying forward the great Advent cause. Let prayer be made by all for success in our glorious work.

THE ENGLISH MISSION.—We desire, if possible, to carry forward this work; but hardly know what course things will take. One of two things may be accomplished, if we are united in the object. 1st. We can sustain the "European Advent Herald," now published in London, which is doing great good in England and on the Continent, and one good missionary, to take an oversight of the mission. This, with what our English brethren will do, would cost us about \$1000 per year. This is the least we ought to do.

In the second place, if we could raise a sufficient sum to send out there brethren to labor for the season, hold the contemplated Conference, and publish extensively the report, containing the great principles of the Advent faith, it would be not only very desirable, but a most important work, which we owe to the Old world.

Bro. Hutchinson will return early this spring, and be at our Anniversary meetings, when we hope to be able to give a report of the mission, that will inspire confidence, and give encouragement for future support.—What is done should be done voluntarily. No one is requested even to give a farthing. But the object is plainly before you—no error! Pledges or subscriptions can be sent in as usual, or at the Anniversary meetings in May or June.

TUNING THE HARP.—Our harp has been hung on the willows for a time. But we propose to take it down again. Send us your spirit-stirring poetry, and music, all ye whose souls are touched with the heavenly fires. We do not promise to publish all that is sent, but we will give one piece of music weekly, if we can obtain pieces of sufficient merit.

AT HOME.—We find ourself at home once more.—And duty seems to require that we should remain a little season, at least. We shall be able only to go out into the neighborhood occasionally, till the Anniversary meetings. So the urgent requests of brethren abroad must be deferred for a season. Be patient, brethren.

MISSION WEST.—We shall give Bro. Chandler \$100, to aid him and his fellow laborers. He can retain the \$50 due on account, and we will send him \$50 more in cash publications, when navigation opens.

NEW WORKS, on the Papacy, and on other subjects connected with the signs of the times, will be got out by Anniversary week.

"THE VOICE OF GOD; or an Account of the Unparalleled Fires, Hurricanes, Floods, and Earthquakes, Commencing with 1855. Also, Some Account of Pestilence, Famine, and Increase of Crime. Compiled by Thomas

M. Preble."—The above pamphlet, which is what its title indicates, has been received, and is for sale at this office. Price 12 1-2 cts.

"Reply to Rev. Dr. Wood's Lectures on Swedenborgianism; Delivered in the Theological Seminary, Andover, Mass. By George Bush."—We have received this extended pamphlet, but have not had time to peruse it. We can conceive that Dr. W. must labor at a great disadvantage, from his spiritualizing a part of the Scriptures.

GOREY'S LADY'S BOOK.—The April number has come to hand, in its usual neat style.

BUSINESS NOTES.

Jacob Shelly.—We have sent one of "Bliss's Analysis of Geography" to Philadelphia for you. You will find it by sending to Bro. Litch's office.

John Kennedy.—Paper has been sent regularly from the commencement of this volume. We send again the back number, and hope he will get them.

Bro. Vannestine's paper has also been sent regularly. There is some fault in the Post-office.

J. Shipman.—Sent the charts.

W. Wyer.—They were sent to Livermore, N. B., by Bro. Mumford's order. We have changed it, and credited you to end of v 13.

L. Kimball.—Received, on account, \$9 79.

Bro. Harman Oster, of Germantown, paid me his subscription some time since, and intended to direct his paper to be discontinued; but either forgot it, or I did not understand him. Please publish this as a matter of justice to him.

H. Tanner.—Sent you one box, by Western Railroad. It contains bundles for Reed & Partridge, J. C. Bywater, Hiram Robbins, B. Morley, and books for Bro. Foster.

J. Marsh.—We have sent you a bundle containing one for E. R. Pinney, which please forward.

H. Munger.—Sent you a bundle.

J. G. Park.—They are just received, and at \$4 25, pay to end of v 13, to which we have credited you.

APPOINTMENTS.

It may be expected, Providence permitting, that Bro. HALE will meet with the brethren at Portland the third and fourth Sabbaths in March.

Providence permitting, Bro. HINES will lecture in Worcester, March 24th. Three Rivers on the 25th, at 7 1-2 in the evening.

ENGLISH MISSION.

(Receipts for English Mission—Continued from our last.)

Received since our last—Geo. Hepinstall, \$ 60

O. N. Whitford, " 50

J. V. Himes, " 50

Amount on the "Advent Herald," above our expenses, in season for the English Mission; and shall give more as we are

prospered, 500 00

B. F. Brown, " 5 60-510 50

Amount of receipts above expenditures, 285 25

WEST INDIA MISSION.

J. V. Himes (in books sent Jan. 18th), \$61 68

DELINQUENTS.

[Under this head we may do some injustice. We hope not to. If any noticed here have paid, and through mistake have not been credited, or are poor, we shall be happy to do them justice.]

Previous delinquencies, \$359 07

SAMUEL SCULL, of Acquackanonk, N. J., stops his paper, owing, 3 20

Total delinquencies since June 1st, 1846, 362 27

NOTICES.

BOOKS FOR SALE.—The New Testament (pocket edition), the Gospels translated by Campbell, the Epistles by Macknight, with the Acts and Revelations in the common version. Price 37 1-2 cts. retail, 33 1-2 wholesale.

BLISS'S "ANALYSIS OF GEOGRAPHY."—Price, 12 1-2 cts., or \$5 per doz.

TESTIMONIAL.

From the Principal of the State Normal School at Westfield.

"S. BLISS, Esq.—DEAR SIR:—It is now several weeks since I received from Dr. Abbott, a dozen of your Geography, which I have been using in my school. I informed the Doctor, that it would be better, I thought, to give a fair and thorough trial to the book, before giving you my opinion of its merits. Such a trial has been given it, and our conclusion is, that it is a CAPITAL BOOK. The lady who has taught the class, which has used it, informs me that all her pupils are delighted with it, and that she regards it as decidedly the best Geography with which she is acquainted. My thanks are due you for the present, and I hereby tender them in behalf of the School. I trust you may find that your labor, in the preparation of the work, will be compensated by an ample sale. I think the full value of the Geography will not be realized without the accompanying use of the Outline Maps.

Yours, truly, DAVID S. ROWE.

Westfield, March 10th, 1847.

CRUDEN'S CONCORDANCE.—Price \$1 50 bound in sheep, and \$1 25 boards.

TWO HUNDRED STORIES FOR CHILDREN. Selected by T. M. Preble. Price 37 1-2 cts.

CLARK'S Gospel Chart.—Price 37 1-2 cts.

Receipts for the Week ending March 18.

We have annexed to each acknowledgment the number to which it pays. Where the volume only is mentioned, the whole volume is paid for.

T. Egberty, 321; J. A. Maxfield, 255 (over \$2 84); J. Craig, 323; N. H. Burd, v 13; R. Lickson, v 13; H. Stone, 367; M. Fisk, v 12; G. Greer, 332; O. W. Bowen, v 12; C. Clark, 313; Ann Ena, 322; T. Drayner, 349; O. N. Whitford, 341; S. Benton, 253; M. H. Shipman, v 13; B. Hall, v 11; H. Buckley, on account; L. Webb, 13; A. A. Fuller, 321; J. Hill, Jr., 332; L. H. Shipman, v 13; D. Fowler, v 11; E. Westworth, Jr., v 12; J. T. Carr, v 13; N. Olmstead, v 13; N. Story, 332; B. Young, v 11—each \$1.—W. Dunlap, v 13; J. Evans, 315; S. Higgs, v 13; James Decker, v 11; Thomas Smith, v 13; L. B. Cole, v 12; Mrs. Green, v 14; M. M. Mumford, (concluding M. L. Wilkinson's account, tracts, &c.) v 13; C. Walker, v 13; Mrs. S. Edson, v 13; W. Billings, 291; E. Adrich, v 13; A. Bennett, 356; B. F. Brown, v 15; each Eaton, v 13; E. Shepherd, v 12; T. Parker, v 13; W. 82—S. Hethings, 278; H. Noyes, 370; J. A. Fay (with charts), 339—each \$5.—J. Shelly, v 13; Wm. L. Reddington, v 12—each \$5.

ADVENT



HERALD.

"THIS SAME JESUS WHO IS TAKEN UP FROM YOU INTO HEAVEN, SHALL SO COME IN LIKE MANNER AS YE HAVE SEEN HIM GO INTO HEAVEN."

VOL. XIII. No. 8.

BOSTON AND NEW YORK, MARCH 31, 1847.

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Post-office address, should be distinctly given when
money is forwarded.

(Original.)

The World's Jubilee;

A CORRESPONDENT TO DR. RAFFLE'S JUBILEE HYMN.

Hark! ten thousand, thousand voices
Sing the song of Jubilee;
Earth, through all her tribes, rejoices,
Broke her long captivity!
Hail, Emmanuel!—Great Deliverer!
Hail, Emmanuel!—praise to thee:
Now the theme, in pealing thunders,
Through the universe is rung,
Now, in gentler tones, the wonders
Of redeeming grace are sung.

Wilder now, and louder rising,
Swells and soars th' enraptured strain;
Earth's unnumber'd tongues comprising,
Hark! the Conqueror's praise again.
Hail, Emmanuel!—Great Deliverer!
Hail, Emmanuel!—praise to thee:
Now would from the song refrain,
While they sweep the golden lyre,
More enchanting notes arise,
Till each anthem, wafted higher,
Joins the chorus of the skies.

Oh! the rapturous, blissful story,
Spoken to Emmanuel's praise;
And the strains, so full of glory,
That immortal voices raise!
Hail, Emmanuel!—Great Deliverer!
Live for ever in our lays!
While our crowns of glory casing
At His feet in rapture lost,
We, in anthems everlasting,
Mingle with th' angelic host!

Now hath dawn'd the consummation,
That bright Sabbath of mankind,
Earth restored—a new creation,
Yields the bliss by God designed;—
All are free—no longer shackles
Bind the noble, heav'n-born mind!
Now, a sea of bliss unbounded
Spreads o'er earth from pole to pole;
Jesus reigns! the shout is sounded,
And its joyous echoes roll.

Yes, He reigns!—the great Messiah—
In Millennial glory crowned;
"Israel's hope,"—and "Earth's desire,"
Now triumphant and renew'd;
Hail, Messiah!—Blessed for ever!
Heaven to earth reflects the sound;
Heaven and earth, with all their regions,
At His footstool prostrate fall;
Heaven and earth, with all their legions,
Crown Emmanuel Lord of all! A. C. J.

The Sacred Mountains.

BY J. T. HADLEY.

MOUNT OF GOD.

In the preceding sketches I have con-
fined myself to descriptions of scenes
alone, not because there was no great
moral truth inculcated in them, but to give
them definiteness. Each is full of in-
struction, and indeed was designed to be
a great lesson for man. Sometimes God's
hated of sin, sometimes his care for his
children, sometimes the discipline of his
church, were the motives that led him to
make such wonderful displays of his
power, his terror, and his goodness.—
But besides their present benefit, they
have also an ultimate meaning; and
those immortal mountains, with their sil-
ent, yet eloquent summits, all point to a
spiritual elevation, whose top is lost in
the glorious atmosphere of the upper
world. Thus Ararat, with the heaven-
lifted, heaven-guided ark resting on its
summit, is but a symbol of the Chris-

tian's repose, after the storms of life, and
wreck of all earthly things, on the serene
heights of perpetual bliss. Mount Mo-
riah is only the shadow of that height of
mystery where God offered up his only
son, and there was no hand to stay the
stroke. Sinai and Horeb are but dim re-
flections of the terrors of that law whose
final execution shall set the world in a
blaze. Mount Pisgah points to a "land
of promise," from whose bosom rise more
glorious summits than the "goodly moun-
tain Lebanon." Tabor reveals before-
hand the appearance which the Lamb of
God will present when he stands on
"Mount Zion," with the redeemed about
him; and Olivet and Calvary are both
eloquent of heaven. All these, as I re-
marked, point more or less significantly
to one transcendent mountain, whose sum-
mit has never been seen but once from
earth. There is one mount, whose daz-
zling outline is hid from human eye by
impenetrable veils of glory. The Bible
often speaks of the "Mount of God,"
the "Mount of Holiness," and "Mount
Zion"—sometimes referring to Horeb,
and sometimes to the heights of Jerusa-
lem, and sometimes to the moral and spi-
ritual heights of paradise. To represent
these last, I have chosen the title of "Mount
of God."

In that strange era in human history
when God walked with man, clad as a
man, and earth was nearer to heaven
than ever before, amid the few friends
that clustered around him, was one "dis-
ciple whom Jesus loved." Of a warm
and devoted heart, John had allowed his
attachment to absorb every other feeling
of his nature, and he merged his life in-
to that of the Savior. He accompanied
his footsteps as he walked, looked up into
his face with unutterable tenderness as he
spoke, and lay in his bosom as he sat at
meat. No wonder that in the days of
persecution the hand of violence should
fall on such a man. Proscribed, ban-
ished—the solitary inhabitant of Patmos—
John passed his days in musing on the
words and fate of his departed Lord.
But one morning—the morning that
brought to remembrance his glorious as-
cension—he was "in the spirit," and that
lonely isle "became like Carmel of
old, filled with horses and chariots of fire." He
"was in the spirit," and there was
nothing to disturb his high and holy
meditations. There was no sound of
passing wheels, no hum of distant voices,
no tread of hurried footsteps, to break the
solitude that surrounded him. The only
sound that fell on his ear, as he trode the
solitary shore, was the deep and solemn
murmur of the Egean sea, as it gently
rolled its waves to his feet. As he thus
passed along, wrapped in his solitary mus-
ings, he suddenly heard behind him a
voice like the solemn peal of a mighty
trumpet, saying, "I AM ALPHA AND OME-
GA, THE FIRST AND THE LAST." And as
he turned and beheld the form which
spoke to him, he was filled with awe and
consternation, and "fell on his face as a

dead man." Before those burning foot-
steps, and eyes of flame, and voice like
the sound of many waters, and counte-
nance shining like the sun in his mid-day
splendor, he sunk powerless and affrighted,
and buried his face in the sand, and lay
speechless till he felt the pressure of
"his right hand" upon him, and heard
the cheering words, "Fear not, I am the
first and the last; I am he that was dead,
and is alive for evermore." Then fol-
lowed a succession of wonderful revela-
tions, till at length the heavens were
opened above him, and he saw the throne
and him that sat upon it, circled by the
emerald rainbow, surrounded by the
white-vested elders, while all around and
far away into eternity unceasingly rose
and fell, "Holy, holy, holy, Lord God
Almighty, which was, and is, and is to
come." Thus vision after vision passed
before his bewildered, trembling spirit, till
he stood and wept amid the awful pagean-
try of heaven. At last, to crown the
scene, a mount rose before him, bathed
in an atmosphere all its own, and on its
dazzling top stood the still more dazzling
form of the Lamb, in more than earthly
transfiguration, and beside him a hundred
and forty-four thousand resplendent be-
ings, with the Father's name written in
strange but heavenly characters on their
foreheads. The crystal sea lavied the
base of that mountain, and from its top
the "river of God" was seen rolling its
bright waters along, and the heavenly Jeru-
salem, with its walls of jasper and
gates of pearl, standing open night and
day, and its temple of light. As the be-
wildered disciple stood gazing on this
wonderful vision, suddenly there stole on
his ears strains of music. At first faint
and low, the thrilling accents rose from
that mysterious mount, then swelled tri-
umphantly away, till the universe was
filled with the melody. The singers
were those hundred and forty-four thou-
sand, and they sung a new song, and as
they struck their harps, together thus
they sung: "Worthy is the Lamb that
was slain, to receive power, and riches,
and wisdom, and strength, and honor,
and glory, and blessing." And with one
voice the innumerable host chanted the
heavenly doxology, "Blessing, and hon-
or, and glory, and power, be unto him
that sitteth on the throne, and to the Lamb
for ever;" and back returned the long
"Amen." Again and again was it taken
up, and echoed from rank to rank along
that celestial mountain, till it came rolling
back with all the strength of archangel
voices full on the throne of God. The
theme, the song was new—it was the
song of Redemption. David stood there,
sweeping a harp far more melodious and
tuneful than the one he swept with such
a master hand on earth. Elijah poured
his soul of fire into it. Isaiah gave it a
louder echo. The martyrs, those witness-
es for the truth who had passed through
the flames to their reward, furnished new
accessions to its strength; for all the ran-
somed of the Lord were there. Aaron

went up thither from the top of Hor, and
Moses from Pisgah. Elijah's chariot of
fire never stopped till its burning wheels
rested on that heavenly mount, and thither
Christ ascended from the hill of Ol-
ives. Thus the redeemed have flocked
one after another to the Mount of God,
and there they shall continue together
until the glorious assembly stands com-
plete, and "God is all and in all."

A Letter

To Philander Chase, Samuel Miller, Elijah
Hedding, Francis Wayland, and others, El-
ders, brethren in Christ, and beloved in the
Church.

Praying that grace, mercy, and peace,
from God the Father and Christ Jesus
our Lord, may be multiplied unto you, I
take this method respectfully to call your
attention, and the attention of all those
who love our Lord Jesus Christ in sin-
cerity, to the present state of the Church
in our land, and to certain growing evils
in our beloved Zion—evils which have no
doubt presented themselves to your own
minds, and may have borne heavily upon
your own hearts. And as fathers, I en-
treat you, before your course shall be fin-
ished, to raise your warning voice against
them, and again to guide the flocks over
which the Holy Ghost hath made you
overseers into some of the good old paths.
I address you, fathers, to call to your
remembrance the days that are long
gone by, days of the outpouring of God's
Holy Spirit, and to remind you of that
beautiful spiritual temple of God, the
Christian Church of those days, when
His people showed by their faith, their
prayers, their being separate from the
world, and their spiritual-mindedness,
that he was dwelling in the midst of them.
And in comparing that spiritual Church
with the worldly foundations which are
now built upon, may you, like the "chief
of the fathers who were ancient men that
had seen the first house, weep, with a
loud voice." (Ezra 3:12.)

We have reason to mourn and to be
afraid, not that Romanism is again ex-
tending its power and influence, making
converts, and multiplying its temples, and
its priests; news of which are constantly
ringing upon our ears; nor because the
world and the adversary have such a hold
upon the minds of men. They are the
same as they always have been, adapted to
the natural heart of man, which willingly
gives itself up to their control. But we
must lament that God has in a measure
left the hearts of His own people; and is
allowing the spirit of Anti-christ to be
working in the whole Church. That
spirit is showing itself in various forms;
in all denominations of Christians. It is
causing many things to take the place of
Christ. It is working conformity in the
Church to the world. It has introduced
the use of worldly measures to spread the
gospel; and a prevailing spirit in the
Church to make its doctrines and its
worship palatable to the world—an en-
deavor to unite Christ and Belial. As if

carnal measures would make the carnal heart a spiritual one. Has not the Church reason to take to itself the warning, "Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God." (Heb. 3:12.) Where is faith in Christ? Who preaches it in faith? Who lives by the faith of the Son of God a life of faith?

We should not be satisfied with the apparent large number of nominal Christians compared with what that number formerly was. We must remember that the Christian nations hold the balance of power in the world, and that it has become fashionable to be Christians, so that even a worldling would feel insulted if it was said he was not a Christian. Its being fashionable is one of the dangers of the Church. The Church is not now suffering persecution. She has not lately had that sifting. Besides, there is so much conformity to the world in the lives and pursuits of Christian professors, that Church membership sits very easily even upon those whose hearts are yet with the world and under the dominion of sin. As it was said of the ancient Church, "They are not all Israel which are of Israel," and, "He is not a Jew who is one outwardly, but he is a Jew who is one inwardly," so we have reason to fear that it is with the Church at the present time; that there are vast numbers who are deceiving themselves, and, although they have a name to live, are dead. But has the Church been growing for some years past? In some denominations the number of deaths and separations from the Church is nearly as great as, or perhaps greater, than the additions during the same time. And with the same numbers, has she the same power now that she had when she enjoyed the presence of the Spirit of God?

There have been so few conversions, and so few signs of the outpouring of God's Spirit for some time past, that a respectable minister lately expressed his doubt of there having been any real conversions at all for a number of years. How dreadful the thought! And yet the Church is sleeping on, as if all was going right; and is not by humiliation, faith, and prayer, seeking the promised Spirit, which alone can give life to the Church, and salvation to the world.

Neither are we to think that the Church is doing great works with her societies and her contributions. As the Church has become fashionable and worldly, she has become rich in this world's goods; and there are very many rich men in her communion. Considering the wealth there is in the Church, and the way her contributions are given, she gives comparatively nothing. It is probable that an amount equal to all that is contributed in the United States for the spread of the Gospel, might be given by the rich professors of Christianity of the city of New York alone, without their denying themselves any of the comforts of life. And how are contributions made? Does the published parade of donations, or the catch of life memberships and life directorships—does the necessity of exciting appeals from the pulpit, or the fact that personal application is necessary to draw, I may almost say extort, funds to go into the Lord's treasury, show that such gifts are from the heart, and with the heart? Whom do we find willingly bringing their possessions and laying them down at the apostles' feet, as in the primitive Church? (Acts 4:34, 35.) Where do we find persons like those spoken of in 2 Cor. 8:4, 5, "Praying us with much entreaty that we would receive the gift, whose deep poverty abounded unto the riches of their liberality," and "who first gave themselves to the Lord?"

Let those, who have been gathering contributions for the cause of Christ, an-

swer how many of such they have met with. Instead of having free will offerings pressed upon them, how often they are called beggars, and treated as such. Why is such a labor of love such a heavy cross? Is there not a want of the true spirit of charity in the Church; and of much that is given may it not be said, "though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing?" The rebuke may be applicable to us. "Thou sayest, I am rich and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked." Without the spirit of Christ we are poor indeed.

The Church is leaving the simplicity of the gospel, in her edifices and in her worship. The immense sums spent in our cities for a single Church would almost supply missionaries for a nation. And the consequent cost and ground rent of a pew make the fashionable occupant think that, in paying that, he does almost as much for religion as he can afford. Some say that because the ancient temple was splendid, we should build splendid temples now. They forget that the ancient rites and ceremonies are done away in Christ; and that "God dwelleth not in temples made with hands; neither is worshipped with men's hands."—(Acts 17:24); but He saith, "I dwell with him who is of a contrite and humble spirit."—(Isa. 57:15). "Thus saith the Lord, The heaven is my throne, and the earth is my footstool; where is the house that ye build unto me? And where is the place of my rest? But to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word."—(Isa. 66:42.)

The building of Churches in the shape of a cross, and altering the place of the pulpit, and other forms introduced in many Churches, show a growing spirit of Anti-christ. The introduction of stained windows, and of pictures, must certainly have a tendency to draw off the thoughts from the worship of Him, who is a Spirit, and is to be worshipped in spirit and in truth. It is hardly necessary to speak of the heresies introduced; and the making of salvation depend upon man's work and choice, or upon baptisms, or apostolical succession, and other things, which are placed instead of the Lord Jesus Christ, and salvation by faith in Him. They who preach such things preach another gospel; and of such Paul says, "If any man preach any other gospel unto you than that ye have received, let him be accursed." Gal. 1:8, 9. "Believe on the Lord Jesus Christ, and thou shalt be saved." "Whosoever shall call upon the name of the Lord, shall be saved." "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." "For by grace are ye saved through faith; and that not of yourselves; it is the gift of God; not of works, lest any man should boast."

Another evil, which is almost a heresy in many of our Churches, is in letting something, that may be good by itself, occupy the place of the gospel. For instance, some place the temperance cause before the gospel, asserting that it prepares the way for the gospel. Others require temperance pledges, or abolitionism, or some other ism as a test of union with Christ, and a term of communion with themselves; forgetting that the gospel is the remedy for every evil in the world; and that faith in Christ unites to Him, and to the true Church. Ministers often leave their calling of preaching the gospel, to preach some ism; or, to put forward the claims of some particular society, so as to swallow up every thing else in that. And is there not a growing evil,

and an apparent seeking after popularity, or an attempt to ensnare the world to hear religion, by publishing notices, in advance, of sermons to be preached on particular subjects? Such notices are very frequent in our city papers; and the subjects are often apparently foreign to the gospel, although advertised to be preached on the Sabbath. It is questionable whether our anniversary meetings are not tempting our ministers often to forget their calling.

That great calling, ambassadors for Christ, to reconcile a world and generations of worlds to God. Oh, that they all would "determine not to know anything among you, save Jesus Christ, and him crucified," and each say, "God forbid that I should glory, save in the cross of our Lord Jesus Christ." Ye men of high calling, "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the Church of God." Shun not to declare all the counsel of God, that ye may be pure from the blood of all men. Yet bear in mind, that "neither is he that planteth anything, neither he that watereth, but God that giveth the increase."

The laxity of Church discipline, and the want of the Christian reproof and rebuke, that "smiting of the righteous," is a great and growing evil. What would you have thought in your early days of elders in churches living without family worship, and having dancing parties at their houses? Or what would have been thought of Christians, so called, forsaking their prayer meetings, and going to theatres? Yet dancing and theatre going professors are now common among us. In fact, it appears as if the mass of the Church were pursuing the world, its riches, its honors, and its pleasures. It is natural that the children of the world should seek after these things; because they have their portion and their happiness, such as it is, in this life only; but the Christian has higher pursuits; and the term of "vagabond Christians" has been justly applied to those who leave their spiritual home, and wander up and down through the world, seeking rest without being able to find it. The weekly lecture, the prayer meetings, and the monthly concert, are almost deserted, or given up; which shows that the Church has little desire for growth in grace, or love for the communion of the saints; and little faith in the promises made to those who meet in the name of Christ; and to those who agree together in asking for anything in His name.

Like Thomas, they have missed meeting the Savior, by not being with the disciples when Jesus came.—(John 20:24.) But unlike him, they continue to stay away from those meetings of which He has promised to be in the midst. It is not the some, who have forsaken the assembling of themselves together; but it is the mass of the visible Church who have become fair-weather, Sabbath-day Christians, who think it enough if they give, although grudgingly, a portion of their abundance; and that they then may pursue worldly wealth, or pleasures, and be otherwise entirely conformed to this world. As if giving a little money, and criticising a preacher, or his sermon, and having a choir to sing for them on the Sabbath, were religion. They do not even tithe the mint, anise, and cummin, as did the leaders of the ancient Church, who were addressed by Him who was the meek and gentle Savior, "Woe unto you, hypocrites! you generation of vipers, how can you escape the damnation of hell?" Oh warn them, that if any man is in Christ, he is a new creature. If they have not the spirit of Christ, if they do not love Him and His cause, and His people, they are none of His. If they do not, in comparison with Him, "hate

father, mother, wife, children, and their own lives also: and if they do not bear their cross and follow Him, they cannot be his disciples.—(Luke 14:26.) Urge them to set their affections on things above; and to seek that living faith, which works by love, purifies the heart, and overcomes the world. Christians, God withheld not His only Son for you; Christ gave himself for you; the Holy Spirit condescends to abide with, teach, and comfort you. Oh let the love of God constrain you.

There are evils attending the growing custom of closing many of the Churches in our cities for a month or more in summer. As if religion and religious duties were periodical; or we could lay them aside according to the weather, and resume them again without detriment. It is doubtful whether more than a third of our congregations are out of town at any one time. The other two thirds are then deprived of their usual privileges; and are tempted to rove about, and acquire itching ears; or to stay away from religious worship altogether during that time. Some will not go where they are forced to encroach upon other people. Others are kept at home by an easy excuse. Its tendency must be to break up regular Church going habits, and to introduce wanderings and divisions in congregations. It is far better to get supplies for the pulpit, and to keep the Church open, and the people united and in the way of duty.

I now approach a subject which is deservedly dear to the hearts of many; and which has evidently had the blessing of God attending it; as it has accomplished wonderful things in the promotion of His cause in the earth. That is, Sabbath schools. There are evils working with that blessed cause which require control and correction; and if they are not corrected, we may have reason to doubt whether the system will not cause as much evil as good. There is a spirit connected with the enterprise, which is in fact uprooting both pastoral and parental influence and responsibility, making a part of the mountain of the Lord's house greater than the mountain itself. A spirit which has already such power, that there are few ministers but would shrink from braving public opinion, by openly expressing their views against any of the evils which they may see growing with the cause. There are many in the Church now, who openly assert that Sabbath schools are doing more good, and are a better means of spreading the gospel, than the ministry of the Word. Who place the babe in Christ, as a teacher, above the aged man. Who put aside Christ's command to his ministers to preach the gospel, and to feed his sheep, and his lambs, by saying the teaching of the Sabbath school teacher is better.

Is there not also danger in the plan of processions, parades, and banners? Are they not preparing the children to delight in shows which have assisted the Romish Church to influence the carnal heart? Besides, are not the doctrines and catechisms of the Church too much lost sight of in the teachings of many schools?—And the young not indoctrinated as they should be? With many, is not the Sabbath school service exalted above the service of the sanctuary? so that they allow themselves to be entirely exhausted by the one, and become unfit for the other? A deacon in one of our Churches was lately soliciting an outfit for a young missionary going abroad. He called one of the old men of the Church, who replied to his application, that he would rather give money to keep the missionary at home. Why so? said the astonished collector. Did you not hear him preach yesterday, and the doctrines he set forth? was the answer. Well, I confess, said the first, I was so drowsy from teaching

in the Sabbath school, that I could not hear much of his sermon. How many there are who make the Sabbath school an excuse for drowsiness in the Church.

There is danger also in the teachings of the Sabbath school. More heresy may be taught in the school, by improper teachers, than can be rooted out by the orthodox pastor. Many of the teachers are not professors of religion; and how can it be expected that those who have not been born of the Spirit should be able to teach spiritual things? They surely cannot; because being spiritually discerned, they neither know them nor understand them themselves. "The natural man receiveth not the things of the spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned." (2 Cor. 11:14.) Neither are all Christians fit to be teachers. Very many, instead of being fit to be teachers, "have need that one teach them again which the first principles of the oracles of God." (Heb. 5:12.)

The writer heard an old teacher of a Sunday school in one of our orthodox churches, pervert the Scriptures, and defend doctrines entirely at variance with the confession of faith of his denomination, and the views of the pastor of the church in which he was a teacher. The Church is now sanctioning the teachings of many whom God hath not set in the Church as teachers for the edification thereof.

In olden times, the Church appointed the pastor, or a catechist, to teach the doctrines of religion to the young. Now she is leaving that duty to irresponsible, and, in many cases, unfit persons. Another very great evil attending Sabbath schools is, that parental responsibility, and the obligation of parents to bring up their children in the nurture and admonition of the Lord, are almost lost sight of. Instead of the parent, the Sabbath school teacher is preached to, is looked to, and is prayed for, as the spiritual trainer of the child. Religious newspapers, which have long had a parent's column, now call it the Sabbath school department.

The Sabbath school is called the nursery of religion; the training of the young is seldom spoken of, and the prayer for the blessing on their instruction is seldom heard, except in reference to the Sabbath school. It is a great mistake. The covenant blessings are to the righteous and their seed. The nursery of the Church is the children of the Church trained up by Christian parents; and it will be a sad thing for the Church when parental responsibility is lost sight of; when the parent leaves the indocinating of his children to strangers. Parents have already in a great measure lost the watchfulness of the Church, and the prayers of the Church for their success in endeavoring to bring their children to Christ.

Restore the parental relation to its place. Warn parents that although the Church may forget them, God does not. His covenant is sure. He will require an account of the training of their children at their hands. He says "these words, which I command thee this day, shall be in thine heart; and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." (Deut. 6:6, 7); also, "Teach them thy sons, and thy sons' sons," (Deut. 4:9); and "Bring them up in the nurture and admonition of the Lord," (Eph. 6:4.) "The Lord said, shall I hide from Abraham that thing which I do; seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him? For I know him, that he will command his children and his household after him, and they

shall keep the way of the Lord." (Gen. 17:17, 19.) "And the Lord said," I will perform against Eli all things which I have spoken concerning his house; for I have told him that I will judge his house for ever for the iniquity which he knoweth; because his sons made themselves vile and he restrained them not, and therefore I have sworn unto the house of Eli, that the iniquity of Eli's house shall not be purged with sacrifice nor offering for ever." (1 Sam. 3:12, 13.)

These remarks are not intended to discourage the faithful teacher in his labor of love in seeking out Christ's lambs from by-ways and the wilderness, nor are they meant as an attack on Sabbath schools; but seeing evil mixed with the good, let us take away the evil, that it may become a beautiful temple to the Lord. The Sunday school has become a vast army; and that army, and most of the teachers, are comparatively children. They need the guidance of age and experience; or else a power will grow up in the church which will, unless God should interfere to prevent it, uproot both parental and ministerial influence and responsibility; and may prove a curse rather than a blessing.

Another sign of the growth of Antichrist is the decline, and in many congregations the giving up, of one of the most important parts of public worship; viz. congregational singing. That delightful and inspiring part of the worship is now, in a great measure, given up, and instead of it, we have music by a choir; not to speak of the extended introduction of organs, though it may be doubted if an instrument can assist in spiritual worship, and if the attention is not often rather drawn off by scientific preludes and interludes; and if the effect of many a solemn sermon has not been almost effaced by an organist in playing the people out of Church.

It is also questionable whether Christ's cause would not be better served by giving the interest of the cost of an organ, and the pay of the organist, to support two or three missionaries; which in many cases it would do. The cost of an organ would build a church; and the pay of the organist provide a preacher. The music in many of our churches has become so scientific, and is so often changed, that many of the people cannot join in. Besides, it has become unfashionable to sing in our fashionable Churches. And the people, not having the heart for social sacred music, no longer study it, or practice it as was formerly done. Besides, the Church now hires choristers, often not professors of religion; and often, can it be believed, singers from the theatre, to sing for them.

It is natural that such singers should attempt to make a display; and the fault is not with them that the congregation does not join in. The fault is with the pastor and with the Church. They excuse themselves by saying that they have fine music to attract the young people to the Church. Shame! shame! to sacrifice spiritual worship, the good of the members of Christ, and the honor of God, in attempting to lay traps to entice people to hear the gospel. The gospel needs no such aid. It presents life and death. It is of itself most important, and should be the most attractive thing in the world.

The charge to the Church is—"Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your hearts to the Lord." (Eph. 5:19.) "Teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord," (Col. 3:16), which shows that the singing of the Church is the duty and privilege of the members of the Church to edify each other; and that the present growing system is contrary to the

teachings of the Scriptures. Paul and Silas prayed and sung praises unto God, after being beaten and while in prison and in the stocks. Our Savior sung with his disciples—(Matt. 26:30.) The writer remembers seeing the lamented Summerfield turn toward a portion of one of his crowded congregations, who appeared to him not to join in the singing as they should—"Why do you not sing?" said he, and at the same time he made a touching appeal to quicken them in that part of Divine service. Would that all pastors might realize the importance and the power of this part of worship, if properly used.

In concluding, let me entreat you to warn the Church, that she is now the stumbling-block to the world; that she has left her first love; and until she forsakes every idol, and gives her heart to Christ, and makes God her portion and her strength, she cannot enjoy His Divine presence, and that without that presence she has no power to preach the gospel. It is the Church that needs to be faithfully preached to. The Church must first repent. To be carnally minded is death to a Church, as well as to an individual. The friendship of the world is enmity to God, whether in the heart of the mass of the visible Church, or in the heart of a worldly person. It is not enough to say, the Church is cold, the Church is cold, and go on carelessly as if we have nothing to do but help to make it more so. God has not changed. His ear has not become heavy that it cannot hear, nor His arm shortened that it cannot save. Jesus Christ is the same yesterday, to-day, and for ever. The promises are the same. Faith and prayer have the same power that they ever had. The fault of the coldness of the Church is not in them. It is in the Church itself. Let each heart examine itself to see whether it is not the "Achan in the camp" keeping the Divine blessing from it. Let each ask, Lord what wilt thou have me do? And knowing the Lord's will, let each seek grace to perform it. "Lord wilt thou not revive us again, that thy people may rejoice in Thee?" Amen.—(Com. Advertiser.)

Time's Soliloquy.

Old! call you me? Ay! when the Almighty spoke creation into birth, I was there. Then was I born. 'Mid the bloom and verdure of paradise, I gazed upon the young world radiant with celestial smiles. I rose upon the pinions of the first morn, and caught the sweet dew drops as they fell and sparkled on the boughs of the garden. Ere the foot of man was heard sounding in this wilderness, I gazed out on its thousand rivers, flashing in light, and reflecting the broad sun, like a thousand jewels upon their bosoms. The cataracts sent up their anthems in these solitudes, and none was here to listen to the new-born melody but I! The fawns bounded over the hills, and drank at the limpid streams, ages before an arm was raised to injure or make them afraid. For thousands of years the morning star rose in beauty upon these unpeopled shores, and its twin-sister of the eve, flamed in the forehead of the sky, with no eye to admire their rays but mine. Ay! call me old! Babylon, and Assyria, Palmyra and Thebes, rose, flourished, and fell, and I beheld them in their glory and their decline. Scarce a melancholy ruin marks the place of their existence; but when their first stones were laid in the earth, I was there! 'Mid all their splendor, glory, and wickedness, I was in their busy streets, and crumbling their magnificent palaces to the earth. My books will show a long and fearful account against them. I control the fate of empires—I give them their period of glory and splendor; but at their birth, I con-

ceal in them the seeds of death and decay. They must go down and be humbled in the dust—their heads bowed down before the rising glories of young nations, to whose prosperity there will also come a date, and a day of decline. I poise my wings over the earth, and watch the course and doings of its inhabitants. I call up the violets upon the hill, and crumble the gray ruins to the ground. I am the agent of a Higher Power, to give life and take it away. I spread silken tresses upon the brow of the young, and plant gray hair on the head of the aged man. Dimples and smiles at my bidding lurk around the lips of the innocent child, and I furrow the brow of the aged with wrinkles. Old, call you me? ay, but when will my days be numbered? When will time end, and eternity begin? When will the earth and its waters—and the universe be rolled, and a new world commence its revolutions? Not till He who first bid me begin my flight, so orders it. When His purposes, who called me into being are accomplished, then, I too, shall go to the place of all living.

Popish Superstition.

When the gross superstitious practices of the Roman Catholics are mentioned, the cry is, "You are speaking of what Romanists were centuries ago—in the present enlightened age you will seek in vain for any instance of such practices." Let the following statement attest the falsehood of this denial, and the truth of the assertion, that Popery is unchanged and unchangeable:—On the 17th of July, 1846, the Chevalier Abbe Stewart was foully assassinated on the sea-shore, between Ancona and Sinigaglia. The British Consul had his body embalmed, and placed in the church of Santa Maria, preparatory to its embarkation for England. Now for the sequel: "The priests having learnt that the deceased belonged to a rich family, began, as usual, to speculate upon what might turn up most to their advantage. All at once a child, a cripple from its birth, was cured by crawling over the coffin, and left his crutches there! The fame of this miracle spread throughout the town and neighborhood, and the lame and halt flocked in from all sides. Numerous other miracles are said to have been performed; offerings of wax began to drop into the church; scores of children were brought in to be cured of all kinds of diseases. At length the crowds of deluded beings reached to such an extent, that the British Consul feared they would destroy the coffin, and accordingly ordered it to be removed out of the body of the church to a vault; but this was an undertaking of some difficulty, and he was obliged to call in the aid of the gens-d'armes to close the chief entrance to the church, and get the crowd out by a back way, and prevent the populace outside from rushing in. By half-past nine o'clock at night they succeeded in clearing the church and removing the coffin. Next morning the church was again beset by crowds, who kissed and adored the ground on which the coffin had been placed, and strewed it with flowers and garlands. It is said that the ground has wrought miracles." This is Popery in the nineteenth century. What was it in the twelfth? The same.—*Newcastle Jour.*

THE FINE PRAYER.—The celebrated Prof. Francke, who founded the great Orphan Asylum in Halle, was walking one day in the fields with one of his colleagues. All at once the voice of a person praying drew their attention. They stopped, and on looking, observed behind a bush two children, on their knees, one of whom was praying fervently to God. The two professors listened, and were edified with the devotion which the young Christians seemed to possess.

When the prayer was ended, the children rose. "Well," said the one who had led the devotions, "didn't I make a fine prayer?"

This last remark caused Francke and his companion a painful surprise. But after a moment's reflection, one of them remarked: "This child has shown openly what often passes in our minds. How often when God has disposed us to pray with some fervor in the presence of our brethren, do we rise from our knees with a secret vanity; and if shame did not restrain us, would ask with this child, 'Have I not made a fine prayer?'"

Not only in prayer do we find this miserable pride of heart: but in our sermons too. Ask the most faithful preacher if, after delivering an eloquent sermon, he had not often applauded himself, and been tempted to say to his hearers, "Have I not made a fine sermon?" O may the Lord deign to inspire humility and self-reinunciation!

The Advent Herald.

"BEHOLD! THE BRIDEGROOM COMETH!"

BOSTON, MARCH 31, 1847.

"Protestantism a Failure."

(Continued from our last.)

In continuation of the subject, the "Evangelist" adds:—

"The man has an object to accomplish in thus defaming the mother who bore him, and the pups which gave him suck. It is necessary to his theological system to establish the fact, if he can, that there is no hope for the renovation of the world under the present dispensation. A new order of things must be introduced; the present dispensation must come to an end; the Son of God must come down from heaven to take into his own hands the work which his vicegerent, the Holy Spirit, finds too great for his resources and energies; and so Protestantism, as well as Popery, must be cast out as worse than useless. Everything must be made to bend to the Second Advent doctrine. Why does he not openly avow, what his system necessarily supposes, that

"THE GOSPEL IS A FAILURE."

"The bold doctrine that the gospel has done its work, and failed of effecting a world's deliverance from sin, is the ground already taken by believers in the personal reign, and by Millenarians on this and that side of the ocean. They maintain 'that the millennium will never be brought about by the means now used.' They have no faith 'in the universality of the gospel dispensation;' in the universal spread of the gospel, until a new dispensation shall be introduced, of which this is but preparatory. They maintain that 'the gospel itself furnishes a body of evidence against this idea of universality.' They teach 'that the binding of Satan will not take place under the present dispensation,' that 'the world never will be converted by the means now used.' Look at the language of one of their number: 'I think,' he says, 'that those who set about this work, with this view, propose to themselves an end that will never be accomplished.' Another, speaking of religious societies, says, 'To assign to them the instrumentality of bringing in the millennium, I regard as a species of idolatry.' Says another, 'Not one word was ever said by Christ or his apostles about a great and universal change in the world to be produced by the preaching of the gospel.'

"These testimonies might be multiplied to any extent. They show that there is, on the part of those who hold the Second Advent views, a radical unbelief in the adequacy of the gospel to convert the world. They do not believe that the world ever will be converted by the preaching of the gospel. Their position is, that so far as the conversion of the entire world to Christ is concerned, the gospel is and will be a failure.

"Consequently, just in proportion as these views gain currency, must the work of missions be retarded and crippled. The very basis on which the system of missions is built, is the promise of God to give the whole world to his Son for an inheritance. The friends of missions believe, that according to the Scriptures, the result is to be brought about by the preaching of the gospel. Convince them that these views are erroneous, and at once you put an end to their scheme. Persuade them that the world never can be converted in this way, that Christ is to come as a great conqueror, and dash the nations in pieces as a potter's vessel, that the wicked are to be destroyed, and the earth peopled by colonies of glorified saints from heaven, who are to accompany the Redeemer at his advent to take possession

of their bodies at the first resurrection, and you put an end, an effectual end, to the enterprises of religious benevolence for the conversion of the world.

"Most sincerely, therefore, do we deprecate the prevalence of Millerism, and Millenarianism. Earnestly do we admonish our readers to look to the tendency of these views, before they allow themselves to be carried away by the magnitude of the doctrine of the speedy coming of our Lord, by whomsoever advanced. Most fully do we believe that the gospel is adequate, in the fullest degree, to remove the evils of sin, as well from the universal world of mankind, as from the individual sinner. Most confidently do we believe that it will yet remove them, and that the earth shall be filled with the glory of the Lord, by the foolishness of preaching. Believing this, we cannot embrace a system which subverts the faith of God's people in these sublime promises and hopes, which makes the word of God of none effect, and gives occasion to the infidel to turn upon the very God of heaven with the sneer—'He began to build, and was not able to finish.'"

On closely analyzing the language of the above, it reduces itself to the following:—

1. That we do not believe in the conversion of the world before the termination of the present dispensation.

2. That if the world is not to be converted, the Gospel will prove a failure. And

3d. That to take away from the friends of missions the expectation of the conversion of the world, will put an effectual end to the enterprises of religious benevolence.

Instead, therefore, of replying to the language of the article in its detail, we shall confine our attention to the consideration of the above mentioned propositions.

In reply to the first, we frankly admit, without any reservation or equivocation, that we do not believe the doctrine of the world's conversion before the Advent.

We do not believe it, 1st. Because we find no warrant for such a belief in the revelation of God to man. On the contrary, we find in the Oracles of truth the most full indications the reverse. That there is a predicted period to be realized in the future, when the whole world will be filled with the glory of God, when the mountain of the Lord's house shall be established on the top of the mountains, and men shall learn war no more; when the knowledge of the Lord shall be extended over every hill-top, and through every valley, covering the wide earth as effectually as the bed of the ocean is covered by the waters of the sea; and when the will of God shall be done on earth as it is done in heaven, we verily believe. That that period is to be fulfilled in this present state, during the continuance of the reign of death, we cannot believe. If the glorious promises, which foreshadow this brilliant future, were to be fulfilled before the consummation, why should the Scriptures containing them be ever so closely connected with the glories of the resurrection state? Does the son of Beor foresee the goodly tents of Jacob, and the tabernacles of Israel, spread forth as the valleys, and as gardens by the river's side? It is in connection with the destruction of him that remaineth of the city, and he is constrained to take up his parable and exclaim, "Alas, who shall live when God doeth this!"

Does the man of Uz look forward to the latter day, when the Redeemer shall stand upon the earth?—it is when he himself shall see the majesty of Jehovah with his own eyes in the flesh, although his body shall have been once destroyed by the worms. Does the sweet singer of Israel tune his harp to sing of the time when the heathen shall be given for an inheritance, and the uttermost parts of the earth for a possession?—it is when they are to be broken with a rod of iron, and dashed in pieces like a vessel of the potter. Does he foresee the meek, and those that wait on the Lord, inheriting the earth?—it is an inheritance that shall continue for ever, and which shall be given when the wicked shall be mown down as grass, and perish as the green herb, when their swords shall enter into their own hearts, and their bows be broken. Does the

sublime prophet, whose lips were touched with the coal from off the altar of the Lord, predict the restoration of the judges of Israel, and her counsellors, as they were at the beginning?—it is to be when all their dross and tin are to be purely purged away, and the city shall be a city of righteousness, a faithful city—it is to be when Zion shall be redeemed with judgment, and her converts with righteousness, when the destruction of the sinners and transgressors shall be together, and they that forsake the Lord shall be consumed.—Does he declare the establishment of the mountain of the Lord's house upon the top of the mountains, when the nations shall go up to the mountain of the Lord, to be taught of his ways, and to walk in his paths?—it is to be when the Lord shall judge among the nations, and rebuke many people; when the lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and the Lord shall alone be exalted; when the idols shall be utterly abolished, and east to the moles and the bats, for fear of the Lord, and for the glory of his majesty, when he ariseth to shake terribly the earth. Does he look forward to the glorious period when the wolf shall dwell with the lamb, and the leopard shall lie down with the kid, the calf and the young lion and the fawning together, led by a little child,—when the cow and the bear shall feed, and their young lie down together;—when the whole earth shall be full of the knowledge of the Lord as the waters cover the sea, and in all the holy mountain of the Lord they shall not hurt nor destroy?—he sees also the Lord reproofing with equity for the meek, smiting the earth with the rod of his mouth, and with the breath of his lips slaying the wicked. Does he see the moon confounded, and the sun ashamed, and the Lord of hosts reigning in mount Zion, and in Jerusalem, and before his ancients gloriously?—it is when the earth shall have been utterly broken down, shall have been clean dissolved, and moved exceedingly: when it shall have reeled to and fro like a drunkard, and been removed like a cottage, because the transgressions thereof were heavy upon it: it is in the day when the Lord shall punish the host of the high ones that are on high, and the kings of the earth upon the earth, and they shall be gathered together as prisoners are gathered in the pit, and shall be shut up in the prison. Does he behold in prophetic vision a feast, of fat things full of marrow, of wines on the lees well refined, made unto all people, in the mountain of the Lord of hosts?—it is when the Lord will destroy the face of the covering east over all people, and the veil that is spread over all nations; it is when he will swallow up death in victory, and the Lord God will wipe away tears from off all faces, and the rebuke of his people shall be taken away from off all the earth; it shall be said in that day, Lo, this is our God, we have waited for him, he will save us, and we will be glad and rejoice in his salvation: it is when the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity, when the earth shall disclose her blood, and no more cover her slain: for the dead men of Zion shall then live, together with the dead body of the prophet shall they arise: they that dwell in the dust will awake and sing; for the dew of Zion will be as the dew of herbs, and the earth shall cast out her dead. Does he see the dawning of that day when the Lord of hosts shall be for a crown of glory, and for a diadem of beauty, unto the residue of his people?—it is to be when judgment will be laid to the line, and righteousness to the plummet, and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding places; it is when the covenant which sinners have made with death shall be disannulled, and the agreement they have made

with hell shall not stand; it is when the scourge shall pass through, and they shall be trodden down by it, when the Lord shall rise up as in mount Perazim, and shall be wroth as in the valley of Gibeon, that he may do his work, his strange work, and bring to pass his act, his strange act, and accomplish the consumption which is determined upon the whole earth. Is he commissioned to comfort the people of Israel, to speak comfortably to Jerusalem, and cry unto her that her warfare is accomplished, and her iniquity pardoned?—it is to be when the glory of the Lord shall be revealed, and all flesh shall see it together: The commission is,—

"O Zion, that bringest good tidings,
Get thee up into the high mountain;
O Jerusalem, that bringest good tidings,
Lift up thy voice with strength;
Lift it up, be not afraid;
Say unto the cities of Judah, Behold your God!"

Does he look forward to the time when the stones of Zion shall be laid with fair colors, and her foundations with sapphires; when her windows are to be made of agates, her gates of carbuncles, and all her borders of pleasant stones; when all her children shall be taught of the Lord, shall enjoy great peace, and be established in righteousness?—he also sees it an eternal state, a covenant of peace, that shall not be removed. Does he see the mountains and the hills breaking forth into singing, and all the trees of the field clapping their hands in unison with the glad concert; the fir-tree coming up instead of the thorn; and instead of the brier the myrtle-tree?—it is to be an everlasting sign—one that shall not be cut off. Does he see Zion adorned with all the glory of Lebanon,—the fir-tree, the pine, and the box together, beautifying the place of the Lord's sanctuary, and making the place of his feet glorious?—it is to be when it shall become an eternal excellency, a joy of many generations, when violence shall be no more heard in the land, nor wasting and destruction within her borders; when the walls of Zion shall be called Salvation, and her gates Praise: then the sun shall be no more her light by day, nor for brightness shall the moon give light unto her; but the Lord shall be unto his people an everlasting light, and their God their glory; their sun will then no more go down, neither shall their moon withdraw itself; they shall then be all righteous, the days of their mourning shall be ended, and they shall inherit the land for ever. Does he see Jerusalem created a rejoicing, and her people a joy?—he foresees it will be when God shall create a new heavens and a new earth, and they are to be glad and rejoice for ever in that which God shall create. So might we proceed through all the discursive prophecies; and wherever we shall find the promises of the latter day glory of the church foreshadowed, there shall we also find the most conclusive evidences, that the glory brought to view is not a glory which is to be witnessed in this fallen state, but is to be subsequent to the resurrection, the regeneration of the earth, and the restoration of man to his Eden state, where an eternity will alone unfold the joys reserved for those who love the Lord.

If we turn to the chronological prophecies, where are given the successive prominent events which shall mark the progress of time, we shall find no intimation of such a period before the consummation. Does Daniel trace the successive rise and fall of the kingdoms of this world, and the establishment of the kingdom of God?—He shows that the kingdom of God is to be an everlasting kingdom, one which shall not pass away, or be left to other people; but which shall break in pieces and consume all these kingdoms, and shall stand for ever. When the dominion, and glory, and a kingdom, shall be given to one like unto the Son of man, that all people, nations, and languages should serve him; it is to be a dominion that shall be an everlasting dominion,

which shall not pass away, and a kingdom which shall not be destroyed; while the kingdoms of this world shall have been given to the burning flame. When the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, the kingdom is to be an everlasting kingdom.—John, in the isle of Patmos, is no less explicit. When the seventh angel shall sound, and the kingdoms of this world shall become the kingdom of our Lord and of his Christ, he is to reign for ever and ever. And when the Lord shall take to himself his great power to reign, it is to be when his wrath shall come, and the time of the dead that they should be judged, when reward shall be given to those servants the prophets, and to the saints, and them that fear the name of God, small and great, and those that destroy the earth shall be destroyed.

There is not only no intimation of a state of millennial glory before the resurrection, but the whole period preceding is so filled up, that no intervening space is left for the consummation of such a state. If a millennial state of holiness is to precede the Advent, how can it be true that the little horn, spoken of by Daniel, shall war with the saints, and prevail against them, until the Ancient of days shall come, judgment shall be given to the saints of the Most High, and the time come that the saints possess the kingdom? There can be no warring power prevailing against the saints when there shall be nothing to hurt or destroy in all God's holy mountain; as there is a power which shall prevail against them till the establishment of the kingdom, it cannot precede it; and as the saints of the Most High, when they take the kingdom, are to possess the kingdom for ever, even for ever and ever, the kingdom being an eternal one, must be subsequent to the resurrection; for no eternal kingdom can precede the consummation.

The parable of the Savior respecting the tares and wheat is irreconcilable with a perfect state of holiness before the end of the world. The Savior illustrates the children of the kingdom by good seed sown in a field, and the children of the wicked one by tares sown by the enemy when men slept. The householder forbids the plucking up of the tares before the ripening of the wheat, and commands that both be permitted to grow together until the harvest. In explanation of the figures used, the Savior declares the harvest to be the end of the world; and as the tares, in time of harvest, are gathered and burned in the fire, so he says, in the end of the world shall the Son of man send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity, and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father. As the righteous shall not shine forth as the sun in the kingdom of the Father, until all things which offend are gathered out of the kingdom; as this will not be done till the end of the world, and till then the children of the kingdom and those of the wicked one are to intermingle together; it follows that the glorious period promised to the righteous on the earth, must be subsequent to the resurrection.

The Man of Sin, spoken of by Paul, is another fatal hindrance to the universal prevalence of holiness before the end of the world. Paul assures us that the mystery of iniquity, which was beginning to work in his day, was to be continued till the full manifestation of that form of iniquity known as the Man of Sin and the Son of Perdition, who should oppose and exalt himself above all that is called God, or that is worshipped, and which Wicked should be destroyed by the brightness of Christ's coming. As a continuous succession of wickedness was to succeed from Paul's day

until its destruction by the coming of the Son of man, it must follow, that previous to the Second Advent, the knowledge of the Lord cannot cover the earth as the waters cover the sea; for while that wicked One shall continue in the temple of God, as the Man of Sin must continue till his destruction at Christ's coming, it can never be true that the will of God will be done on earth as it is in heaven.

(To be continued.)

NOT A SPIRITUAL DEATH.—It is argued, that those who believe Adam died spiritually, must believe in a spiritual resurrection. Those who speak of our contending that Adam only died spiritually, knowingly misrepresent us. They know that we claim that a physical change was passed on the body of Adam the day he ate the forbidden fruit, which brought him under the curse,—subject to all the physical sufferings, and the dissolution of the body, that flesh is heir to. They know that a spiritual resurrection would not restore the sinner to the state Adam was in before he sinned; and that man can only be restored, by the change which will pass on all the righteous living at Christ's coming,—a change, the perfect counterpart of that which passed on Adam in the day he transgressed.

DELINQUENTS.—We wish to hear from all who are in arrears. Let all who are unable to pay, frankly say so, and they shall be marked accordingly. We shall delay a few weeks longer, before we begin to publish the amount of indebtedness of those from whom we have not heard for some time. We thus delay, that all may have an opportunity to communicate their wishes; for we wish to do injustice to none. We have already heard from a large number of those who are unable to contribute for the support of the "Herald," but who are interested in its reception. To such we are happy to send it, as the Lord may prosper us.

Our Present Position.

Where are we? Have all the signs of the Advent appeared? What are the duties of this present time?

1. Where are we? Some have taken the ground, that we know nothing about it. This is an erroneous position. Others claim that the exact date can be ascertained. This also is untenable—unscriptural. See Matt. 25:13. Others, again, say we are not within fifty years of the Advent! This last we regard as a most dangerous position: it is contrary to all the evidence presented by the chronology of the world,—by the prophetic periods, and by the signs of the times. No Adventist can take this position. We have but very little light, if any, to carry us into the future a year—much less fifty years!

The present year (1847) is one of great interest to God's beloved children in every part of the world: thousands are sighing and groaning for deliverance. But as we have no facts, or evidence, that demonstrate this year to be the year of release; and as the prophetic periods are so near their termination, that we are unable to calculate upon to-morrow, we are compelled to look for our blessed Savior NOW—TO-DAY—TO-DAY, till he comes. Where are we, then? We answer—Upon the threshold of the kingdom of God.

2. But have the signs appeared? We answer, that we know of none that have not been witnessed, except the sign of the Son of man in heaven. When that appears, all the tribes of the earth will mourn, and the Son of man will come in his glory, and gather his elect. This, then, is the next thing for which we are to look daily,—and look with earnestness and hope.

3. The duties of the present time. (1.) Personal duties—Entire consecration,—prayer, and watchfulness,—constant readiness to meet the Lord. We do not mean to be ready at a future time, but now—now.—Live, watch, wait, and be ready now! (2.) Relative duties—We are to do to others as we would have them do to us.

"Be kindly affectioned one to another, in brotherly love, in honor preferring one another." Live together as the heirs of the grace of life, that our prayers be not hindered. We have duties toward our fellow Christians who do not see as we do, or cherish the hope which animates us.—We should seek, in kindness and love, to enlighten them, and bring them into the true faith. We should be unceasing in our efforts to save sinners; we are bound, by every consideration, to occupy every moment of time, and avail ourselves of every advantage, to bring sinners to Christ. Oh, that God would awaken his children to the importance of this subject. Now, emphatically, is the accepted time. There is no time to waste,—delay is dangerous.—The Judge stands at the door!

With such views of the nearness of the Advent, it may be asked, if we can consistently engage in missionary effort, or lay out work for future performance? We answer, that we not only can do this with perfect consistency, but we regard our belief of the proximity of the Advent as furnishing an amount of motive, to vigorous and unremitting effort in the cause of God, far beyond that derived from any other source. We are to work while the day lasts; and in all our plans, we must have reference to the will of God. "If the Lord will, we shall do this, or that." We can do nothing without a plan; and if we have plans for the future, it does not follow that by so doing, we defer the Lord's advent until we shall have accomplished them. Looking upon the coming of the Lord as near, our desire for the salvation of men is necessarily great; and not knowing the precise amount of labor that time will enable us to perform, we mark out our course for future operations; and if the Lord comes while in the performance of our duties, we feel we shall be accepted of him. While those, on the other hand, who live inactive, and are destitute of any plan for the future, justifying themselves by the fact, that Christ is near, will be accounted among the slothful servants, and cut off.

English Mission.

Dear Bro. Himes:—On my way from London to Scotland, I called at several places where I had opportunities of preaching the word and of seeing the state of the cause.

DERBY.—Here I lectured three times on Sunday, 7th February. The congregations were good, and considerable interest was manifested, and especially in the evening, as I presented a general view of the evidences that we are on the eve of the Second Advent. The brethren still keep open the large hall, and the cause, I think, is in a better state than when I visited the place before.—Some one comes from Nottingham every Sabbath, and renders important service.

NOTTINGHAM.—Here I lectured on Monday evening, the 8th February, to a large congregation. I had a free time in presenting the evidence that "the night is far spent, and the day is at hand." Many of the brethren have much confidence in the coming of the Lord this year, and I trust are living accordingly.

QUARNDON.—Here I lectured on Tuesday evening, 9th February. It was the first time the place has been visited, though we have a few warm-hearted friends there. I had the use of the Grammar School Room, and the audience was considerable, composed, in part, of the most intelligent class. I gave them the whole story, so far as it could be done in one discourse. I trust the fruit may be seen after many days.

SHEFFIELD.—Through Capt. Wellesley, I received a pleasing invitation to this town. I was treated with much hospitality by Dr. Chatham and Mr. Goodall. The former was brought to the Lord through the labors of Brn. Micklewood and Deatly. I lectured once in a large drawing room to a congregation of Christians, who invited me to give them a general view of the faith which we preach. After I had got through, they had many questions to ask on Anti-christ and the year-day system, to which I gave satisfactory replies, I hope. The same evening I preached in the Meeting-house of the "Plymouth Brethren,"

and presented the Advent, and its practical bearing. I was much urged to remain longer, but could not then.

LEEDS.—Here I was kindly received by Bro. Plummer and several warm-hearted ones. In the evening I lectured in a convenient room to an attentive audience. The Lord was present in light and power. Never did I exhibit the visions of Daniel with more blessed effect, and the warm and loud responses of the hearers, common in Yorkshire, pleasingly reminded me of by-gone days, when I used to preach in the same county. I was entertained during the night by Mr. Turton, who is a leader at the first Wesleyan Chapel in Leeds. He is whole-hearted in the Advent cause, and lets his light shine. He and the friends wish an Advent Conference in Leeds, and especially after you and the brethren from America shall have arrived in England.

HAWICK (Scotland).—Here I arrived on Saturday, Feb. 13th, and was most cordially received. I found about all who were blessed under my labors during my former visit, still taking a lively and practical interest in the Advent views. I remained over two Sabbaths, and lectured about nine times. Though there was a great spirit of opposition manifested, yet the interest continued to increase, so that during my last lecture, the large hall was densely crowded with all classes and characters; and I seldom witnessed such deep attention. I proved that we are on the end of the fourth kingdom, and that the fifth is introduced at the appearing of Christ and the resurrection, and is the everlasting inheritance of the saints; and I felt emboldened to challenge any minister, or body of ministers, to disprove these grand positions. At the close the general feeling seemed to be, and which some expressed, "There is a great difference between hearing of this man's preaching, and hearing it for ourselves." The tide evidently turned in the public mind, at least for the time being; though the Scribes and Pharisees still held out, and declared the whole matter to be a lying spirit. One of them, I understood, commenced the evening after I left to read to his Church (the most intelligent and pious of which are Advent believers) a series of papers, or articles, by Alex. Campbell, of America.—The first which he read contained the statement that Mr. Miller secured the copy-right of his lectures for ten years after '43. One of the leading men in the Church claimed the privilege of replying, but the minister refused him. He also requested that the minister would not give them the authority of man, but meet the question by the Word of God. The minister said, "Is not your great lecturer," meaning myself, "a man?"—"Yes," was the answer; "but he takes the word of God." The meeting ended in a storm, and as his Campbell-series is to cover 12 weeks, I am sure the storm is not over, for there are those who will push the battle to the gate, and they are able to defend the truth, as they are well instructed into the mysteries of the Kingdom of God.

SELKIRK.—I arrived here Feb. 23d, and remained two nights. The fruit of my former visit still exists, but it is a time of deep trial with them at present. The Lord bring his people and his cause through.

JEDBERGH.—I have just got into this lively town. I came through warm invitation; and I understand the door is open. The bills I see were up before my arrival, and to-morrow evening I expect to appear before a large audience. O for the light of truth and the life of love.

After I have finished my labors here, I go to Kelso and Coldstream, and if all is well, shall get to (Edinburgh March 4th, where I design to remain about ten days, and do what I can in expounding and defending the Advent faith; and then return to London by the 20th of March.

Dear Brother, this is a wide field, and how few there are to occupy it! Were my family here, I could not leave it. But I hope and pray that God will send his faithful servants to sound the alarm in the ears of these millions, who are perishing for lack of knowledge on the glory to be revealed. May the Lord bless us all with more of the spirit of this great work, and guide us to our true post of usefulness. Love to all.

Yours, &c., R. HUTCHINSON.
Jedburgh, (Scotland), Feb. 25, 1847.

Correspondence.

"Hear ye Him."

"For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass, that every soul which will not hear that prophet shall be destroyed from among the people."

"That prophet" is the beloved Son of God. By him, Paul tells us, God hath spoken unto us in these last days. And he it is whom the great God calls upon us to hear. And it will be impossible for us to escape the wrath of God, if we refuse, or neglect, to give heed to what God has spoken by Him. "For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward; how shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him; God also bearing them witness, both by signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will!"

"That prophet" himself hath told us who will enter into the kingdom of heaven, viz., those who do the will of his Father which is in heaven. And this must be the will of his Father, that we hear the sayings of his Son, and do them. Every such one he has likened unto a wise man which built his house upon a rock, &c. And every one that heareth his sayings and doeth them not, he has likened unto a foolish man, which built his house upon the sand, &c. To say, Lord, Lord, is one thing, and to hear his sayings and do them, is quite another thing. There are multitudes who are continually saying, Lord, Lord, and at the same time neglecting some of the plainest and most important of his sayings.

Let us now prayerfully consider some of his sayings, which he calls upon us to hear and do.

"But I say unto you which hear, Love your enemies, do good to them which hate you, bless them that curse you, and pray for them which despitefully use you. And unto him that smiteth thee on the one cheek, offer also the other; and him that taketh away thy cloak, forbid not to take thy coat also. Give to every man that asketh of thee; and of him that taketh away thy goods, ask them not again. And as ye would that men should do to you, do ye also to them likewise. . . . Be ye therefore merciful, as your Father also is merciful. Give, and it shall be given you; good measure, pressed down, shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal, it shall be measured to you again."

What he has said concerning his second coming, or coming again, and in regard to the position that his people are to occupy in reference to that coming, also, is of the greatest importance, and should be diligently heeded by all who wish to be saved in that day. And

1st. As to his coming, he says, "For as the lightning cometh out of the east, and shineth even unto the west, so shall also the coming of the Son of man be. This language is explicit. To me, at least, it conveys the idea, that when he comes all will know it—it will be visible, &c. In reference to the time of his coming, he says, "Now learn a parable of the fig-tree; when his branch is yet tender, and putteth forth leaves, ye know that summer is nigh. So likewise ye, when ye shall see all these things, (darkening of the sun, moon, and falling of the stars,) know that it is near, even at the doors. Verily I say unto you, This generation shall not pass, till all these things be fulfilled. Heaven and earth shall pass away, but my words shall not pass away. But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only. But as the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be."

Now, from these sayings of the Son of God, respecting the time of his coming, we learn, (1.) That his people were to know when it would be "nigh, even at the doors;" (2.) That he would come before the generation that should witness the signs, should pass away; (3.) That the day and hour, or precise definite time, of his coming would not be known, not even by his people; and (4.) That that event would come upon the ungodly wholly unexpectedly, as the flood came upon the wicked in the days of Noe.

2d. He has repeatedly admonished us, in

view of that event, to WATCH! and pray.—"Take ye heed, watch and pray: lest coming suddenly, he find you sleeping. And what I say unto you, I say unto all, WATCH! And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.—Blessed are those servants whom the Lord, when he cometh, shall find watching: verily, I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them. And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants."

O let us, my brethren, faithfully and diligently hear and keep these and all other sayings of that Prophet, so that when he appears the second time, we may be saved with an everlasting salvation. "For yet a little while and he that shall come will come, and will not tarry." It is true—it must be true, that his coming is now "near, even at the doors!"—Therefore let us not sleep as do others; but let us watch and be sober." Oh! that but let us be a awful day to those who refuse, or neglect, to "hear and do the sayings of the Son of God." But it will be a glorious day to all who have diligently hearkened to his voice, and followed him.

O come, thou beloved of God—thou who hast said, I am he that liveth and was dead, and behold I am alive for evermore, amen; and have the keys of hell and death—thou who art to reign gloriously, and in righteousness, on the throne of thy father David, and have dominion also from sea to sea, and from the river unto the ends of the earth—come, and receive to thyself thy waiting, chosen ones, that they may be with thee in thy glorious kingdom, there for ever, even for ever and ever, to behold thy matchless power, and glory! Amen. WESLEY BURNHAM.

Exeter (N. H.), March 10th, 1847.

"Friends of Mammon."

"If ye from your hearts forgive not every one his brother their trespasses, neither will your Heavenly Father forgive you: but if ye from your hearts forgive every one his brother their trespasses, then will your Heavenly Father forgive you."

"Is not the earth the Lord's, and the fulness thereof?"

If a man sin, against whom does he sin? Is it not against God? If a man trespass against me, abstractly considered, has he not a right to do so? The act may have been wrong in itself; God's law may have been trampled upon by it; but to whom is he accountable, and to whom is he indebted, but to God? Forgive him, and thereby make unto yourselves friends of the mammon of unrighteousness, that when you fail, or die, he may be a witness whereby you may be received into everlasting habitations.

In Luke 13th and 14th, our Lord states many things to the wicked Jews, which stirred up their ire, wrath, envy, malice, and curiosity, or as it would be expressed in modern language, he got up quite an excitement, inasmuch that there drew "near unto him all the publicans and sinners for to hear him. And the Pharisees and scribes murmured, saying, 'This man receiveth sinners and eateth with them.'" ch. 15:12. We will now imagine the Savior saying, Ye Jews, as wicked as ye are, ought to know better than to reason so. The absurdity of so doing will appear by several illustrations. And 1. By the comparison of a shepherd and his sheep—see vs. 3-7. 2. By a woman and her pieces of silver—see vs. 8-10. 3. By a man and his two sons—see vs. 11-32. 4. By the parable of the unjust steward—see ch. 16:1-13. But between this and the others there is this remarkable difference: the others were spoken to the wicked Jews, but this parable is too sublime—too heavenly. They with their carnal hearts cannot understand it. And how could they! How can a man that was never sick, describe pain! How can a person that never saw, describe colors! If he could hear, he might say it looked like thunder! How can a man that never felt the emotions of benevolence, know the blessedness of giving! Or, to speak phrenologically, how can a man, with little or no conscientiousness, realize the blessedness there is in being just! How can one who never knew the smiles of a pardoning Savior, understand heavenly things! Our Savior understood this matter, and therefore when standing in the midst of that wicked

throng, he turned and said unto his disciples, "There was a certain rich man," &c. See ch. 16:1-9, 13. As wicked as they were, they understood enough of these parables to see that their covetousness had been rebuked. v. 14.

Every one is, or ought to be, a steward; and when one is accused (and they all are) of having wasted the Lord's goods, what ought he to do! He ought (1) to repent, (2) for-sake his sins, and (3) do as Zaccheus said he would, when the Lord said salvation had come to him, viz., "Lord, the half of my (not mine, but the Lord's) goods I give to the poor, and if I have taken anything by false accusation, I will restore four fold." These last considerations are indispensable qualifications for the kingdom of heaven. And he who follows this example, will secure to himself witnesses that he has been faithful in that which is least, or the unrighteous mammon, so that when he fails, or dies, they, his works and living witnesses, may receive him into everlasting habitations. v. 12. Now, the things which we have in this world are not ours, they are all the Lord's: and if we are not faithful stewards, how shall the Lord give them to us for our own! which he has promised to do, when the Lord shall subdue all things unto himself, and restore the earth to his heirs.—"Fear not, little flock; it is your Father's good pleasure to give you the kingdom."—Let us take heed that he does not "take from us that which we have not" for our own.

We see by v. 14, that then, as now, there was a serious difficulty in getting persons to understand or obey his teaching, and that is covetousness. Riches are highly esteemed among men, but in the sight of God it is an abomination. Whosoever is covetous is an idolater, and an idolater is an adulterer. And whosoever adheres to the old Jewish kingdom in the room of that one which is preached since the days of John the Baptist, marries a wife that is put away, and is therefore an adulterer. vs. 15-18. And as it respects covetousness, about which you are so much chafed, hear this parable of the rich man and Lazarus, and learn from it, first, that riches may exclude you from heaven; 2d, poverty will not; 3d, the kingdom and its subjects are in the immortal state. vs. 19-31.

Another difficulty in entering the kingdom is offences ch. 17:1. Having disposed of this matter, he returns to the same subject again, viz., forgiving the Lord's debtors. vs. 3, 4.—But it is with the proviso that they repent, and of course bring forth fruits meet for repentance, i. e., make restitution.

Another difficulty was the lack of faith. vs. 5, 6. And the lack of humility in obedi-ence, and the want of gratitude. vs. 11-19.

Notwithstanding all his teachings, their scepticism continues respecting the kingdom. vs. 20, 21. He gives them rather a short answer, for the very good reason that they could not understand; and turning to his disciples, who could, he gives them some further very important instruction respecting his coming and kingdom, to the close of the chapter. He then instructs them further how they may prepare themselves for the kingdom, viz., get their whole natures "in such a state that they will sympathize with heavenly things, so that when he, in the representative person of God and man, shall come again in juxtaposition with the earth, there may be an affinity between them and him, that the less may be attracted by, and to, the Great.

Dear brother:—I was led to the above thoughts by noticing that some brother called for information on Luke 16:9. And if you think it is such food as is calculated to feed the lambs that have good and healthy appetites, you are at liberty to publish it; otherwise, you may throw it under your desk.

Yours in hope of a speedy immortality,

J. SPEAR.

Stoughton (Mass.), Feb. 25th, 1847.

The Bible.

As well might we attempt to gild refined gold, or add another hue to the rainbow, as to delineate the hallowed associations which cluster around this sacred volume. With the different languages in which it was written, the variety of circumstances under which it was compiled, the different state of intellectual cultivation of its authors, their various stations in life; and although it appeared at intervals, during the extended period of fifteen hundred years, still we find in it not one discordant note to mar the beauty of its structure, or a single assertion, or allusion, which has been disproved by the progress of modern science.

Among the rich gems whose rays shine on brightly in the literary world, it stands pre-eminent. Poetry may sing its charms, history may record the fulfilment of events therein

predicted, while reason, the most exalted faculty of the human mind, may cull from its sacred pages the bright seed of truth, which, when nourished by the spirit of its divine Author, will yield the riches of endless fruition, in a brighter and better world than this. Although ages have feasted on its immutable truths, still its purity remains unsullied, and its charms unabated. It affords to the most exalted mind rich materials for thought and reflection; yet is intelligible to those who have just entered the paths of learning. Whether we are called to fill some lofty station in life, or whether we are secluded from its active scenes, we still find the same principle which is associated with our highest intellectual enjoyment copiously diffused. The emotions, passions, and feelings of the human mind are delineated in language as pathetic and sublime as if recorded by an angel hand. There is no tendency to good or evil, no condition of happiness or misery, no degree of beauty or deformity, no shade of darkness or gleam of light, which does not there find a corresponding picture. It commences with the infancy of time, and teaches the first revolutions of this world, gradually widening in the circle of its intelligence, until the wide-spread waters of the deluge sweep all from the face of the earth, save righteous Noah and his family. Again, we see the earth peopled, and kings swaying the sceptre of might and power.—Their reign is chanted by the pen of inspiration, in the sublimest strains of poetry, and the charms of glowing song. The keen eye of the prophet glances far into the realms of the future, and beholds the closing scenes of this world's drama, when it is announced from the Almighty, that time shall be no longer. Their pen records the majestic grandeur of those scenes, when day shall dawn upon the midnight of the tomb, and strength be given to the mouldering urn,—when the ocean shall yield up those who have long slept upon its coral bed, and the righteous dead come forth, clothed with immortality, in the spring of fadeless beauty, and the vigor of eternal life. The prophet beholds, too, the voluntary sacrifice for fallen and guilty man. He traces the illimitable perfection of the Savior, as he leaves the bright realms of unsullied bliss, and becomes "a man of sorrow, and acquainted with grief," and finally suffers the penalty of a violated law, that we, by faith in him, might be saved from the polluting stains of sin, and fitted to move in a higher and nobler sphere than earth.

With what views, then, shall we regard the Bible—that connected chain—that perfect whole, which bears upon its pages the impress of the mind from which it emanated? That look, upon which depend our hopes of eternity, and which is so perfectly adapted to every condition in which the human family may be placed, carries along with it the evidence of its divine authenticity. Full well our Creator knew that mortal man, as he soils o'er life's rough ocean, would need one bright star as a beacon-light, to guide him onward. And though it contains denunciations against those who disregard the principles it inculcates, and its warning voice is heard in wailing accents to those who swerve from virtue's path, yet to those who walk in wisdom's ways, it is fraught with consoling interest. When wafted on the azure wings of prosperity, its promises shed a sweet perfume around our pathway, producing fresh loveliness, and renewed delight. When bright hopes of worldly prosperity are blighted by the chilling winds of adversity, the sweet words of consolation recorded in the sacred volume, lead the mind away from earth-born troubles to the realms of endless fruition, where sorrow and grief are unknown. It glids with holy radiance the pillow of the dying, as he groans beneath the last pangs of mortal agony.

Who, then, can tell its worth? While it unfolds to man the worth of the soul, it points to Him who has said, "Come unto me all ye ends of the earth, and be ye saved." It points to a land where the aspirations of our nature will be satisfied,—where that holiness dwells which recoils at every taint of impurity,—where those loved ones whose hearts were entwined with our own will dwell in our presence for ever, and where the graces of the Divinity will be unfolded to our raptured vision, and we may revel amid the delights of ecstatic and ineffable communion with God.

LETTER FROM BRO. I. C. WELLCOME.

Dear Bro. Himes:—I am still comforted and encouraged by the weekly visits of the "Herald." I find much in it that cheers my heart, and leads me to look for our coming King. And I trust it will be a welcome messenger to me so long as it sends forth so much Bible evidence of the time and manner of the Advent of our Lord—the Res-

arrection of the dead—the inheritance of the saints, and the Kingdom of God. For these things I esteem it highly for its work's sake. But there are some things (and things of some importance) taught in the "Herald" that I cannot subscribe to, for I cannot harmonize them with the word of truth. Yet I feel willing to "prove all things, and hold fast that which is good." Therefore I love all that I believe to be Bible truth.

I have sometimes almost feared that the "Herald" was falling into the popular current of other religious papers, which please the world. There is danger of our falling into the state that Israel did, when they desired a king, that they might be like other nations. But I hope better things of our brethren, even things that accompany salvation. And I pray daily, that God will keep you from evil, and preserve you from the hand of your enemies, who watch for your halting, and that he will make you an instrument of good—a vessel unto honor.

I have looked with interest to see the light presented on the intermediate state of the dead, and the final destiny of the wicked. And while I am pleased with your good disposition, I cannot receive your conclusions as Bible truth, for I cannot make them harmonize with themselves, or the Bible teachings; and I fear but little good has resulted from what has been written on the subject. My heart was made sad by the communication of one brother, who, although he presented, in the main, what I believe to be Bible truth, yet it came in such a threatening, browbeating spirit, that it was no food for me. I think if we cannot present our views in candor, we had better be silent, for a good cause suffers by bad advocates. We are taught that "the servants of the Lord must not strive;" and a "man is not crowned except he strive lawfully," if he does strive.

I have felt to protest against the frequent attacks made on the "Herald" by some correspondents of another Advent paper, because they think it is in error on the state of the dead, and the destiny of the wicked. Oh, when will such people learn to "forbear one another in love, to provoke unto love and good works?" How differently would such persons talk and write, did they consider that God heard all they said, and saw all they wrote, while denouncing each other. Oh, brethren, let us remember that Christ has said, "My word shall judge you in the last day." He is soon coming to judge the world in righteousness. Then let us take heed to ourselves; for "if any man have not the spirit of Christ he is none of his." Let us take care that we do not displease God by offending his children. Remember, Jesus says, "if ye love me, keep my commandments;" and this is the commandment, that we love one another. I love all the saints, whether they believe all things as I do or not. I love to be a companion in tribulation and patience with all the faithful servants of God. I believe I am willing to bear all the reproach connected with the Advent doctrine. It is good enough to be as our Master.

There are a few here who still wait, earnestly looking for the Lord. We have no preaching, except when some one comes along to feed the scattered flock of God. We had a visit from such an one last week;—Bro. T. Smith came and gave us some words of comfort on the signs of Matthew 24th and 25th. Myself and companion then accompanied him to Wilton, where we found a few disciples anxiously waiting the return of the King. We had a happy meeting with them, and our hearts were thereby refreshed. From thence we went to Farmington, where we met with a few more, who are holding fast the beginning of their confidence, and are expecting soon to see the Lord of life. We also met with a remnant of God's little flock at Vienna, who are not ashamed to confess their faith in the speedy coming of the Lord. In all these places, we found the children strong in faith, and unwavering in the fundamental principles of the Advent doctrine. May the Lord keep them, and preserve them unto his coming. Yours in the love and fellowship of the gospel, looking for Jesus.

Hallowell (Me.), March 5th, 1847.

[Letters like the above, from those who differ from us in some things, are always refreshing. We cannot always expect to see alike in all things. But we hope to be preserved from the spirit of bigotry, which shall withhold our love from those who honestly differ from us. It has been painful in us to occupy so much space on a question irrelevant to the Advent. But it has been forced on us. There is a strong effort making to destroy the "Herald" and us, for our honest convictions on that question; and we have felt it our duty, in presenting the other side, also to give the reasons of our own belief, which we cannot change, only by changing the language of the Savior and apostles. Christians will bear with each other's opinions, even if they think them in error. Those who would ostracise a man for his religious belief, are unworthy of the charity they withhold.—Ed.]

LETTER FROM BRO. R. V. LYON.

Bro. Himes:—A few words relative to my tour at the North, may not be uninteresting to the saints scattered abroad. I left home Jan. 29th, and in the evening I met a small company at the

house of Sister Lathrop, in Holland. Sister L. seems to be situated like Lot, yet strong in the faith. On the 30th I arrived at Enfield, and met with the church in the evening, on Lord's day, and Monday evening. The good Lord was with us by his Spirit. After the services on Lord's day, the church, for the first time, enjoyed the privilege of coming around the table of our soon coming Lord, and I will assure you that it was a good place. I next met with the church in Granby, Mass., had a good hearing, and of a truth the Lord was in our midst. This church has been raised up since last September. So much against the doctrine of the shut-door. Our good Bro. Powell labors with them once a month, or more. The Lord's day previous to my visiting there, he baptized five willing converts. From this place I rode some twenty miles in the rain to North Leveret, where I had a good interview with Bro. Everett and family. Death has entered their dwelling of late, and torn from their embrace a son. But the Lord is with them. On Thursday evening I met with the church at Northfield Farms. Owing to the rain the day previous, the brethren living on the west side of the Connecticut were not able to attend; but it was a good time. The church in this place has been troubled with spiritualism; but they now stand in the wisdom of God.

From this place I rode to Vernon, Vt., and gave six discourses. God disposed the people to turn out and hear the truth, which was attended by the power of God. On the whole, it was one of the best meetings I ever attended. The Lord has in this place a tried people. Met with the church in Irwin, Mass., on Monday and Tuesday evenings. This church is small, but united. On the 10th met with the church in Athol, and enjoyed the privilege of coming around the table of the Lord. This church has passed through trying times; but they are now steadfast. Some who were formerly among them, declare that they are now in the kingdom. The Lord have mercy upon them. Met with the church at New Salem on the 11th, and found them on higher and holier ground than they were when I visited them last November. 12th. Met with the church at Hardwick and Ware, and it was a time of refreshing. Lord's day, the 13th, met with the church at the Axe Factory, Ct.; found most of them strong in the faith that this is the year of Jubilee. In the evening I preached at the house of a Baptist brother, from Dan. 7:21, 22. I had a good hearing, and the Lord set his seal to his own truth.

And now, dear brethren, let me say to you all, in the language of Paul, "Be ye steadfast, unmovable, always abounding in the work of the Lord, knowing that your labor is not in vain in the Lord." I am satisfied that we are within a very few days, or months, of the Judgment. Let the burden of your preaching be, "The hour of his judgment is come." It seems to me, that those dear brethren who are harping so much on the sleep of the saints, and the annihilation of the wicked, have lost sight of the proclamation of Rev. 14:6, 7.

Last Monday I preached in Enfield, Ct.; and although the weather was very stormy, there was a good attendance. After the services, we retired to the water-side, where I had the privilege of baptizing five willing converts, four young men and one young woman. A better season I never enjoyed.

Brethren, let us see that the "Herald" and "Voice of Truth" are sustained.

Haunton (Ct.), Feb. 27th, 1847.

LETTER FROM BRO. H. S. BURCHARD.

Dear Bro. Himes:—The word of God is still my directory, that famine, wars, and commotions of nations, which we now witness, are so many signs of the approach of the kingdom of God. When I contemplate the glory of that great event, so plainly spoken of by prophets, by our Savior, and his apostles, I am astonished at the stupidity and ignorance that pervades the majority of the world on this subject. It is not the time, but the nature of the event, where I think many good men err.

I yesterday listened to a discourse from an agent of the American Protestant Society, founded on Isa. 59:19:—"When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him." After giving an alarming and faithful statement of the rise and fearful progress of the Man of Sin in our beloved country, and its final triumph in less than twenty years, which he fairly demonstrated; and after stating that this direful calamity might be averted by the united efforts and prayers of Protestant Christians, he said: "My friends, we live in a peculiar and interesting time; we live in the very last period of the time, and times, and dividing of times," spoken of by Daniel,—a time when the Man of Sin is to be destroyed by the brightness of the coming of our Lord, when the kingdoms of this earth are to become the kingdoms of our Lord, and the saints shall take possession of the kingdom under the whole heavens." I need not tell you how this good man (for such I believe him) applied the subject. He believed he was laboring for the happiness of unborn millions, who would enjoy a glorious time on earth, when the "little horn," by the united efforts of

the Protestant church, should be plucked up. Why will not our divines see that this power, in its last struggles, is pursuing the very course foretold by prophets. Why, O why, can they not read in plain and emphatic language the time and manner of its destruction, in the 7th of Daniel, and 2d Thess. 2? It does seem to me that those who remain ignorant of the signs of the present time, must close their eyes and stop their ears, and choose darkness rather than light.

As I am about to remove from this place with my family, I yesterday closed my labors here as a manager, or superintendent, of a very flourishing sabbath-school. I have been enabled, by the way of questions, given out one week previous to examination, to present all the leading features of the Advent faith. I have required each member of the Bible-class to furnish Scriptural answers to the questions, which have been, in every instance, complied with; and truths have been brought forth entirely new to scholars and spectators. The result has been a thorough research of God's word, and I hope good, as well as light, will result from our labors.

Verona (N. Y.), March 1st, 1847.

Bro. THOMAS SMITH writes from Farmington (Me.), March 4th, 1847:—

Dear Bro. Himes:—In my travels through this part of the country, I find myself in the shire town of Franklin County, in which are some two or three looking for the speedy coming of the Savior. I passed through, and lectured to the few friends in South China. These true-hearted brethren are not only blessed of the Lord themselves, but they have had the satisfaction of seeing that their labors have not been in vain in the Lord. One man and his wife have been soundly converted to God during the past winter, and are rejoicing in hope of the glory soon to fill the whole earth. They gave in their testimony, not only an evidence of religious experience, but of their love of the whole truth; and they look forward, with us, to the coming of Christ as the time when their hope will be consummated. In Hallowell, I found the little church "strong in the faith, giving glory to God." One also in Vienna, one in Jay, who are not afraid to avow their faith in the presence of "spiritual wickedness in high places." A more fervent, devoted brother than this last I have seldom seen. May the Lord enable him to endure unto the end. In Wilton, I met with a few on Sunday, whose hopes centre in the resurrection. Owing to the severe storm on Saturday night, the number was small. In Farmington, I met my old and long-tried friend Bro. J. Fairbanks, who, though some what depressed, is firm in the faith of speedy deliverance. In company with Bro. I. C. Wellcome and wife, we had a rejoicing season together at the house of Bro. E. Gays, whose wife is deeply imbued with the spirit of the gospel. Owing to the fall of snow, and the high winds that followed, I was not able to attend lectures at Phillips, as I intended; yet I hope to deliver the word of the Lord to that people. From Bro. I. F. Harden I learn, that there are some in that place who wish to hear of the reason of our hope. May God direct that every inquiring mind may be satisfied I am convinced that the evidences are multiplying of the nearness of the end, and feel that what we do for ourselves, or for others, must be done soon, or left undone for ever. May we ever so live, that we may love the appearing of Jesus.

Bro. E. S. LOOMIS writes from Perry's Mills (N. Y.) March 2d, 1847:—

Dear Bro. Himes:—We rejoice to learn that you have not forgotten us in Champlain, but think of making us a visit in the spring. We hope the Lord will enable you so to do. The desire to hear on the subject of our blessed hope appears to be increasing; many of those who have heretofore turned their backs on it, now listen with attention. Bro. Buckley is laboring with us at present to good acceptance, as also Bro. D. T. Taylor. Some few of late have manifested a desire for salvation, and requested the prayers of God's children. It appears to me the time has come when it may emphatically be said, "What your hands findeth to do, do with your might." Let us strive to hasten the consummation of the number of the elect, that our Master's house may soon be filled—that we may sit down to the marriage-supper of the Lamb.

Permit me to introduce to you a small band of friends who are looking for speedy redemption, and who reside in Roxham, C. E., opposite and about two miles from this place, who number about twenty-four. They simultaneously left the Methodist church in the fall of '44, and have ever since held separate meetings four times a week; they have had but little preaching, except what they have heard in Champlain and Perry's Mills. Bro. Hutchinson preached the word to them a few times before he left for England; also two or three other brethren. Notwithstanding their destitution as to the preaching of the word, they remain firm, taking the Bible as their guide, and the Holy Spirit as their expositor. But yet they feel the want of more regular preaching, which I trust they will have from brethren located on this side of the line. They feel the loss of the labors of Bro. Hutchinson; but as he has gone to his and their native land, they do not re-

pine, but rather feel to stay up his and others' hands, who may go to the land of their fathers to proclaim the glorious news of the coming kingdom now nigh at hand.

Bro. LEVI C. NEAL writes from Bristol (Ct.), March 15th, 1847:—

Dear Bro. Himes:—I take the "Herald," and am well pleased with the doctrine which it advocates. I believe it to be truth which is meat in due season. It is well calculated to strengthen and encourage the reader, and help him on the way to the kingdom. I believe the doctrines the apostles preached were, the coming of Christ the second time, and the resurrection, when God will set up his everlasting kingdom. Although I could not see the coming of the Lord in '48, as many believed, yet I did not know why it might not come. I think if the Advent brethren had followed Bro. Miller's advice, there would not have been so much division. He said he was not shut out of the meeting-houses until the cry was made, "Come out of the churches." I was much pleased with some remarks on this subject in the "Herald" a few weeks since. I am no friend to sectarianism, but believe the Bible teaches all Christians to love one another, without regard to sect or creed. If we have the love of Christ, we shall love one another; for if we love not him whom we have seen, how can we love him whom we have not seen? But if we have that love, we shall have charity for those that do not think just as we do. I believe we are in the very last days, for I never saw the devil so industriously at work to draw away souls after him; it must be because he knows his time is short.

P. S. Is N. A. Apolonio a man's name, or a name that Bro. Whiting is called by? Some think it is.

[N. A. Apolonio is the name of one of our brethren.—Ed.]

Bro. A. H. SMITH writes from Wolcott (Ct.), March 3d, 1847:—

Bro. Himes:—We feel interested in the "Herald," and believe it to be the best religious publication in the land. The rich extracts found in its columns from week to week are indeed spiritual food, full of light and truth. The position you have taken as to time we approve. We know the time is not far distant when the kingdom under the whole heaven will be given to the dear saints of God; and we feel willing to wait, and watch, and patiently endure till the fullness of times arrives. If we have daily communion with our God, and are very diligent in every good word and work, our fruit will tend to holiness, and the end be everlasting life. We feel truly grateful to God that we have found what the hope of the gospel is, which hope we have as an anchor to the soul, sure and steadfast, which we hope will soon be consummated by the coming of the blessed Jesus, whom not having seen we love. May the Lord bless you and all your fellow helpers in the gospel, and keep you to eternal life. Amen.

Bro. T. M. FEEBLE writes from Albany (N. Y.), March 15th, 1847:—

Bro. Himes:—Yesterday I was with the brethren in Troy, and truly it was the most interesting season enjoyed with them for many months. We attended to the ordinance of the Lord's Supper; and I should think there were over fifty communicants; some of them, however, were members of other churches. If I am a suitable judge, we had "a refreshing from the presence of the Lord." We felt the time to be very near, when all the true children of God would participate in "the marriage-supper of the Lamb." "The Lord direct our hearts into the love of God, and into the patient waiting for Christ." In consequence of sickness in my family, I have been confined at home for most of the time for the last six months. But I expect, if faithful, that we soon shall be in that land where sickness, and sorrow, pain and death, will never come. O, Lord Jesus, come quickly. Yours in hope.

Bro. ROBERT M. LANFARD writes from Mendon (Ill.), Feb. 26th, 1847:—

Dear Bro. Himes:—We have been recently favored by a visit from Bro. John Daniels, who lectured in this place five times, and in a small settlement, some eighteen miles from this place, three times. There are but very few in this section of country who are looking and longing for the glorious appearing of the great God and our Savior Jesus Christ. Oh, may our faith be increased, and our hope confirmed, in the sure word of prophecy, till the beatific vision shall burst on our view, and the saints, with rapturous exultation, exclaim, "Lo, this is our God, we have waited for him, and he will save us." Yours in Christian bonds.

Bro. Himes:—Please give in the "Herald" a sermon on Jer. 8:20—"The harvest is past, the summer is ended, and we are not saved." Also one on Matt. 13:39—"The harvest is the end of the world; and the reapers are the angels." Can this be before the Savior comes?

B. F. BROWN.

[Will Bro. White, after the conclusion of his articles on the Millennium, give us some thoughts on those subjects?—Ed.]

Foreign News.

According to letters from Alexandria, the cholera has re-appeared in the whole of Hedjas as far as Aden, and with such intensity that thirteen thousand persons had died in a few days at Mecca and its environs.

The price of bread is now higher in Paris than it has been for the last fifty years.

A large and splendid Chinese junk, named the Keying, has been purchased for 19,000 dollars, and sent to London for exhibition.

At Ardee, Ireland, last week, an infant child of a poor woman subject to epileptic fits, fell out of bed, and was almost entirely devoured by a pig. The neighbors found the mother dead in bed, and some fragments of the infant on the floor.

It is a singular coincidence, that the same disease which has attacked the potatoes in other countries, has attacked the cocoa in Jamaica.

The Glasgow "National Advertiser" says that the quantity of grain held by the farmers of Scotland is greater, at the present time, than the average usually held at this period in former years.

There are 1,300,000 horses in England, each of which consumes the produce of as much land as would feed eight men.

The "oldest inhabitant" is said to be a woman now living in Moscow, in Russia, who is 163 years of age. At the age of 122 she married her fifth husband.

A young woman at Bradford, troubled with epileptic fits, has actually swallowed, on the prescription of a quack, a human skull powdered and mixed with treacle, in occasional doses, as a remedy for her disease!

A cargo of 600 tons of sugar has been received in London from China.

At Grancey, in France, the other day, an officer being curious to see how a spring gun set for wolves acted, very sagaciously touched the bait attached to the trigger, and received a charge of balls in various parts of his body. He was not expected to survive.

The "Limerick Chronicle" of Wednesday se'nights says—"The young wheat crops look remarkably well in all parts of the county. The farmers are sowing potatoes more generally."

The "Morning Post" says the number of Protestant clergymen who have joined the Church of Rome, during the last eighteen months, is about seventy. Amongst the recent converts are the Rev. J. Dixon, nephew of the Bishop of Cork, and the Rev. John Gordon, M.A., of Christ Church, Pancras.

A soldier of the artillery was flogged at Woolwich last week, for putting lime in his eyes, with a view of so far destroying them as to render him unfit for service.

An unaccountable mortality appears to prevail in Worcestershire among the young lambs, which are said to be dying in great numbers, without any apparent cause.

An omnibus, containing nine persons, was dragged into the sea, at Bideford, Devonshire, last week, owing to the horses taking fright, and eight of the passengers were drowned.

Out of 60,000 persons who made the last pilgrimage to Mecca, no fewer than 20,000 have died of the cholera.

Upwards of 50,000 persons are now inmates of the London workhouses; 60,000 are receiving out-door relief; and from 1400 to 2000 are nightly sheltered in the refuges for the houseless.

It is calculated that Noah's ark was 456 English feet long, 91 broad, and 54 high.

The Malta journals, brought by the Levant mail, express alarm at the small quantity of corn in the island, which does not exceed twenty days' supply.

It is stated that Lord Howden was still in Paris, and that there is no reason whatever to doubt that he will be speedily enabled to proceed to his destination, armed with the combined instructions of the Governments of France and England for the settlement of all points in dispute between the belligerent parties on both sides of the River Plate.

A large quantity of foreign potatoes, for seed, have been imported into London.

In the House of Commons, on the 2d inst., Lord John Russell announced that her Majesty had been pleased to call a Council, to consider the best day on which to appoint a general fast and humiliation, on account of the present awful condition of the sister kingdom. This announcement was received with evident satisfaction by both sides of the house.

The King of Naples has forbidden the exportation of wheat, as he had previously that of maize.

The Prussian Government is making large purchases of rye from Russia, in order to reduce the price of corn.

The effective force of the French army is to be augmented by 10,000 men.

The Spanish papers state that large quantities of maize have been shipped from Vigo, and other Galician ports, for England.

Pirates have lately infested the coast near Salonica, in Macedonia, and at the beginning of last

month they plundered a French schooner, named the Covier, of \$7,000 in money.

The number of deaths throughout Ireland from starvation and disease, as officially reported, is more than fifty thousand.

The Emperor of Russia has ordered that no person shall establish any telegraph in his dominions without his permission.

The "Edinburgh Register" says, that the white insect which produces the potato disease, is still found in the ground, alive, and adhering to the root, notwithstanding the severity of the weather.

Almost every small farmer in Limerick county who can muster £20, or even £10, is about emigrating to America the ensuing spring.

A letter dated Milan, January 24th, and published in the Franco-American, says, that the people of Lombardy are about to make an attempt to redeem their country from its oppressions. "Death to the Austrians," is uttered by every one. During the week previous, an outbreak had taken place at Milan, in consequence of an attempt on the part of the police to prevent the introduction of a Piedmontese journal called *Il Messaggero*. The young men of Pavia resisted this conduct, and were joined by the students in the university. A conflict ensued, in which ten students were killed, and on the part of the Austrians, thirty-five were killed, and more than a hundred wounded. In consequence, the university has been closed, and the police are in pursuit of the students. Many have fled to Piedmont, and have been well received. It is further stated, that there exists in Italy a powerful party, with the design of making Pope Pius king, but he would readily yield his claims to the King of Piedmont. Pamphlets were daily published in the Sardinian states, and under the sanction of the government, in condemnation of the Austrian power. "Be not surprised," says the letter, "if at any moment you should learn that all Italy had risen up as one man, to expel the tyrants."

SINGULAR MOVEMENT.—What all the excitement in England for the last fifty years could not bring about for the Roman Catholics, the changes in the Government Church, under Doct. Pusey, have very tranquilly and surprisingly introduced. It is stated in an English paper that the Eucharist was carried through the streets of London by the Catholics, with lights blazing, in procession, to visit the death-bed of one of the faithful. The people stood uncovered as it passed. Such an event has not occurred in England since the Reformation. In Catholic countries these ceremonies are common.

ONE OF THE MISTAKES.—It was one of the errors propagated by Mr. Miller, that there should be no conversions after a certain time, now long since past. The Adventists generally adopted this notion, and the one who dared to express a doubt in this matter, was placed in the "Scofield's Refuge." The less fanatical of the Adventists have now generally abandoned this position, and regard it as a dangerous delusion. But there is still a portion of the denomination who believe the door of mercy was shut during the 10th day and the 7th month excitement, and that all reputed revivals and conversions since that time are the works of the Devil. How easy it is to be mistaken! and how natural it is for the self-conceited and bigoted to hang on to their delusions, and believe on, even after their delusions have exploded! None so blind as those who will not see.—*n.—Chris. Her.*

The above choice morsel is from the pen of the most bigoted priest that New England affords. He was among the early converts (after Rev. Mr. Himes) to Millerism, and he wrote long and sleepily in favor of the speedy personal appearance of Christ, and the actual physical ascension of the elect, up, "to meet Christ in the air." When he renounced it, as he soon did, his church compeers affirmed that his change or silence was to aid or advance the interests of the "outward man," and when he again took up his pen to oppose Adventism, like all renegades, he was most harshly illiberal, self-conceited toward those who still retained faith in Miller's theory. His sordid spirit, it has been asserted, broke up a flourishing church in Boston which once met in the Museum Chapel, and his speculating, grasping spirit has excited the alternate disgust and contempt of many of the most influential members of his own denomination. And this is a man to talk of "self-conceit and bigotry" on the part of Adventists! We have quoted his article and appended these remarks in illustration of what pure, unadulterated impudence can achieve, against the more modest pretensions of other and better men.—*Investigator.*

PROSPECTUS.—J. Winchester & Co. propose to publish, by subscription, a portrait and improved edition of the work entitled, "The History of all Denominations in the United States." The work shall contain several new articles, and some of the old ones improved. It shall also be embellished with fifteen or twenty splendid portraits of leading men belonging to the different religious denominations represented in the work. It will be printed and published in a large octavo form, on good paper, and in extra gilt binding, and delivered to subscribers at \$2 50 cts. per copy, payable on the delivery of the work. Common edition at \$1 75 cts.

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THE ADVENT HERALD.

"THE LORD IS AT HAND!"

BOSTON, MARCH 31, 1847.

"PROTESTANTISM A FAILURE."—It seems that several of the prominent religious papers are following the track of the "Evangelist," in severe strictures on our position. The "Protestant Unionist" is more severe and unjust than any we have seen. It talks flippantly of "ambition," "ignorance," and "purses strings;" but no facts, or arguments, to show the falsity of our position. Will Bro. Scott read our reply to the "Evangelist?"

OSWEGO.—In our last, we made a reference to the cause in Oswego, and expressed our sympathy with them in their trials. But our compositor transferred it to Bro. Bates and Heyes, with whom we do truly sympathize in their labors of love; but we intended to express our sincere sympathy for the tried friends in that place. Bro. James D. Johnson, as well as Bro. Needham, has been laboring with them, and we sincerely pray that their efforts may be crowned with success. We are happy to learn that Bro. Hitchcock, who labored with them formerly, has been partially recovered from his spiritual notions. May he be speedily and entirely restored to the true faith, and also to usefulness in the glorious cause.

TO CORRESPONDENTS.—M. E. Barnes—No. 1 of your articles is received. We have no room for so lengthy a series of articles, on a question so irrelevant to the Advent doctrine. We are crowded with communications from our subscribers, who have a right to be heard. Besides, our readers would not be interested in an attack on the opinions of John Wesley.

We have quite a number of communications on hand for an early insertion. Brethren will have to indulge us a little.

"THE VOICE OF GOD," &c., as advertised in another column, we regard as an important work at this crisis, giving us a sign of this time. It should be in the hands of every Adventist. It can be had at this office, or of the author, Bro. T. M. Preble, Albany, N. Y. We hope Bro. P. will be well sustained, for he is worthy.

BRO. MANSFIELD.—We have just received a letter from Bro. M., dated St. Johns, Antigua, Feb. 15. He was well, and is doing good. It came too late for this paper. We hope ere this he has got the books of which he speaks. We will send others soon.

FATHER WILSON, of Gerry, N. Y.—We referred to this old patriarch last week. He has been a Baptist missionary about forty years, and has a very extensive acquaintance among our readers, who would no doubt like to hear from him. He has sent us some account of his fifty years' travel in the "wilderness," which we shall give in due time.

BRO. PIERCE HANDELL, of Richmond, R. I., is informed that it will not be practicable for me to visit that place at the time he specifies. I will visit you the first opportunity. J. V. H.

"The American Veterinarian, or Diseases of Domestic Animals, showing the Causes, Symptoms, and Remedies, and Rules for Restoring and Preserving Health, by Good Management; with Directions for Training and Breeding." By S. W. Cole, Editor of Agricultural Department of Boston Cultivator, formerly Editor of Yankee Farmer and Farmer's Journal.

The above is a neat volume of 288 pages, about the size of a pocket Bible, which contains a vast amount of valuable information respecting the various diseases animals are subject to, their proper mode of treatment, and instruction respecting the training of young animals. It is for sale by the publishers, John P. Jewett & Co., No. 23 Cornhill, or at this office, at 50 cts.

We have received, from the publishers, Gould, Kendall & Lincoln, the 7th number of "Chambers's Cyclopaedia of English Literature." This excellent work suffers no diminution in the interest of its contents.

BUSINESS NOTES.

D. Campbell—\$2 50 on account.
J. D. Boyer—We have sent your bundle to the office of Bro. Litch, Philadelphia. The reason is, that under the new Post-office law we should have to pay three cents on each pamphlet before we mailed them. You will send to Bro. Litch for them, or direct him how to send them.

R. V. Lyon—\$1 37 1-2 now due on account—"Herald," paid to v. 13.

C. Reed—We would cheerfully give you the paper, if you could pay the postage. We have remitted your bill \$2 50.

B. Cooper—For suffering Ireland, \$2. We have paid it to the Committee in this city. We have made no special call for subscriptions, in behalf of the famine of the Old world. Our brethren, in common with others, have done their duty in this respect. If, however, any are in fault on this subject, we hope they will at once remember the famine of Scotland and Ireland.

Levi Wiswall—"The Herald" has been sent to Eld. L. Cole, as you requested, free, nearly one year, to Avery's Gore. We heartily thank our brother for the deep interest he takes in the "Herald" office. His new list of subscribers for the "Children's Herald," is cheering. We have not got out No. 6 yet. We have published principally at our own expense thus far. We truly hope there will be an interest awakened up in behalf of our children, so that they can have the paper at least once a month.

M. R.—We have sent the "Children's Herald," and some good tracts. The Hymn-book we cannot send by mail.

Bro. Marsh—Please send 18 each week.

J. N. Dewey—See last paper.

J. P. Morrison—Mrs. McIntyre's paper has been regularly sent to the direction you now give, excepting to "Watson's building," which you did not before mention. If you would give her given name, it might aid its reception. We have sent on the dollar.

ENGLISH MISSION.

(Receipts for English Mission—Continued from our last.)

Received since our last—B. M. Lampard. - 1 00

Amount of receipts above expenditures. - 266 93

WEST INDIA MISSION.

Received since our last—H. V. Davis. - \$5 90

P. Naubert. - 1 00

CONFERENCES.

There will be a Conference at South Orrington, Me. (Pond school-house), commencing Friday, April 3d, at 3 p. m. T. SMITH.

If the Lord will, there will be a Conference in Marlboro', at the house of Bro. Goodnow, Saturday and Sunday, 17th and 18th of April. I. W. HAYTON, L. BOUTELL.

APPOINTMENTS.

Bro. Himes will lecture in Lowell, March 31st; and in Manchester, N. H., April 1st.

R. V. Lyon will preach in Hardwick on Monday, 23rd inst., at 1 o'clock, p. m. The first Lord's day, in Springfield, Mass. And the second Lord's day, in Enfield, Ct.

The Lord willing, I will attend meetings in Northbridge, Mass., on Lord's day, April 4th; in Randolph the 11th; and in No. Abington the 18th. W. H. INGRAM.

Bro. L. Osler's P. O. address is Baltimore, Md., where all communications for him should be directed.

NOTICES.

BOOKS FOR SALE.—The New Testament (pocket edition), the Gospels translated by Campbell, the Epistles by Macknight, with the Acts and Revelations in the common version. Price 37 1-2 cts. retail, 33 1-3 wholesale.

Bliss's "ANALYSIS OF GEOGRAPHY."—Price, 62 1-2 cts., or \$5 per doz.

CRUICKEN'S CONCORDANCE.—Price \$1 50 bound in sheep, and \$1 25 boards.

"THE VOICE OF GOD: or an Account of the Unparalleled Fires, Hurricanes, Floods, and Earthquakes, Commencing with 1815. Also, Some Account of Pestilence, Famine, and Increase of Crime. Compiled by Thomas M. Preble."—The above pamphlet, which is what its title indicates, has been received, and is for sale at this office. Price 12 1-2 cts.

TWO HUNDRED STORIES FOR CHILDREN. Selected by T. M. Preble.—Price 37 1-2 cts.

CLARK'S Gospel Chart.—Price 37 1-2 cts.

WHITEHEAD'S LIFE OF THE TWO WESLEYS.—Price one dollar.

MEETINGS IN BOSTON at the "Central Saloon," No. 9 Milk-street, nearly opposite the lower end of the Old South, three times on Sunday, and on Tuesday and Friday evenings in the vestry, above the Saloon.

MEETINGS IN NEW YORK are held three times on Lord's day in Washington Hall, 142 Hester-street, one door from the Bowery, and on Tuesday and Friday evenings in the vestry of the German Reformed church in Forsyth-street.

Meetings are also held regularly three times every Sunday corner of Hudson and Christopher-streets.

MEETINGS IN BROOKLYN, N. Y. are held in Washington Hall, corner of Adams and Tillary-streets, three times every Sunday, and also on Monday and Thursday evening. A Sunday-school is held in the same place each Lord's day afternoon.

"The friends visiting Philadelphia, will find the Second Advent meeting on the Sabbath at our old place, the Saloon of the Chinese Museum, in 2nd street, between Walnut and Chestnut-sts. J. LITCH.

Meetings are held in Lowell, Kirk-street Chapel, three times each Lord's day, and also on Tuesday, Thursday, and Saturday evenings.

Second Advent Meetings are held in Concord, N. H., every Sunday, at the Athenaeum Hall, No. 101 Main-st.

AGENTS

FOR "HERALD" AND SECOND ADVENT PUBLICATIONS.

Albany, N. Y.—T. M. Preble. Buffalo, N. Y.—J. J. Porter. Cincinnati, O.—John Kilo. Cleveland, O.—D. I. Robinson. Derby Line, Vt.—Stephen Foster, Jr. Hartford, Conn.—Aaron Chapp. Lowell, Mass.—M. M. George. Low Hampton, N. Y.—L. Kimball. New Bedford, Mass.—Henry V. Davis. New York City—Wm. Tracy, 54 Forsyth-street. Orrington, Me.—Thos. Smith. Philadelphia, Pa.—J. Litch, 46 1-2 Walnut-street, opposite the Exchange. Portland, Me.—Peter Johnson, 21 India-street. Providence, R. I.—George B. Child. Rochester, N. Y.—J. Marsh, Talmun Block (third story). Buffalo-street, opposite the Arcade. Toronto, C. W.—Daniel Campbell. Waterloo, C. E.—R. Hutchinson. Worcester, Mass.—D. F. Wetherbee.

Receipts for the Week ending March 25.

27 We have annexed to each acknowledgment the number to which it pays. Where the volume only is mentioned, the whole volume is paid for.

C. Chase, v. 13; L. Martin, 209—each 50 cts.—John P. Farras, 332; E. Slater, v. 12; H. N. Harbuck, v. 13; L. C. Neal, v. 12; S. Rowen, 332; Wm. Brower, 332; J. C. Pease, v. 13; J. Spawron, v. 12; Wm. Pease, 250; B. Cooper, v. 13; John Orr, 332; C. Norris, 314; L. Carrier, 340; I. Thomas, 261; L. Robinson, v. 13; J. Martin, 339; S. Everett, v. 13; D. Cole; C. Scofield, v. 13; R. Shepherdson, 310; W. Howard, v. 12; W. Chapin, v. 13; S. A. Alley, v. 11; Wm. Browe, 321; J. Browe, 290; Pierce Bailey (is that the name?), 332; Mrs. L. Grandy, 332; G. Miller, 315; M. Peck, v. 12; Wm. Peck, Jr., 332; S. White, R. Scott, v. 13; S. B. Mead, 334; S. March, 255; E. Ballance, 255; Henry Sage, v. 12; L. M. Rich- mond, 425; J. H. Barile, v. 13; H. Flower, 153, in full; B. Jones, 313; J. B. Gamber, 332—each \$2.—A. R. Eastman, 252 (1st due); S. V. Naason, v. 13; Peley Boas, v. 13; R. M. Lampard (book and chart sent), 344; J. Carter, v. 13—each \$3.—A. Smith, 24; v. 13; S. Parker, v. 16—each \$5.



"THIS SAME JESUS WHO IS TAKEN UP FROM YOU INTO HEAVEN, SHALL SO COME IN LIKE MANNER AS YE HAVE SEEN HIM GO INTO HEAVEN."

VOL. XIII. No. 9.

BOSTON AND NEW YORK, APRIL 6, 1847.

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BY J. V. HIMES.

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(Original.)

The Bible.

Precious Bible! I adore it,
For it doth my pathway cheer;
Nought on earth but this I covet,
For a mine of wealth is here.

Once I was lost and doomed to sorrow,
Lost to God and holiness,
And not one ray of light could borrow,
Till I found it stored in this.

Precious Bible! I will take thee
To my heart, and bind thee there;
Above all other books I prize thee,
For the word of life is here.

Precious Bible! I will press thee,
Near my heart, and to my heart;
Thou alone wilt truly guide me,
I from thee will ne'er depart.
Depart from thee? no! never! never!
But through life I'll bear on thee,
Thou in Paradise for ever,
My abiding home will be.

M. D. W.

A Sermon.

BY WILLIAM MILLER.

John 8:56—"Your father Abraham rejoiced to see my day: and he saw it, and was glad."

This text was spoken by Jesus to the Pharisees, a most strict sect of the Jews, who came to Christ to enquire of him, Who he was? From whence he came? And his authority for teaching as he had often taught in their temple? as worded by John in this chap. He first declared he was the light of the world, or the Messiah, for whom they looked; that he came from God, and was teaching as God bid him. He taught them that he was from him, above, and that he came forth from God, and would again go to God. He reproved them for their unbelief, and showed them plainly, that if they did not believe him, in vain would they look for another; where he went, they could not come, i.e., to God—but would die in their sins. Some believed on him, and Jesus said unto them, "If ye continue in my word, then are ye my disciples indeed, and ye shall know the truth, and the truth shall make you free."

This touched their national vanity; and they immediately claimed to be Abraham's seed, entitled to all the promises made to their father Abraham, and were of course free from bondage to any man. It is evident that they belonged to the same class of reasoners as do our literal Judaizers of the present day, who claim the promises of God for the literal descendants of Abraham according to the flesh. But Christ shows them plainly that they were not the children of Abraham, unless they were the children of Abraham by faith—"did the works of Abraham." And that those who were the servants of sin; were under bondage, from which there could be no deliverance

only by faith in his word. He accuses them of being the children of the devil, and for proof of this, shows them their murderous disposition, and how they sought to kill him, because he told them the truth. They claim then to be the children of God; and would enlist the sympathy of the people on their behalf, by calling Christ uncharitable, "a Samaritan, and having a devil." They well knew he was not a Samaritan, for on another occasion, they said they knew his father and mother, his brothers and sisters. Yet Christ reasons with them, and appeals to their own knowledge of his acts, that he was seeking not his own glory, but the glory of his Father, and their everlasting life: "If a man keep my sayings, he shall never see death." The Pharisees now supposed they had him in a snare, and said, "Now we know that thou hast a devil. For Abraham is dead, and the prophets; and thou sayest, If a man keep my saying he shall never taste of death." They accuse him of making himself greater than Abraham, who was dead, and the prophets, who were also dead, and then ask, "whom makest thou thyself?" Jesus answered, "If I honor myself, my honor is nothing: it is my Father that honoreth me; of whom ye say, that he is your God; yet ye have not known him, and if I should say, I know him not, I shall be a liar like unto you: but I know him, and keep his sayings." That is, if Christ had only performed his work which he did, without giving any evidence that it was the power of God by which he performed his work and miracles, then would they with propriety have accused him of seeking his own glory; but often had these same characters, if not persons, been compelled to admit, that none but God could have performed the miracles and works which he did; yet they accused him of having a devil, and therefore made themselves liars, either one way or the other. Then comes the text, "Your father Abraham rejoiced to see my day: and he saw it, and was glad."

We may then enquire,

I. What is meant by rejoiced? "Abraham rejoiced."

II. "My day?" What day?

III. "And he saw it and was glad." When did he see it, and where?

I. *Abraham rejoiced*, i. e. desired to see, that which when seen would cause great joy. "But now they desire a better country, that is, a heavenly." (Heb. 11:16.) "For ye had compassion of me in my bonds, and took joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a better and an enduring substance." (Heb. 10:34.) Thus Paul shows us what desires we may have even here in this life, which will cause great joy, and this evidently is the cause; because they look by faith to the accomplishment of the promises of God, when they will enter the promised inheritance of the saints in glory. Therefore Paul goes on to exhort them, "Cast

not away therefore your confidence, which hath great recompense of reward, for you have need of patience, that, after ye have done the will of God, ye might receive the promise. For yet a little while, and he that shall come will come, and will not tarry." Then will come the promised glory, which will be the time which Abraham rejoiced to see.

Again, Isa. 66:12-16—"For thus saith the Lord, Behold, I will extend peace to her like a river, and the glory of the Gentiles like a flowing stream: then shall ye suck, ye shall be borne upon her sides, and be dandled upon her knees. As one whom his mother comforteth, so will I comfort you; and ye shall be comforted in Jerusalem. And when ye see this, your heart shall rejoice, and your bones shall flourish like an herb: and the hand of the Lord shall be known toward his servants, and his indignation toward his enemies. For behold, the Lord will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire. For by fire and by his sword will the Lord plead with all flesh: and the slain of the Lord shall be many."

Zech. 2:10-12—"Sing and rejoice, O daughter of Zion: for lo, I come, and I will dwell in the midst of thee, saith the Lord. And many nations shall be joined to the Lord in that day, and shall be my people: and I will dwell in the midst of thee, and thou shalt know that the Lord of hosts hath sent me unto thee. And the Lord shall inherit Judah his portion in the holy land, and shall choose Jerusalem again."

We see by these passages what is, and what will be, the cause of a Christian's rejoicing—the complete redemption of soul and body,—the accomplishment of God's promise, the deliverance from sin, and all its consequences, and evils,—the final conquest over all enemies,—the restitution of the earth to its Eden state,—the possession thereof to its rightful owner, the Lord from heaven, who created all things, and the promised inheritance to the saints, to those who by faith and patience shall inherit the promises, being joint heirs with him, to whom the promise was made; for he is head over all things to the church.

Well might the prophet cry out and say, "Sing and rejoice, O daughter of Zion; for, lo, I come, and I will dwell in the midst of thee, saith the Lord." What can produce greater rejoicing in the heart of the child of faith than to believe with all his heart and soul that these things will literally be fulfilled according to the promise? Yet who can doubt, and not receive a new impulse of rejoicing, when they see every sign fulfilling, which is given as evidence of its being near, even at the door? And who, of all the children of God, will not, like our father of the faithful, when they see the day burst upon them in all its grandeur and glory, be glad? Then let us try to understand.

II. What day our text may have reference to?

The Lord speaking, calls it "My day." Then the most simple and plain idea which would be gained by a Bible student from reading this expression, would be; that he meant the "day of the Lord," as it is often called in the Scriptures. 1st. It is the day of Christ's exaltation, when the haughty and proud will be humbled, and the kings and kingdoms of this earth will be brought low, broken to pieces, and carried away, and the Lord himself shall be exalted in that day. (See Isa. 2:10-21.) 2d. It is the day of wrath and of indignation, to lay the land desolate, and destroy the sinner out of it. (Isa. 13:9-13.) 3d. It is the day of recompenses and rewards to his people.

Isa. 34:8—"For it is the day of the Lord's vengeance, and the year of recompenses for the controversy of Zion."

It is the time following his glorious revelation.

Matt. 16:27—"For the Son of Man shall come in the glory of his Father, with his angels; and then he shall reward every man according to his works."

It is also the time of the redemption of his people. (Isa. 63:4.) And a day of salvation to all who love our Lord Jesus Christ. (Matt. 3:17; and 4:2, 3; See 2 Pet. 3:7-15.) All these passages, and many more, might be brought to show that the day of the Lord is the time which follows the restitution of all things, spoken by the mouths of all the holy prophets since the world began. And it is a thousand years long. (See 2 Peter 3:8.)

III. Abraham saw this day and was glad. And 1st. How did he see it? I answer, in the same way as Peter, James, and John his brother, saw the "Son of Man coming in his kingdom." (Matt. 16:28.) How did the three disciples see Christ coming in his kingdom? Eight days after this promise, Jesus took Peter, James, and John, up into an high mountain apart, and was transfigured before them: his face did shine as the sun, and his raiment was white as the light. And, behold, there appeared unto them Moses and Elias talking with him. Behold, a bright cloud overshadowed them: and behold, a voice out of the cloud, which said, "This is my beloved Son, in whom I am well pleased; hear ye him." This Peter has acknowledged he was eye witness to, when he saw it on the holy mount. (2 Pet. 1:16-18.) Therefore the disciples saw the same day as did Abraham, and in the same manner—by a visible representation. When did Abraham see this representation? I answer, when Melchisedec met him returning from the slaughter of the kings.

Melchisedec was Jesus Christ, as it is evident by Paul's reasons, given in the 7th of Hebrews. He is there called king of Salem, priest of the most high God; which Paul tells us means king of righteousness, and after that king of Salem, which is king of peace. Seeing

no man can, by Scripture, be entitled to these appellations, or titles, but Jesus Christ; and he is in the Scriptures, both Old and New, called "the Lord our righteousness." (Jer. 33:15, 16.) In this, as in many other passages, he is represented as sitting on his father's throne, and executing righteousness in the land. See also, Jer. 23:5, 6; Isa. 11:1-5; Dan. 9:24; also, Rom. 14:17—"For the kingdom of God is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost." Heb. 1:8—"But unto the Son, he saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom."

These texts prove beyond a doubt, that Christ is the only king of righteousness, who can be called king of peace. Isa. 9:6—"For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace." Zech. 6:12, 13; Eph. 2:14-17. And priest of the most high God. Who but Jesus Christ can claim the priesthood after the power of eternal life? Who ever liveth to make intercession for us? And who made intercession for sinners before the law came by Moses, seeing there were no priests on earth before the carnal commandment under the law? The priests under the law could not make anything perfect, but the better hope did. It brought to our light, or understanding, a priest who was higher than the heavens—King of Righteousness and Peace, and this priest was Christ, who only could be entitled to the appellation of Melchisedec, "king of righteousness," and "king of peace." If, then, Melchisedec was Christ, and was a priest of the most high God, who met Abraham when he was returning from the slaughter of the four kings, then we have proved he saw Christ. For the Jews so then understood Christ to say, that Abraham had seen him in person, as well as his day. For they say, "Thou art not yet fifty years old, and hast thou seen Abraham?" Then in proof of what he said about Abraham's seeing his day, Jesus said unto them, "Verily, verily, I say unto you, Before Abraham was, I am."

We shall now try to show how he saw the representation of Christ's day, when he met Melchisedec. Abraham was on his return from the slaughter of the four kings. (Gen. 14:1-9, 17.) So too, will come the day of the Lord, when Jesus Christ returns from heaven, where he is now sitting on his Father's throne until he will put all enemies under his feet, especially will he destroy the four grand kingdoms of earth seen by Daniel in his vision. Abraham had released all the captives of his own people, and all those who were confederate with him. (Gen. 14:13, 24.) So will Christ, before his day, redeem all of his people, and deliver them who have been in bondage to the kingdoms of the earth, both of the Jew and also of the Gentiles. Abraham was returning in great triumph, and blessed the most high God, and gave him tithes of all. So when Christ will return again to earth, he will come in power and great glory, and having spoiled principalities and powers, he will then make a show of them openly, triumphing over them.—(Col. 2:15.) He will then present to his Father all his tithes or trophies of grace, without spot or wrinkle. (See Col. 1:22; 1 Thess. 3:13.)

Abraham was met by Melchisedec, king of righteousness, and peace, when he returned from the slaughter of the kings. So will Christ meet his people after the last enemy of his people is destroyed, and after their resurrection in the air. (1 Thess. 4:17.) Melchisedec met

Abraham on the plain of Shaveh, or the king's dale, which means, "*where is put, or makes equal.*" So we, when we meet Christ, shall be made like him and see him as Abraham saw him in person. (1 John 3:2.) Again, Melchisedec brought forth bread and wine, and communed with him. So shall the saints commune with Christ. Luke 14:15—"Blessed is he that shall eat bread in the kingdom of God." Also Luke 22:16, 18, 30—"For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God. For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come. That ye may eat and drink at my table in my kingdom, and sit on thrones, judging the twelve tribes of Israel." These texts prove that all those who have part in the first resurrection, and are blessed, will eat and drink with Christ in his kingdom, as did Abraham when Melchisedec met him. Abraham was blessed by Melchisedec, priest of the most high God. So will Jesus, the Priest of the most high God, bless his people in the day of judgment. "Come ye blessed of my Father, inherit the kingdom prepared for you," &c. As Abraham was blessed—Gal. 3:7-9—"Know ye therefore, that they which are of faith, the same are the children of Abraham. And the Scripture, foreseeing that God would justify the heathen through faith, preached before the Gospel unto Abraham, saying, In thee shall all nations be blessed. So then they which be of faith are blessed with faithful Abraham,"—so will all his saints be blessed in that day of great joy and gladness. Isa. 25:9—"And it shall be said in that day, Lo, this is our God; we have waited for him, and he will save us: this is the LORD; we have waited for him, we will be glad and rejoice in his salvation."

"He saw it, and was glad." Was Abraham glad when Melchisedec met him? Yes, no doubt. One thing is always manifest in being glad,—the possessor is fully satisfied. Isa. 66:10, 11—"Rejoice ye with Jerusalem, and be glad with her, all ye that love her: rejoice for joy with her, all ye that mourn for her: that ye may suck, and be satisfied with the breasts of her consolations; that ye may milk out, and be delighted with the abundance of her glory." Ps. 90:14—"O satisfy us early with thy mercy; that we may rejoice and be glad all our days." That Abraham was thus satisfied it is very evident. Gen. 14:21-24—"And the king of Sodom said unto Abram, Give me the persons, and take the goods to thyself. And Abram said to the king of Sodom, I have lifted up my hand unto the Lord, the most high God, the possessor of heaven and earth, that I will not take from a thread even to a shoe-latchet, and that I will not take anything that is thine, lest thou shouldest say, I have made Abram rich: save only that which the young men have eaten, and the portion of the men which went with me, Aner, Eshcol, and Mamre; let them take their portion." These facts show that Abraham was satisfied, and of course glad. He had seen the day of the Lord, and the day of reward. "Rejoice and be exceeding glad; for great is your reward in heaven." Yes, he had imbibed the same spirit as our advent believers did in the years '43 and '44. They expected soon to inherit all things in the new earth, and how insignificant was the gewgaws and tinsel of this cursed earth. No, no. They had all they wanted. Not one lacked anything, even to a shoe-latchet. Thus Abraham would take nothing of all the spoil from the king of Sodom, and by so doing showed plainly he was satisfied, glad, and content with what he had seen. And like David he might have exclaimed, "Then shall I be satisfied when I awake in his likeness."

And truly, like old Simeon, who took the young child Jesus in his arms, and blessed him, and said, "Lord now lettest thou thy servant depart in peace, according to thy word: for mine eyes have seen thy salvation."

We may therefore learn by the subject we have had under consideration, 1st. That all true believers in God, like Abraham, desire with joy to see "*the day of the Lord,*" and nothing could give them greater joy, or make them more glad, than to know that the day is near, even at the door.

2dly. We learn that this day will bring us a complete redemption from all our enemies, death not excepted. That it will bring us into the promised possession of the new heavens and earth, which is everlasting and eternal.

3dly. That we shall then see our Captain and King returning from the battle of the great day of God Almighty, having conquered all earthly kingdoms, and subdued all dominion and powers. Then taking to himself his great power, he will reign upon the earth under the whole heaven, for ever and ever. Then, too, we, who love his appearing, shall receive our crown, and meet him in the valley of equality, in the king's dale, where we shall be made kings and priests to God and his Christ for ever.

4thly. We learn, that all those who are the real children of faith, and have done the works of Abraham, will be made glad and rejoice for ever. That all tears will be wiped from off all faces, and the rebuke of his people from off all the earth. And they shall drink of that river, the streams whereof shall make glad the city of God. "And the ransomed of the Lord shall return and come to Zion, with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sighing and sorrow shall flee away." And although we, like Abraham, may not have seen that day; yet we have these samples left on record in the word of God, that the child of faith may, in part, foresee, and believe the thing that God has promised, shall come upon the earth. And no one can dispute but that we live in that generation, which according to God's word, will see the reality which Abraham only saw in miniature. Let us be wise and prepared for that day, for which all other days were made.

If the birth of the King of Righteousness and Peace was a cause of great joy and gladness in heaven and earth, how much greater must be the joy and gladness of those who have looked for, and loved his appearing in His coronation day, when he will return to earth with all his saints and all the heavenly retinue of his Father's court, as King of kings, and Lord of lords? "Come, Lord Jesus, Oh come quickly." Amen and amen.

General Aspect of the World.

We have no great taste for terrors, and no sympathy with that morbid love of the marvellous and the horrible, which finds an appalling omen in every change of the moon. But a dislike of prognosticators of evil should not carry us so far, as to lead us to shut our eyes upon the aspect of this world's affairs, and the tendency of events which are transpiring around us. And when at the safe distance at which we stand from the tumult and strife, we "peep at the Great Babel," there is no resisting the conclusion that *something* is about to happen. It is not from the prevalence of a vague apprehension, nor from the speculations of inexperience, which always sees its own day as the most extraordinary in the world's history, that we arrive at that conclusion. The times are eventful; facts already exceed every day experience, and things are in a position which render change unavoidable. The map of world-

ly wisdom who sees it with an uneasy apprehension which he dares not utter, and would fain escape; and the diligent student of Scripture, who traces the unrolling of the great vision of prophecy, and piously watches the dealings of God with his church and the world, are agreed in this, that *something is about to happen*. The Christian, the philanthropist, the philosopher, and the statesman, are alike wound up to a point of wondering anticipation, and each feels that a year or a month may altogether transform the aspect of the world, and entirely change all its political and social arrangements.—We are particularly struck with this in looking over the recent periodicals of Europe.

Politicians, who two years ago would have asserted confidently that a great war was thenceforth an impossibility, and whose principles are utterly repugnant to any resort to arms, are all waiting for the onset. The question with them seems to be, not "will there be a general war," that is settled, but "from what quarter will the note of battle break forth—on what occasion or pretext will the first blow be struck?" The Christian and the philosopher are sitting together in dread suspense, in expectancy of a mighty war of principles—a conflict of opinions.—Rival forces are everywhere mustering, and all are girding on their armor for a desperate crisis. No one has any thing fixed and definite in view—no one knows what it may be, but every one believes that *something* is about to happen.

We are at a loss where to begin, in making a hurried exhibition of the prodigies with which the whole social atmosphere is teeming, or the portentous facts that have already been developed. Shall we look first at the national and providential manifestations of startling and ominous import? Look, then, for example, at the failure of the supply of food in old and densely populated countries—and look at it not in the superficial aspect of present suffering, terrible though it be. This is no occasional and temporary scarcity. It has long been tending to this, and now it demands extensive and thorough changes of some kind or other. The case of Ireland will show what we mean. There human existence was gradually reduced to the lowest possible scale. It was madly staked "on a single anchor, and that anchor has failed."—And what then? Are we to apprehend nothing further than so much fearful privation, and so many fearful deaths, in the mean time, until relief shall be found in the next year's crop? And is all that we have to do to forward such temporary supplies as we can, to mitigate the present starvation? Let us ask one question and you will perceive that the case is much more alarming than this.—

Where is the next year's crop to come from? How is it to be produced? There are not sound potatoes enough for seed. If there were, they would not be planted. If they were planted, could the crop be depended on? Production there has ceased under old and existing arrangements, and so far as these are concerned, next year must be worse than this. And it is so to some extent in other countries. Not only are present supplies cut off, but to a greater or less extent the means of future production are diminished. What a prospect does this open to us! It is an unquestionable fact, that amid present sufferings, preparations for the future are impracticable or neglected. In addition to this, look at the prospects of pestilence following in the footsteps of famine. Every mail we may look for the fatal tidings that the cholera is in Europe; nay, it need not surprise us if in a few months, we read in the New York papers a daily bulletin from the cholera hospitals. It is travelling on more swiftly and deadly

than before, in the track by which it formerly reached us.

Turn we now to the political aspect of nations, as indicating that great and radical changes are irresistible. And where shall we begin? Turkey, Egypt, China, and Mexico stand prominently forward, but they are merely the most prominent, and not the only instances of nations waiting for the decisive impulse. Or shall we look at those international relations which threaten a general resort to arms. Are not the best cemented diplomatic relations in Europe thrown into irretrievable disorder? The Montpensier marriage—the infamous affair of Cracow—the schemes of Russia—the attitude of Turkey, like a chicken fluttering in helplessness, with a trembling consciousness that the hawk is making its preparatory gyrations over head, the very paternal look of Austria towards Italy, are so many circumstances which are influencing the future arrangement of the field, and settling the position of the combatants? We have not space even hurriedly to enumerate a host of such circumstances in the affairs of Europe, and in European relations to Asia.

We have not space at present, to point out the signs of preparation for a universal conflict of opinion: but it is coming. What a conflict! Look at the state of the English Church, and the renovation of Jesuitical influence on the continent of Europe. The rising tide of infidelity in Germany and surrounding nations. The restless, agitated and impatient temper of mind generally, of which the German Catholic reformation, as well as the Scotch free church movement, and other movements of a kindred character are tokens—of which the king of Prussia's preparation to give his people a constitution guaranteeing the rights of conscience, is a fruit. All these are either mustering notes, or preparatory movements which the reflecting mind will ponder. We have not accomplished what we intended in this article. Our materials are too bulky to be compressed within our limits; but these few hints may provoke thought and enquiry. Doubtless they will enforce a conviction that this is no time to be supinely dreaming and slumbering. It is high time to awake—to gird on our armor—to plant our posts of observation—to watch and pray.—*Mich. Chris. Her.*

The Self-Righteous Reformer.

Reforms should be carried forward and conducted in the spirit of the gospel. When men lose sight of this great sheet anchor, and set themselves up as the reformers of the day, they invariably do more harm than good in the end. Reforms are necessary, but care should be taken that they are conducted in the right way. The self-righteous reformer usually makes his principles answer for his religion, and seems to think that he is doing more good in the world than any other man. The following article from the "National Era," the new Anti-slavery paper at Washington, contains some wholesome truths upon this subject.—*Chris. Sec.*

Eighteen hundred years ago, charity was not regarded as out of place in the character of a Reformer. He who was the greatest of all reformers became flesh that he might be touched with a feeling of our infirmities, and wept over the foreseen calamities of the very city that was to nail him to the cross.

But we have a more illustrious class of reformers in this nineteenth century, who may be styled immaculate, infallible, intolerant, and implacable. When the Pharisees of old brought an evil woman to Jesus, that he might condemn her, he said unto them, Let him that is without sin among you cast the first stone. Self-righteous as they were, there was enough

conscience and shame left to cause them to steal away, leaving the woman untouched. The pharisaical reformer of this age has no such scruples. He is never so well pleased as when stoning to death an offender.

At a certain time, Jesus Christ came to a city which refused to extend to him and his disciples ordinary hospitalities. Lord, said some of his disciples, shall we command fire from heaven to fall upon this city? Meekly he rebuked this fiery intolerance: "Ye know not what manner of spirit ye are of. The Son of Man came not to destroy, but to save." Had our pharisaical reformer been in his train, he would have turned back in disgust, denouncing such forbearance as utterly repugnant to stern justice—"mere milk and water."

He imagines that the spirit of reform in this century is far more exalted than it was during the first period of the Christian Era. The character of Christ he admires in many respects; but he detects in his course occasional indications of worldly prudence, and a spirit of compromise; and his precepts, he thinks, are not always in harmony with a sound philosophy. For example, it was a sorrowful spectacle, when the great Teacher, being required to pay tribute, wrought a miracle that he might fulfil the requirement. It was acquiescence in an unjust demand, involving him in the guilt of supporting a most wicked government. Again: what an opportunity was presented for bearing his testimony against wrong, when he was asked whether it was lawful to pay tribute to Cæsar!—Why did he evade the question? Why did he shrink from uttering his real sentiments in regard to Cæsar's government? But this is not all. Christ insisted that it was expedient to consult the peculiar habits and circumstances of men, in proclaiming to them the truth; that it was unwise to put new wine into old bottles, or mend a rent in an old garment by sewing in new cloth; and on another occasion he counselled his disciples to be wise as serpents and harmless as doves. Our reformer eschews such a policy; he holds it in abhorrence, as a departure from a true philosophy. Be it far from him to sanction any such worldly wisdom.

The course of the Apostles is still less pleasing to him. He disbelieves utterly the declaration, that "at the times of this ignorance God winked;" for this, he says, is charging the Almighty with connivance at evil. Nor can he refrain from expressing his contempt for St. Paul, when he talks of having fed his converts with milk instead of strong meat. That was a tame policy, very different from our style of dealing out spiritual food!—Meat for babes as well as men, is our motto!

Our modern reformer is also highly scandalized at St. Paul's conduct on another occasion. The reader will remember that he visited a certain city, where to preach a new god was deemed horrible blasphemy. Paul, however, was exceedingly anxious to plant the truth there, without being forestalled by heathenism. Accordingly, when arraigned before the authorities of the place, he made a very truthful but an "exceedingly judicious" statement. He had observed, he said, in his walks, an altar erected to the unknown God. "Him, therefore," said he, "whom ye ignorantly worship, declare I unto you." He thus avoided the penalty of an infamous law, and at the same time preached Christ to the Athenians. "Ah! what trickery!" exclaims our model reformer. To think that he should have so demeaned himself.—Doubtless it was "exceedingly judicious;" but think you one of us would have been so tame?

There were different species of reformers among Christ's followers, some of

them pretty fair types of the class under consideration. On a certain occasion, a disciple said unto Jesus, "We saw one casting out devils, and forbade him, because he followeth not us." "He was a true man," exclaims our unspotted one. His master, to be sure, inculcated toleration, but the disciple thought his first allegiance due to Truth. Others might do many good works, but, inasmuch as they had not joined the little company of the disciples, they were mere obstacles in the way of reform. The better they were, the more mischief they did.

Thus reasons our model reformer.—Believe—me, or be damned. Worship God at the altar I have set up in this mountain, or you shall be unto me no better than a heathen. The old Jews, that would have no dealings with the Samaritans, were not more exclusively self-righteous and intolerant.

His whole life is marked by the most monstrous inconsistencies. The claim of infallibility for the Pope arouses his most dreadful ire; but exact conformity to his ideas of right, he demands, under pain of the most withering anathemas. Sectarianism he abominates; but in furiously denouncing every man who will not step within the charmed circle of reform to which he belongs, he exhibits its most revolting features. The truth he adores; but he never hesitates to misrepresent and caricature an adversary. Carnal weapons he deprecates; but the malignity which in other cases tortures the body, is poured out with corroding rancor on the spirit of an opponent. The sword he lays aside, but, with "a tongue set on fire by hell," scathes and devours whatever crosses his path.

The Millennium.

No. III.

If the New Testament shows us that we shall have no Millennium during the Gospel dispensation; it will, therefore, follow that before the Millennium, the Lord will come, and the destruction of the wicked and resurrection of the righteous will take place. Does the Bible make this plain?

Ps. 2:6—10—"Yet have I set my King upon my holy hill of Zion. I will declare the decree: the Lord hath said unto me, Thou art my Son; this day have I begotten thee. Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel. Be wise now therefore, O ye kings: be instructed, ye judges of the earth. Serve the Lord with fear, and rejoice with trembling."

Dan. 2:34, 35—"Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken in pieces together, and became like the chaff of the summer threshing-floors; and the wind carried them away, that no place was found for them; and the stone that smote the image became a great mountain, and filled the whole earth." V. 44—"And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever."

Luke 20:17, 18—"And he beheld them, and said, What is this then that is written, The stone which the builders rejected, the same is become the head of the corner? Whosoever shall fall upon that stone, shall be broken: but on whomsoever it shall fall, it will grind him to powder." Rev. 2:26, 27—"And he that overcom-

eth and keepeth my works unto the end, to him will I give power over the nations: (and he shall rule them with a rod of iron; as the vessels of the potter shall they be broken to shivers:) even as I received of my Father."

From these passages we see that when Christ takes possession of the heathen, or kingdoms of this world, they are to be destroyed, or dashed to pieces like a potter's vessel.

Isa. 25:6—12—"And in this mountain shall the Lord of hosts make unto all people a feast of fat things, a feast of wines on the lees; of fat things full of marrow, of wines on the lees well refined. And he will destroy in this mountain the face of the covering cast over all people, and the vail that is spread over all nations. He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for the Lord hath spoken it. And it shall be said in that day, Lo, this is our God; we have waited for him, and he will save us: this is the Lord; we have waited for him, we will be glad and rejoice in his salvation. For in this mountain shall the hand of the Lord rest, and Moab shall be trodden down under him, even as straw is trodden down for the dunghill. And he shall spread forth his hands in the midst of them, as he that swimmeth spreadeth forth his hands to swim: and he shall bring down their pride together with the spoils of their hands. And the fortress of the high fort of thy walls shall he bring down, lay low, and bring to the ground, even to the dust."

1 Cor. 15:54—"So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory."

This is written in Isaiah 25, and shows when that chapter is to be fulfilled.

Rom. 8:18—25—"For I reckon, that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope; because the creature itself also shall be delivered from the bondage of corruption, into the glorious liberty of the children of God. For we know that the whole creation groaneth, and travaileth in pain together until now: and not only they, but ourselves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body. For we are saved by hope. But hope that is seen, is not hope: for what a man seeth, why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it."

From this we learn, that the present time is a time of suffering, and that this suffering is to continue while creation groans, and that creation will groan until the resurrection; or until the redemption of the bodies of the righteous.

2 Thess. 1:7—10—"And to you, who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day."

The second chapter shows that the man of sin is to remain until the Lord is revealed.

2 Pet. 3:10-13—"But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also, and the works therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness."

The promise referred to, is found in Isaiah 65:17. Peter shows, by the application he makes of it, that the perfect state brought to view in that chapter is to be enjoyed after the dissolution of the present heavens and earth.

Rev. 5:9, 10—"And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests: and we shall reign on the earth."

When will those reign on the earth, who are redeemed out of every kindred, and tongue, and people, and nation?

Rev. 20:4—"And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years."

The life which they will live, is in contrast with the death which they died; if they died spiritually, they will live spiritually; but if they died personally, then will they live and reign personally.

Rev. 10:5-7—"And the angel which I saw stand upon the sea and upon the earth, lifted up his hand to heaven, and swore by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer."

Time which is to end when the seventh angel sounds must be gospel time. This is evident, not only from the nature of the passage, but from what we are told will take place at that time.

Rev. 11:15-18—"And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever. And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God, saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned. And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldst give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldst destroy them which destroy the earth."

When this sounds, God will reward all his saints, both small and great. The Savior said, that his people should be recompensed (rewarded) at the resurrection of the just (Luke 14:14). When this angel sounds, the wicked, or those who have destroyed the earth, will be destroyed. The kingdoms of this world, having become the Lord's, they are to be dashed to pieces like a potter's vessel. Then will be fulfilled Dan. 2:34, 35. The stone will then smite the image, (or the

kingdoms of this world,) and break them to pieces; and after that it becomes a great mountain and fills the whole earth. J. S. WHITE.

The Advent Herald.

"BEHOLD! THE BRIDEGROOM COMETH!!"

BOSTON, APRIL 6, 1847.

"Protestantism a Failure."

(Continued from our last.)

2. In the second place, we do not believe in the conversion of the whole earth to Christianity by human instrumentality, because we see no indications of such a result. The signs of the times are everywhere ominous of evil, and not of good. One of the most alarming features of these times is in the false hopes with which men are everywhere buoying up their spirits, entirely regardless of the pent-up volcano over which they are slumbering. Says Mr. Bickersteth, a prominent member of the "Alliance":—

"The gross infidels, the men of science, the worldly politicians are each looking for their millennium of earthly prosperity, wholly ignorant of that hidden power which as a thief is ready to burst upon them and spoil them of their ungodly hopes. When they shall say peace and safety, then sudden destruction cometh upon them, and they shall not escape."

The Church of Christ has been in considerable danger of the same mistake. By the formation of so many societies, and their rapid growth and diffusiveness; by the translation of the sacred Scriptures into so many fresh languages, and their extended circulation through the earth; by missions already established in every part of the heathen world, our minds have been tempted to self-complacency. There has also been at home such a reaction from all this outward effort in the fresh Societies for doing good to the souls of men, by education, by district visiting, by pastoral and ministerial aid, by religious publications, by building of churches, and all the various plans now in progress, that great hopes have been excited that, by these means, God would bring in the promised, and sure, and full triumph of his Church. Most cheering and delightful are these efforts to every Christian mind. God has thus interrupted the course of wickedness everywhere, and given men calls and space for repentance, and has called many precious souls into the way of life.

But let us remember that it is the plan of God's grace, before he sends his judgment on the wicked, to give them the brightest exhibition of his truth. Noah himself was the preacher of righteousness before the deluge. Our Lord himself and his blessed Apostles preached to the Jews, and established the primitive Church in its purity at Jerusalem, before the destruction of that kingdom and city, which in its government and as a nation at large, rejected his gospel.

Let us also remember that we are often warned in God's word of the danger of these unfounded hopes. "The diviners have seen a lie, and have told false dreams, they comfort in vain." (Zech. 10:1.) God is especially displeased with his people when they say to "the prophets, prophesy unto us right things, speak unto us smooth things, prophesy deceits." (Isa. 30:10.) And with his ministers also, when "from the prophet even unto the priest every one dealeth falsely. They have healed also the hurt of the daughter of my people slightly, saying, Peace, peace; when there is no peace." (Jer. 6:14.) The breaking up of all this fancied security is one of the great terrors of the wicked in that day, which "shall come as a snare on all them that dwell on the face of the whole earth." (Luke 21:35.) It is my assured conviction, that to look for the promised millennium, before the great day of tribulation, and the personal coming of our Lord Jesus in visible glory, is both unscriptural and dangerous.

One form of these unfounded hopes, the fruit of a half-infidel spirit, ignorance of God's word, and a spurious philanthropy, may be seen in the cry of peace, peace, by multitudes misled by the love of peace.

The following facts, given by Mr. Bickersteth, present a gloomy picture of London, the Metropolis of the Bulwark of Protestantism. He says:—

The farther we proceed in investigating the moral state of the metropolis, the more distressing and affecting it is: let us now trace the higher reservoirs of these evils in considering the numbers without the Scriptures, and unable to use them. The investigation of the London City Mission have disclosed here an almost incredible amount of destitution. About 121,080 houses, inhabited by upwards of 700,000, have been vis-

ited, and it appears that among these; 35,393 families, consisting of 175,000 persons, had not a page either of the Old or of the New Testament. One fourth of those houses visited were wholly destitute of God's holy word, and this after special exertions of religious societies, which had recently circulated above 45,000 copies of the Scriptures. Many were found wholly ignorant of what the Bible or New Testament meant. Remember, in considering this ignorance, the Divine testimony, "My people are destroyed for lack of knowledge."

Another spring of this spiritual ignorance is the extensive neglect of public worship. In a circuit within eight miles of St. Paul's Cathedral, after we have included Episcopal and orthodox dissenting places, filled according to their usual attendance, and not only these but also the chapels of Socinians and Papists, and the synagogues of Jews, and every place where one supreme God is publicly worshipped, there are probably one million persons, who are in health and full capability of attendance, totally neglecting all public worship.

"The London City Mission Magazine," for Nov. 1843, contains an historical account of the Spitalfields District, including Bethnal-green, with a Map, and the fullest statistical details as to the present state of education, and of the attendance upon, and neglect of, public worship. The population in 1841 was about 112,141. Since then, the increase has been about 3,240. Upwards of 94,000 of this population live in two parishes. Generally speaking, the people are extremely poor, and very ignorant and degraded. Every house accessible to the Missionaries has been visited during the last month, and it has been found that there are about 27,823 children under twelve years of age, who are eligible for daily education (see Magazine, p. 174,) but only 7,726, including 2,109 at Dame-schools, are receiving it; leaving 20,097 which are growing up without any daily instruction. Of this last number, 3,371 are receiving instruction in Sunday-Schools, who do not attend Day Schools. After making this deduction, we have the appalling number of 16,726 without any education whatever. There are 9,639 adults who acknowledged they could not read; and 6,075 families without the Scriptures. For the 112,141 persons, the total amount of sittings in eleven Episcopal churches and chapels, is 13,711; and in twenty-five Nonconformist chapels, 10,776; total, 24,487; but even these are not half occupied. On the morning of Sunday, Oct. 15, including children, there were present in all the churches and chapels (thirty-six in number) only 9,712 persons, and 8,976 in the evening."

Consider, in estimating this part of the spiritual ignorance, that solemn threatening, "They that are far from thee shall perish. Pour out thy wrath upon the heathen that have not known thee, and upon the kingdoms that have not called upon thy name."

London has been called, and we repeat it with deep pain, a city of Sabbath-breakers though it be honored and observed in so truly Christian a way by the more Christian part of the metropolis. It has been also justly noticed, "the greater part of Sabbath-breaking is not seen, though its existence is too well ascertained. The Lord's-day is employed for festive purposes only (excluding God and his truth) by thousands, and these entertainments, from the family party to the Cabinet dinner, cause thousands more of tradesmen, dependants, and domestics, to violate God's sacred commandment."

Wilful Sabbath-breaking is the real guilt in this metropolis, notwithstanding the great deficiency of churches; for it is calculated that the existing places of worship are on the whole average only occupied to five-eighths of their capability of holding worshippers.

The way in which the growth of the population is continually making the religious destitution of the metropolis more intense, and more urgent, notwithstanding all the efforts that have been made, will be evident from the statement in the Pastoral Letter of the Bishop of London of last year:—

"Eight years (says his lordship) have elapsed since I put forth proposals for raising a fund to be applied to the building and endowment of additional churches in the metropolis. I then stated that there was in the metropolis and its suburbs, omitting all notice of parishes which contained less than 7,000 inhabitants, a population of not less than 1,380,000, with church-room for only 140,000, or little more than one-tenth of the whole; and that in ten parishes only, in the eastern districts of the metropolis, containing a population of 353,460 persons, there were only eighteen churches and chapels, served by twenty-four incumbents and curates, being one church for every nineteen thousand souls, and one clergyman for every 14,000. The subscriptions which have been received for the general objects of the appeal, amount to no less a sum than £158,173. A separate fund was not long afterwards formed for the erection and endowment of ten additional churches, with parsonage-houses and schools, in the single parish of Bethnal-green, containing more than 70,000 inhabitants. The contributions to this fund amount to £59,694, so that altogether a sum of £217,867 has been

subscribed for the purpose of supplying, in some degree, the spiritual destitution of this vast metropolis. To this, however, is to be added the amount of local subscriptions which have been aided by grants from this fund. Provision has thus been made for the erection of fifty new churches, thirty-six of which are completed, two are in course of erection, and twelve will be proceeded with as soon as the sites are duly conveyed. These churches will contain, altogether, about 57,000 persons, and will, therefore, afford the means of attending divine worship to 114,000. But how inadequate is this supply to the actual wants of the metropolis, even as they existed at the time when the first appeal was made! Even if we suppose that one-third only of the population will attend public worship at the same time, there ought to have been church-room for more than 400,000 in the parishes containing an aggregate population of more than 1,380,000, whereas, in fact, there was only room for 140,000, leaving a deficiency of 260,000 to be supplied. Supposing 57,000 to be contained in the new churches, there will still remain 213,000 wholly unprovided with church-room; so that we have been far, very far, from accomplishing the object in view,—of making a complete provision for the spiritual wants of the great metropolitan parishes—such as they were eight years ago. But what is the case now? The population of the parishes within the bills of mortality has continued to increase at the rate of about 30,000 per annum; and, consequently, there are at this moment some hundreds of thousands of souls to be added to the number of those which are in need of such provision."—*Church and State Gaz.*, March 29, 1844.

The number of ignorant attendants upon public worship, should also be considered in taking a just view of the spiritual state of London. The building of churches, the gift of Bibles, the distribution of tracts, the labors of visitors, all are so far of worth as they lead men to the worshipping of God in spirit and in truth; as they bring us into that communion with him which is the only source of man's happiness and of his truly glorifying God. There is great danger of a mistake here, and especially in London, where there is so much outward activity in religion. Are the worshippers of God, true lovers of God? or lovers of money, and this world's honor, and the pleasures of this life? Is their chief object the enjoyment of God, or the enjoyment of this world. Oh, when we look thus closely, we seem almost to comprehend the vast mass of human beings, in one all-inclusive character of worldliness and secularity. Supposing that there are 500,000 attendants upon public worship, out of the two millions of our metropolis, are all these crucifying the flesh? are all these spiritual worshippers? are all these truly converted to God? Is there not among them too, vast ignorance, hypocrisy, alienation from God, mere formality and self-righteousness? Their case indeed may justly give us more apparent hope than entire neglecters of worship can give us, but many a painful drawback must be made. If we consider, as some have done, the parable of the sower as the criterion of the spiritual state of places where the good seed is sown, and one fourth as the proportion which receives it into a good heart, we are compelled to have yet deeper and more humbling views of the vast number of those in spiritual ignorance in this metropolis.

But let us notice the nature of this ignorance. It is not an ignorance of arts and science, of trade and of commerce. We are here at the very fountain-head of all science and arts, of all trade and commerce. The skill of the artist and the investigations of the learned are here carried to their highest attainments; "her merchants are princes, her traffickers are the honorable of the earth." We may address London as the prophet does Tyre, "With thy wisdom and with thy understanding thou hast gotten thee riches, and gotten gold and silver into thy treasures. By thy great wisdom and thy traffic thou hast increased thy riches."

Apostasy has become the character of our prevailing Christianity; and no wonder, in the corruption of the best, the only true religion, that London, with respect to a large mass of its population, rises not above the level of heathen nations in moral conduct and the knowledge of God. What can we expect, then, but the speedy and heavy chastisements of Almighty God, visiting in righteous wrath a nation thus returning evil for his goodness?

With this is the still farther everlastingly ruinous evil, the perishing of immortal souls. Probably one hundred human beings each day, four each hour, on the average, are dying, out of the two millions of London. We have seen how large is the proportion of these living without Christ, having no hope, and without God in the world. Think of immortal souls thus constantly perishing; perishing for ever in the sight, and within the reach of all the privileges of Christianity in our own land,—the land in which the Church of Christ is favored more than in any other country, with means and full advantages for rescuing those souls from destruction, did we but daily fulfil the high office to which God calls us, when he says, "If any of you do err from the truth, and one convert him; let him know that he which converteth the sinner from the error of

his way shall save a soul from death, and shall hide a multitude of sins."

When we look at London as it really exists, what a mystery it is of God's patience, and long-suffering, and goodness!

But, London is too faithful an index of our country, and of nominal Christians in all lands.

Indeed if such is the state of Christians, in the metropolis of our own favored land; what must be the state of Christendom at large? Look at the Roman churches everywhere. While God has his faithful servants among them (Rev. 18:4) their general state is summed up in one Scriptural sentence, "the mystery of iniquity." Look at the Greek and Eastern churches; notwithstanding all God's judgments, their general state, with some blessed exceptions, is altogether dead, and awfully far from the faith and practice of the Gospel.

The Lutheran and reformed churches on the continent have also, to a vast extent, the mere form of godliness without the power.

The following extracts from a work entitled "German Protestantism," by the Rev. E. H. Dewar, Chaplain to the British residents at Hamburg, are truly affecting, as descriptive of the apostasy of the continental Protestants. I cannot agree with the author in assigning it to the cause which he does—but the facts are very instructive.

"In Hamburg and its suburbs there are five parish churches, and two smaller localities, which since the great fire have supplied the place of the three destroyed. The congregations attending all the services at all these, never, I am told, except on one or two of the great festivals, amount to ten thousand in number, so that the remainder of the enormous population, amounting to one hundred and fifty thousand, pay no manner of worship to their God. So rapidly has the population increased, that whereas in the year 1826, the number of births was four thousand, in 1842 it amounted to five thousand; and yet in the latter year the number of communicants was ten thousand less than in the former. One parish, with more than forty thousand inhabitants, has but a single church; and there has never been a complaint made that there is a want of church accommodation; there has never been a wish expressed, that more room should be provided for those who might thereby be induced to assemble for public worship. The parish in which I reside, numbers fifteen thousand souls, and in the only place of worship which it contains, there is but one service on each Lord's-day, performed by a single clergyman. And Hamburg in these matters does not furnish a low standard, when compared with the rest of Germany. As philosophy has been less cultivated, so does religion seem to flourish more than in most of the other populous cities.

Geneva, the seat and centre of Calvinism, the fountain-head from which the pure and living waters of our Scottish Zion flow, the earthly source, the pattern, the Rome of our Presbyterian doctrine and practice, has fallen lower from her own original doctrines and practice, than ever Rome fell. Rome has still superstition: Geneva has not even that semblance of religion. In the head church of the original seat of Calvinism, in a city of twenty-five thousand souls, at the only service on the Sabbath-day—there being no evening service—I sat down in a congregation of about two hundred females, and twenty-three males, mostly elderly men of a former generation, with scarcely a youth or boy or workman among them. A meagre liturgy or printed form of prayer, a sermon, which as far as religion was concerned, might have figured the evening before at a meeting of some geological society, as an ingenious essay on Mosaic chronology, a couple of psalm-tunes on the organ, and a waltz to go out with, were the church service. In the village churches along the Protestant side of the lake of Geneva; spots especially intended, the traveller would say, to elevate the mind of man to his Creator, by the glories of the surrounding scenery—the rattling of the billiard-balls, the rumbling of the skittle-trough, the shout, the laugh, the distant shots of the rifle clubs, are heard above the psalm, the sermon, and the barren forms of state-prescribed prayer, during the one brief service on Sundays, delivered to very scanty congregations, in fact to a few females and a dozen or two old men, in very populous parishes, supplied with able and zealous ministers. * * *

"If you were better acquainted," says Dr. Rosenkranz, professor of philosophy at the university of Königsberg, a man whose every word bears the stamp of sincerity and earnestness, "if you were better acquainted with German Protestantism, you would know that religion may dwindle down to the minimum of outward appearance, and yet be glowing with holy enthusiasm in the feeling of man. Behold one, who during many years has entered no church, has partaken of no sacrament, has permitted no 'Lord Jesus' to pass over his lips, who seems to have forgotten everything which is called religion, who perhaps has not even, what used to be the characteristic of a Protestant, a Bible in his house. But, it is asked, will you venture to predicate of such a man irreligion? Are you acquainted with the secrets of his soul?"

The answer is simple, "If any man have not

the spirit of Christ, he is none of his." "With the mouth confession is made unto salvation." "By their fruits ye shall know them." But oh what a most humbling and affecting picture is here brought before us of Christianity on the Continent.

The state of the Christian Churches in America is even worse than that of the British Churches, as has been sufficiently demonstrated in the "Essays on the Church."

It is clear then, humbling and affecting as it is, that the Gentile Churches have so fallen away from the faith of Christ, as to an awful extent to be "concluded in unbelief." (Rom. 11:32.) And this state of general unbelief is the predicted close of the present Gentile dispensation, as well as of the Jewish. "God hath concluded them all in unbelief, that he might have mercy upon all."

Who can deny that the above is a true picture! If such is the state of the most favored nations of Christendom, what shall we say of the rest of the world, sunk, as it is, in depths of heathenism! We may survey the entire face of the earth, and we find no place in all its wide domain where it can begin to be said, This spot is redeemed from Satan's dominion. We, therefore, seeing no evidence of the world's conversion, either in the Scriptures, or in the state of the world, must regard the prevalence of such an idea as an unwarranted fable.

We must defer the consideration of the second and third propositions till our next.

The Churches—Coming Out.

We have never had but one mind on the subject of a Gospel Church. A true Church of Christ is composed of believers in the Lord Jesus Christ, united in bonds of love, and walking in all the commandments of God, and having the divinely-appointed officers of Pastors and Deacons. We regard the Scriptures as the only rule of faith and practice. Where there is a sufficient number of believers in any town, or neighborhood, it is undoubtedly their duty to unite, for the proper observance of the ordinances of the house of God. Such churches did exist in the apostolic age, by the authority of God, and should continue until the coming of Christ, in the end of the world.

COMING OUT.—Much has been said on the subject of coming out of the churches, and on which a difference of opinion seems to exist; but we are perfectly satisfied that there is not much difference, after all. Our own views, perhaps, may not have been expressed with sufficient clearness to place them beyond misapprehension. While we have not entertained the view, that all the churches were Babylon, we have never failed to reprobate the course of those who reject the Advent doctrine, and those who are its consistent advocates. We do not hesitate to declare, as our deliberate conviction, that when any church, or any body of Christians, treat with contempt the Scriptural doctrine of the speedy advent of our Lord, and the evidences thereof, it is not only a privilege, but a duty, to come out from such a church. We sin against God by giving our influence and support to such a body. And hence, we have ever justified those who have seceded from such considerations.—For "how can two walk together except they be agreed?" And we say now to any in the churches, who are refused the privilege of speaking on this blessed hope, and on the time of its consummation—COME OUT—delay not!

The spirit and manner in which this is to be done is all-important. In leaving those whom we regard as being in error and darkness, we should not fail to exhibit to them that spirit which should ever characterize those who have the truth. A harsh and denunciatory spirit is not only no proof that those who possess it have the truth, but it cannot be acceptable to God, or profitable to men. If we "bite and devour, we shall be consumed one of another." In every case where this spirit has been indulged in, the most disastrous consequences have followed.

Those who leave a church on account of its errors, or anti-Christian practices, should endeavor to be associated with a body—if one can be found—in order that their influence may not be lost, and where the order and ordinances of God's house may be duly observed. If we are isolated, and unable to obtain that association which would permit the free exercise of our consciences, then follow the example of the saints in primitive times. Rom. 16: 3-5—"Greet Priscilla and Aquila, my helpers in Christ Jesus: who have for my life laid down their own necks: unto whom not only I give thanks, but also all the churches of the Gentiles. Likewise greet the church that is in their house." (See also Col. 4: 15, and Philem. 2.) We are happy to know that there are many among us who thus honor God in their own households.

There are two extremes into which we are liable to fall. One is, in coming out of Babylon, to go so far beyond Jerusalem, as to get into the borders of Ishmael, where every man's hand is against his brother.

The other is in forming creeds, and imposing them on the consciences of God's free children. Both of these extremes can be avoided. To come together without any unity of purpose, or concord of action, is not good. On the contrary, it is a duty we owe to ourselves as Christians, that we should be of one mind, having one common object—the edifying of the body, and the improvement of one another in holiness and love.

The manner of doing this should be in accordance with the Scriptures; and each body of believers, being independent, must judge for itself as to their teachings, and arrange its own affairs.

We strongly hope, that our brethren in every place may secure to themselves the full blessings of gospel liberty and order, and be "followers of God as dear children, walk in love, even as Christ loved us, and gave himself for us. And grieve not the Holy Spirit of God, with whom ye are sealed until the day of redemption. Let all bitterness, and anger, and wrath, and clamor, and evil speaking, be taken away from among you, with all malice. But be ye to one another kind, tender-hearted, forgiving each other, even as God for Christ's sake hath forgiven you."

WORCESTER AND THREE RIVERS.—We are at present confined at home most of the time; so that we are unable to lecture more than twice out of town each week.

On Wednesday evening, the 24th ult., we gave a lecture at Worcester. There was a good attendance, and we hope the saints were comforted. The church in that place need a good pastor, and they are endeavoring to obtain one. It is a good field for usefulness, and we hope that God will give them a pastor after his own heart.

On the following evening we visited Palmer, Three Rivers. This is the place in which we were mobbed last year, on account of the falsehoods circulated in a newspaper of that town, in reference to the death of Mr. Walker. The paper has ceased to be, and our slanderers have gone to parts unknown. We learn that, on the occasion of our late visit, about a hundred students, from Amherst College, came sixteen miles to join the mob on that evening; but the tremendous storm prevented them from forming a junction with the main body of "Gog" on the ground. Some of the mob had prepared themselves with their strongest arguments (rotten eggs), which they used with indifferent skill during the evening, producing no great effect. There was a full meeting, good attention, and we hope some good was done. The cause there is reviving. The brethren have put up a convenient house for their accommodation, and we trust, after toiling and suffering so long, they will now see the fruits of their labors.

We were happy to meet with Bro. Powell and Pratt, who are still faithfully laboring in the cause.

DISHONESTY.—It is considered as not only a want of courtesy, but dishonest, among publishers, to copy from the writings of another without giving due credit. Almost every week our eye meets, in other papers, articles which first appeared in the "Advent Herald," with no credit whatever given for them. In most cases, however, the word "Herald" is appended to them, which, considering the number of papers which have that appendage, is no credit at all. We have been led to these remarks by the "Christian Herald," which we have just received, and in which we find our article, "The Earth a Field of Blood," with no credit given for it. But an article of twelve lines, in the same paper, is duly credited to "Zion's Herald, Boston." We would not be over particular; all we ask is justice. And when our exchanges enrich their columns at the expense of the "Advent Herald," we would like a suitable acknowledgment of it.

A CONVERSATION.—A good brother said to us a few days since, that he thought us very unwise. "In what respect?" we inquired. "Why, in applying to missionary and other objects, a portion of the receipts of the Herald office." "We see nothing wrong in this, and hope the offering may be accepted of God as good. We have a right to give our honest earnings to the cause of God,—and we give nothing else. And as to donations, they are appropriated in accordance with the directions of the donors." "I do not dispute your right to do so," said our brother; "but is it policy to give at this time, while some are endeavoring to cripple your resources? You will find yourself embarrassed, if you do not husband your means." "Our trust is in God," we replied: "we cast our bread upon the waters in faith, and expect to find it again." "Well, there is another thing.—Your delinquent subscribers will think you have no need of money, and therefore will be slack about paying their just dues." "We think better of them than this. They know that we cannot meet our just obligations unless they meet theirs. Many of our subscribers are doing well; and if we do right, and act the liberal and Christian part, they will have encouragement to do still better." "Well, I don't know—Good morning."

SECOND ADVENT LIBRARY (New series).—No. 2.—"The Duty of Prayer and Watchfulness, in the Prospect of the Lord's Coming." By James Haldane Stewart, M. A., Incumbent of St. Bride's, Liverpool.

Mr. Stewart is a very pious and devoted minister of the English Church; and in the above work he has given us the results of his rich experience as a father in the ministry, and an ardent lover of the doctrine of the speedy coming of the Lord. We hope it will be extensively circulated. Price, 4 cents single; 37 1-2 cents per dozen, or \$2 50 per hundred.

"The Lord's Coming a Great Practical Doctrine." By Rev. Mourt Brock, M. A., Chaplain to the Bath Penitentiary.

The above tract forms No. 3 of the Library. Portions of it have been given in the "Herald" during the past year. We have had repeated calls for it, and now give it in a substantial tract form. It is the best practical treatise on the subject of the Lord's coming we know of. Our friends cannot fail to do great good by the circulation of this tract among those who disbelieve the Advent doctrine. Price, 4 cents single; 37 1-2 cents per dozen, or \$2 50 per hundred.

TO CORRESPONDENTS.—Ely.—There is some plausibility to your view; but as that view would deny that the signs have yet taken place, we should not feel warranted in giving it as truth, without more evidence. If the falling of the stars was not one of the predicted signs, we cannot conceive how that sign can ever be given. If it was one, the others must have preceded it.

NEW WORK ON ROMANISM.—This work will soon be out. We have endeavored to make a work for our Protestant opponents, if not for the Catholics.

Correspondence.

Letter from Bro. E. Town.

Dear Brethren:—Permit an unworthy brother to ask you a few questions relative to the future destiny of the wicked: not for controversy, but for the sake of truth.

1st. Is not the Savior, in Mark 9:44-46, 48, speaking of the same event that Isaiah speaks of in the last verse of his prophecy? [Note 1.]

2d. Is not the first and second death spoken of in Ezek. 18: 26! and is the soul in this chapter the worm in Mark 9th, and Isa. 66th! [Note 2.]

3d. Is not the day of the Lord in Isa. 34-8 the same as that in 2 Pet. 3:8? and is not the lake of fire and brimstone in Rev. 21: 8 the same as in Isa. 34:9! [Note 3.]

4th. Are not the words "cut off," in Dan. 9:26, and Ps. 37: 22, 28, 38, the same in the original from which they were translated!— [Note 4.]

5th. What may we understand Jacob and Esau to represent, in Obadiah's prophecy? and is not the drinking and swallowing down, in v. 16, the same as that in Rev. 14:10? and is not the deliverance, v. 17, the same as that in Dan. 12:1? and is not the kingdom, v. 21, the same as that in Rev. 11:15, and Matt. 13:41? [Note 5.]

6th. How can Sodom and Gomorrah be an example unto them that after should live ungodly, unless those that follow their pernicious ways shall perish in their own corruption, be turned into ashes with eternal fire, become extinct, and be as though they had not been! [Note 6.]

7th. How can the righteous and the wicked be recompensed in the earth, Prov. 11:31, Rev. 14:10, and have the wicked in an eternal conscious state of misery, without having the wicked on the new earth? And if the wicked are to be in a conscious state of eternal torment, in what sense are they to be no more? Prov. 10:25; Job 18:18; Ps. 37: 20, 36; 104: 35; Prov. 2: 22; Isa. 13:9; Mal. 4:1; Matt. 13: 41; 2 Thess. 1:9; Rev. 20:13. [Note 7.]

I have given these few texts of Scripture, because they seem to apply to the future punishment of the wicked, and weigh strong in favor of the annihilation doctrine, as many are pleased to call it, and which, by the bye, is a very rational term.

I have been searching the Scriptures for light for some time, and if the above doctrine is erroneous, I have either overreached, or come far short, of the object of my search.— But I am still after light. And if an exposition of some of the above texts should be given by those who read that they may understand, it no doubt will prove beneficial to many who endeavor to take heed to the sure Word.

I am looking with much interest for the return of the Nobleman this spring. I have read with much interest Bro. Gross' articles on time, and think the evidence on the taking away of the power of the Pope is the best that I have seen. I read also Bro. Hale's pamphlet on time, and heard him lecture at Glenn's Falls a year ago, and have received much light from all I have heard and read on the speedy coming of our Lord.

I do not expect that we shall all see eye to eye, or that the knowledge of the Lord will cover the earth, until he shall bring again Zion. But let us love as brethren, keep the unity of the Spirit in the bond of peace, and so fulfil the law of Christ.

Yours, searching for light, and waiting for redemption, EDMUND TOWN.

Sandy Hill, March, 1847.

P. S. I should like to see Bro. Gross' article on time in the "Herald." [Note 8.]

E. T.

Note 1.—There is good reason to believe that he is.

Note 2.—We understand the death spoken of in Ezek. 18th as the second death only.—

The word soul, in v. 20, denotes there the entire person. It is literally, The person that sinneth, he shall die. Die what? He will die the death threatened, whatever that may be. It cannot therefore be the worm, which we regard as a figure, drawn from the worms in the valley of Gehenna, engendered in the carcasses of those cast out there.

Note 3.—We are not fully settled on that point.

Note 4.—The original words, translated "cut off," in Daniel 9: 26, and Psalm 37:22, are of the same root and meaning. It is the same word that is so frequently used in the

Mosaic law with a similar rendering; and "signifies the punishment of death, generally, without defining the mode." A word of the same root, perhaps, but rendered "Cherethites," signifies "executioners," and designated a part of the body-guard of David, king of Israel.

Note 5.—We understand the house of Jacob, to be the righteous; and the house of Esau, the wicked. The other portions of this question we should answer in the affirmative.

Note 6.—Those that follow their ways will thus perish.

Note 7.—1. The wicked can be recompensed in the earth, without being among the righteous on the earth's surface.

2. They will be no more on the earth among the righteous; they will have no more right to an inheritance among the saints, than they would have if they had never been here.—The word "more," in Prov. 19: 25, is not in the original. Job 18:18 asserts that "he shall be driven from light into darkness, and chased out of the world,"—or from off the earth into darkness. According to Ps. 37:20, 36, they will be burned at Christ's coming, (to be raised a thousand years subsequently,) and those who look for them on the earth will not find them.

According to Ps. 104:35, we understand that at the advent the wicked will be burned up, to be no more on the earth. Prov. 2:22 teaches the same: they "shall be cut off from the earth," and "rooted out of it." Isa. 13:9 teaches the same destruction at the advent.—So does Mal. 4:1. So does Matt. 13:41, 42; and when they are cast into the furnace of fire, the Savior says there shall be,—not unconsciousness, but,—wailing and gnashing of teeth." 2 Thess. 1:9 refers to an everlasting destruction which shall be when Christ "shall come to be glorified in his saints:" but a thousand years after this, we find them still in existence. Rev. 20:13, 14, refers to their resurrection, and their final submersion in the lake of fire, which lake, the revelator says, is the second death. What their condition is there, we do not learn in that text; but by referring to other texts, we find they "are tormented day and night"—a Hebraism denoting *perpetuity*—"for ever and ever." Rev. 20:10.—"And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name. ch. 14:11. We are obliged thus to understand the texts you refer to; because with such an interpretation they harmonize with the words of the Savior, that the wicked "shall go away into everlasting punishment"—into "everlasting fire prepared for the devil and his angels."

Note 8.—We should not dare to assume the responsibility of giving to the public an article in which the ground is virtually taken, that if the Lord does not come by the 18th of April, he will not come for more than forty-five years. With no evidence to support that position, we cannot give the enemy the advantage of quoting from the "Herald" such an admission, which would be a great hindrance to our labor, should time pass that date. And we see no more evidence for that day, than we do for many others. That the Lord may come this spring, or at any time, we grant. And may we all continually watch, and be ever ready, for his appearing.

Letter from Bro. F. Gunner.

The Bible, and the Bible only, is the foundation and source of my belief: it is the golden Urn from which, and from which alone, the benighted can hope to draw true light; it is the inspired record that God has given of his Son, and it alone is able to make us wise unto salvation.

Should all the forms that men devise
Assault my faith with treacherous art,
I'll call them vanity and lies,
And bind its precepts to my heart.

1st. I believe that the Old Testament Scriptures foretold, foreshadowed, and typified the time when, the circumstances attendant upon, and the signs that were to precede, and transpire at, the first personal advent of our Lord

and Savior Jesus Christ; all which, I believe, were fully, absolutely, and literally fulfilled. Isa. 40:3; Gen. 3:15; Isa. 53d; Micah 5:2; Ps. 59:19-52; Jer. 31:15; Isa. 7:14, &c. &c.

2d. I believe that the vicarious sacrifice of Jesus Christ, the well-beloved and only begotten Son of God, made full and ample atonement upon Calvary's hill for the sins of the whole world, and that every son and daughter of Adam may become the recipients of a full and free salvation, upon the exercise of true repentance and reformation towards God, and the manifestation of a living faith in Jesus Christ our Redeemer. 1 John 1:7; Acts 10: 34, 35; Rom. 3:22; Col. 1:20; Rom. 10:8, 9; 1 Tim. 1:15; Acts 13:47; 1 John 2:1.

3d. I believe in the absolute, literal, and second personal appearing of the same Lord and Savior Jesus Christ, who ascended bodily, in the presence of his disciples, from the mount of Olives; and that he shall so come in like manner: his feet standing in that day upon the mount of Olives again, when his people will behold him with unclouded vision, visibly, for themselves, and not for another. Acts 1: 10, 11; 1 Thess. 1:7, 8, 10; 1 Tim. 6:14; Titus 2:3; Heb. 9:28; Phil. 3:20; Col. 3:4; 1 Pet. 1:7, 10, 11; 1 John 2:28; Job 19:23-27; Zechar. 14:14; Rev. 1:7; James 5:7, 8, &c.

4th. I believe that the prophecies, recorded in the Old and New Testament Scriptures, do most emphatically contain the time when, and foretell the signs that are to precede, and proclaim the events that shall transpire in connexion with, the second personal coming of our dear Redeemer to judge both the quick (i. e., the living) and the dead. Dan. 8th, 9th, and 12:7-13; Matt. 24:29-31; Luke 21:25-28; 2 Tim. 3:1-5; Matt. 13:34-30, 36-43; ch. 25: 31-34, &c. &c. &c.

5th. I believe that the second personal coming of Christ in the glory of his Father, and with all his holy angels, will be the next great prophetic event that will take place in the closing history of our world, and for it (by the grace of God) I shall continue to look, and watch, and wait, and pray. Luke 21:31; and vs. 25, 26, which are literally fulfilling to our positive knowledge, &c.

6th. I believe that the Savior, the apostles, and the Revelator, taught the doctrine of two literal resurrections: one from among the dead (that of the saints), and the other of the dead (that of all the wicked); the first to be a resurrection of the just, the second to be a resurrection of all the unjust; the first to take place at the second coming of Christ, and the second, or final resurrection, one thousand years afterwards, during which period the redeemed of the Lord shall reign with Jesus Christ, the Lord of hosts, upon the new earth, and possess the kingdom, and the dominion, and the greatness of the kingdom under the whole heaven; in other words, the meek shall inherit the earth, and delight themselves in the abundance of peace. Satan will be bound until the expiration of this thousand years, when he will be loosed again for a little season, the wicked dead be raised to witness the glory they have lost, and to be punished when the last great battle will be fought, Christ and his saints assert their great power, Satan and his hosts be overthrown, all rule and authority be put down, the last enemy (death) be destroyed, and him that hath the power of death, that is, the devil. The tabernacle of God will then be with men, and he will be their God, and they (the redeemed) shall be his people. He will wipe away all tears from their eyes, and they shall dwell at his right hand, where there is fulness of joy, and pleasures for evermore.

O! with what transporting endearments will the saints of God assemble around the everlasting throne of their Redeemer, when they shall realize that they have met to part no more for ever. Acts 24:15; 1 Thess. 4:16; John 6:39, 40; Rev. 20:5, 6; Luke 14:13, 14; Rev. 1:18, 19; ch. 11:15-18.

Dear Bro. Himes:—I am often requested, by persons of different denominations, to explain to them why I am an Advent believer, and what are the doctrines in which I believe. And being desirous to give a good reason, or reasons, why, I thought I would pen the above. If you think fit, you will favor me with their insertion in the "Herald."

Yours in hope, F. GUNNER.

New York, March 16th, 1847.

Letter from Bro. Henry Orr.

Dear Bro. Himes:—I wish to make some remarks through your paper concerning the support of those who labor among us. There are some of the friends that do their part; yet I fear there are others of the faith that James speaks of as saying, Be ye warmed and filled, while at the same time they do not give the

means to accomplish this. Two things in this seems strange to me: the first is, we, as Advent believers, profess to be standing with our loins girt about, and we cut loose from the world. May God of his infinite mercy give us more of that light that comprehends darkness, and show us what true waiting for Christ denotes. The second is, most of us have formerly been pressed and dunned, by our elders and class leaders, for our quarterage and subscriptions of every kind; and now, while our Advent brethren come to us without hire or promise, ought not we to consider that the laborer is worthy of his hire? The Lord will call us to an account, and reckon with us according to our talents. My prayer is, that the Church may be fully cut loose from this world, and stand more like the city set on an hill.

Next to our brethren in the ministry, my earnest wish is, that our Advent publications, as far as they hold forth the truth, might be supported, and the English and West India missions be helped, by all them that have this world's goods.

When '43 was preached in these parts, I, like many others, thought that some great reform must take place before the end; but when I saw Bro. L. D. Fleming's letter in the "Harbinger," where he spoke on Dan. 12:4, I was satisfied we were in the time of the end. I then thought of what the apostle said about the crown being for all that love His appearing, and the questions arose, Do I love his appearing? Could I let all go? Could I love Jesus more than father or mother, wife or children? I now found I must get more faith, before I could say, "Even so, come Lord Jesus." But Christ told his followers to ask and receive, that their joy might be full; and when I sought faith of God to cut me loose from the world, and to set my affections on things above, he gave me the witness that I could say, "Land of rest, for thee I sigh," &c. And this is now my greatest theme, to keep myself in that blessed faith daily and hourly. We need hourly to cry, Lord, increase our faith. I call this one of our greatest tests; and wherever I have an opportunity, I lay it before my friends. If the Advent friends would pray continually for this faith, there would not so many of them turn back. Would to God that speakers might hold up loving His appearing more than they do, in place of the many useless tests current.

With the permission of all that love the Lord Jesus Christ in sincerity, I would say a little on the question of the intermediate state of the dead. As Bro. Marsh said, the devil would willingly divide us on this question.—My dear brethren and sisters in Christ, let us be careful. Let us beware of the wiles of the wicked one. We know what slaughter he has made, on other points, in dividing. And many times my heart would have fainting, only for the precious words of the apostle, that there must be heresies among us, that they which are approved may be made manifest. All that love the truth, I trust, will not suffer these things to make them fail in their charity to their brethren. The subject has been handled through the papers enough to let all see both sides of the question. We are all agreed that the spirit goes to God that gave it, and no reward is given till the great coming day; and this is all we know in the case. And now, dear friends, let us bear in mind the words of the apostle, Rom. 14:5, "One man esteemeth one day above another, another esteemeth all alike: let every man be fully persuaded in his own mind." For my own part, I hope, with the help of God, to never let this break my fellowship with any brother or sister. And now, as a poor, unworthy brother, I beg for all to let this drop, and begin to provoke one another to love and good works. For certainly we should not now be contending, while we do not know what one day or hour may bring forth; for we may see what will make the tribes of the earth mourn, at any time. May God by his Spirit make us ready, and keep us so, that we may at all times be able to say, "Even so, come Lord Jesus."

Yours, waiting, HENRY ORR.
Darlington (C. W.), March 12th, '47.

LETTER FROM BRO. SAMUEL EVERETT.

Dear Bro. Himes:—I think the brethren scattered abroad ought to keep up a friendly correspondence. I therefore write, in order that I may contribute my mite toward doing good in these perilous times. So far as I can do it by words, I think I ought to remind the brethren of the words of the beloved John: "Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not, knoweth not God: for God is love." (1 John 4:7.) Here love is the grand test of piety; and so indeed throughout the epistles. Love not in word only, but in deed and

in truth. If we be baptized into the spirit which runs through this epistle, we shall be "made perfect in love," and be prepared for the coming of the Lord. I would ask the dear brethren to read the whole epistle, as it is one of the most precious portions of God's word. Paul has also placed love above not only coveted gifts, but above all other Christian graces.—"Now abideth faith, hope, love, these three; but the greatest of these is love." (1 Cor. 13th.) In this chapter we learn, that eloquence, extensive knowledge, great faith, and the most splendid acts and sufferings, by abuse and martyrdom, without love, are all nothing. We learn, also, that love is the essence, or motive, of all the Christian graces.—"Love suffereth long, and is kind; love envieth not; love vaunteth not itself; is not puffed up; doth not behave itself unseemly; seeketh not her own; is not easily provoked; thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things; believeth all things; hopeth all things; endureth all things." Here we have, as it were, the beddings of this heavenly plant; but in the world to come, we shall have the full bloom, yea, the ripe fruit, in abundance, of that love which never faileth. Let us therefore follow after love, and the things whereby we may edify one another. Let us be filled with the Spirit, and sing, "Love makes our unity."—Then we can forgive one another, as God (for God is love) for Christ's sake hath forgiven us. We can think differently on minor points, and doubtful questions, and still love one another. Thus, in the exercise of love, we shall grow up into Christ in all things.

In love, let me say, let there be no contentions among us, which stir up anger and strife, for we all are brethren. If there are false brethren among us, they cannot harm us, if we be followers of that which is good. We must overcome, and then we know that we shall not be hurt of the second death. And whatever we may wish as to the end of the wicked, let us remember that God is Judge himself, and that he judgeth righteously. Let us clear our skirts of the blood of all men. Let us not add to or take from the word of God, lest he take away our part out of the book of life, and add unto us the plagues written in this book. (See Rev. 22:19, 20.) This text has often recurred to me in the recent discussions, and I entreat the dear brethren to heed it in this time of controversy. Let us heartily believe all that God has spoken, cheerfully obey all that he has commanded, and patiently suffer all that he appoints; and in a little while, he that cometh will come, and will not tarry. Then shall every man have praise of God.

In this time of famine, pestilence, and war, let us learn righteousness,—bear a faithful testimony to our fellow men,—give with liberality to the poor,—send the gospel of the kingdom to the destitute, and do good, as we have opportunity, to all men, especially to the household of faith. I have been called, within a week, recently, to attend two funerals at Bro. Levi Morton's, of East Whately. Bro. M. has been afflicted with sickness and the death of two promising little boys, about four and a half and six and a half years of age. We trust that he will have the sympathies and prayers of the saints; and above all, blest with the smiles of the Savior, and animated with the hope of that kingdom, where sickness, pain, and death, are felt and feared no more. I remain your brother in hope.

North Leverett (Mass.), March 17th, '47.
[If all would be actuated by the spirit manifested in the above, love and harmony would take the place of strife and bickering. Let each one watch over their own hearts, and God will give us all the grace we need.]

LETTER FROM BRO. M. M. MUMFORD.

Dear Bro. Himes:—I would again assure you of the pleasure that I receive in the perusal of the "Herald," coming, as it does, freighted with the glad tidings of the approaching kingdom. I have been especially edified and instructed from the writings of Mr. Habershon, published in several of the late numbers of the paper, which are an additional light, showing to us where we are in this world's highway, and how far from the haven of eternal rest. These writings, as well as those of other trans-Atlantic brethren, I have read with the highest satisfaction. I feel to rejoice that there are so many, aside from American Adventists, who have drank from the fountain of divine and eternal truth, and who have fearlessly declared these things to the world. By these means I feel continually strengthened and encouraged in the truth of the living God, knowing that he is faithful and sure who hath spoken, fulfilling in the future what of those things which he hath spoken by the mouth of all his holy prophets, which yet remain to be fulfilled," as he hath brought to pass in ages gone other things which he had previously declared.

I trust the "Herald" will continue to be what it has been; and what its name implies, in the fullest sense, a herald of the speedy coming of the King of Glory. We need all the light we can get,—the more the better; for in proportion to the amount we have, if we are indeed children of God, will be our conceptions of his greatness

and goodness, consequently our preparedness to meet him, inasmuch as our love towards him will be increased, and also our desires and endeavors to keep his commandments. Besides, we need it when the inducements abroad in the land, for the acquisition of earthly gain and honor, are neither few nor small, but perhaps greater than in any previous age since the flood; and especially do we need it at this time of worldly-mindedness—yea, doubly and trebly so, when the shadows of evening are not only stretched out, but are almost lost in approaching night.—And are we indeed living in this grand and awful time, solemn beyond the power of words to describe? Truly, even so, we cannot mistake—the fulfilment of all (or nearly so) prophetic declarations warns us of the swift approach of earth's final catastrophe; and even now there can be read, by the student of prophecy, in the turbulent state of the nations of the earth, a preparation for that storm of divine vengeance fast gathering over their devoted heads—"Armageddon's day comes on."

What motives to holiness, to watchfulness, and for doing good, do these things present us. When I think of these things, it almost seems that I shall not be able to stand; but I feel the more to humble myself under His mighty arm; and may all do so who are looking for the coming King, is my prayer; for we know that the Lord will be the hope of his people in that day when all human power shall fail. May the Father of mercies enlighten, lead, and direct.

It is seldom that I have the company of a fellow Adventist, with whom I can enjoy sweet conversation on the coming kingdom of glory. I am at present in a community composed partly of ultra spiritualizers, having not the most distant sympathy with that glorious hope which is the life-spring of all our joys and happiness, and partly of others who either scoff, or manifest a cold indifference in these things. May God keep us from all of these spirits, and preserve us to the end, when the shouts of a ransomed universe shall fill the glad heavens with, "Welcome to thy throne."

Windham (Me.), March 13th, 1847.

LETTER FROM BRO. I. ADRIAN.

Dear Bro. Himes:—I take pleasure in reporting through the "Herald" the effect of my labors for the last five weeks. I have been occupying the Methodist meeting-house in the eastern part of Saratoga, N. Y. The people came out in crowds to hear the everlasting gospel. Its influence was overwhelming; prejudice was removed, and some were converted. But in the midst of my joy, I am sad. What I have witnessed compels me to believe, that the extravagances and misconduct of those professing to be Adventists have done more to bring the cause into disrepute than all our enemies could have done. Our opposers, it is true, thundered down upon us with all the arguments that could be drawn from false premises; and, indeed, it was mere thunder, or loud noise. Failing in their object, they next called to their aid the raging elements, and poured down such a torrent of curses on our heads, as would have moved the firmest fabric not founded on the rock. Amidst it all, the truth stood firm, and, like the sturdy oak upon the mountain side, bade defiance to the raging tempest; and had not the serpent diffused poison in our midst, to-day might have witnessed the overpowering influence of this truth on the world. Brethren, shall we not learn wisdom from the past? It will be indeed strange if we cannot see the importance of union and concentration of effort on this great question. Why is it, I ask, that questions of minor consideration should be suffered to divide the children of the kingdom at this late hour? Oh, how my heart bleeds when I look at this. Can it be, that we have men among us yet who will sacrifice the cause of God, to gratify their desire of notoriety? I will hope better things. Oh, brethren, beware! If you have shunned the gulf on one side, do not rush into the fire on the other. Christ is being wounded in the house of his friends. What influence has seized you, that you have withdrawn your support from the organ of our hope, and deserted those men who have stood fast in every storm? Have they committed any crime? or is it because they do not dive into every extreme that floats along? Brethren, the Lord is coming! This is the all-absorbing question. My faith was never stronger than now, that the Lord will come the present year.

While on my visit to the North, and looking on the battle-fields of Saratoga, I heard anecdotes of bravery and heroic action in the cause of this country's freedom. I could feel enthusiasm kindle, and the love of freedom burn in my breast, as I listened and beheld. But I felt a holier feeling as I entered a cottage that stands amidst the scene, though every countenance of its inmates was marked with sorrow, though not unmingled with a gleam of joy. Stretched upon a couch of death, lay the matron of the family, in the meridian of life, yet wasting away with foul consumption. As I approached, she said, in a whisper, "Talk with me about the promised land." I knew not what her faith was; but after conversing with her half an hour, I found her a well-informed believer in the immediate coming

of the Savior. She told me she had never heard a sermon, or read a book, on the subject, except the Bible; and yet she was rejoicing in the hope of soon seeing Christ. This is not strange to me; because I believe the Bible, if followed, would do the same for all. Yours in hope.

LETTER FROM BRO. J. D. BOYER.

Dear Bro. Himes:—The little flock in this place are still looking with confidence for the return of the Nobleman. Some of them have remained in the Methodist Church until about a week ago, when they were brought to trial, but were not permitted to tell the reason why they did not attend class. The preacher in charge was so bitterly opposed to the doctrine of the Advent, that he did not want to hear their reason. He admitted that the doctrine of the Advent was a Bible doctrine, but it was not a Methodist one!

The cause in this County (Centre) is prospering. I have been attending some calls, which are very numerous, in Bald-Eagle Valley. The interest is as great as I ever saw it in '43. Backsliders have been reclaimed, and God's people have been made to rejoice in the blessed hope of a speedy deliverance.

At the invitation of Bro. Edmiston, a United Brethren preacher, I preached in their church. I found a people ready to receive the truth. I do not know of any in the church that oppose it; but all love the appearing of Christ; and not only the church, but the whole community are awake to the subject. If time continues the coming summer, we intend holding a camp-meeting, when we expect a general gathering of the faithful.

I have had a visit from Bro. Osler, who has assisted me in a number of my appointments. I hope his labors will prove a blessing to many.

My health at present is not so good, on account of my laboring almost constantly, and having but little time to rest; the usage, also, is harder than what I have been accustomed to, sleeping in the humble log-cabins of the settlers in the woods, travelling on foot, or in the common lumber wagons of the country, and gratefully accepting a bed of straw, and such other fare as they might be able to afford. But I am willing to endure all this; yea, and more, knowing that we shall very soon reap if we faint not.

I expect to leave in a few days for Martha Furnace, where I have preached twice. I have been requested to have a week's meeting with them. The people have been very much neglected about the furnaces and forges of this State. I have distributed all the publications I had, and scattered about eight thousand tracts.

Harrisonville (Pa.), March 15th, 1847.

BRO. H. TANNER writes from Buffalo (N. Y.), March 9th, 1847:—

Dear Brother:—I am glad to acquaint the friends East of the continued amendment of the health of our dear Bro. Porter—we feel that the Lord will yet spare him to us, lest we in Buffalo should have sorrow upon sorrow. God has indeed blessed us greatly, in saving and preparing many for his kingdom, and now grants us this great blessing in raising up our dear brother to labor again among us. The late visit of Bro. Himes was indeed cheering to us, who watch for the beacon lights to mark the way until the morning dawns, which will crown our hopes. His health while here was poor, but his labors were not abridged—he freely gave his strength to the great work before him. May the Lord continue him to the flocks scattered abroad, till the great Shepherd shall gather the fold, and give the crown. In behalf of many inquirers, I must remind him of his promise to publish, at an early day, his statements on the Papacy. We think it quite doubtful if we see his face West again until the great day. We are right glad in the Lord that the day is so nigh. We are as firmly grounded in the belief that "the wise shall understand" as ever; and most of us firmly believe that we have marked the last number on the rolling years. The Lord grant that it may be so, and that we all may be permitted to end our labors in God's rest before 1847 shall be numbered with the past, is the prayer of your brother, struggling for victory and eternal life.

BRO. SAMUEL PARKER writes from Dry Ridge (O.), March 16th, 1847:—

Dear Bro. Himes:—The "Herald" still continues to come to me, bringing many good things, by which my mind is illuminated, and my soul made to rejoice in the communicable fulness of the glory of God, and in the speedy coming of our Lord and Savior Jesus Christ. Notwithstanding the many strange theories that some of our Advent brethren as well as at the East, have put forth, my attachment to the Bible, and a firm belief that it teaches that the end of all things is at hand, has not been weakened in the least. My mind is often raised from earth to heaven, from the toils, conflicts, temptations, and sorrows of this life, to that glorious inheritance that remains for all the faithful of God's followers. My dear brother, let us be faithful unto the end. While we may have our different views concerning the state of the dead, and many other like points of doctrine, let us labor, above all things, to prepare the world for the immediate coming of our blessed Lord. May we have that

faith that works by love, and purifies the heart. May we be instant in season and out of season, always abounding in the work of the Lord. I am thoroughly convinced that all the signs have been fulfilled except the sign of the Son of man, and I live daily to behold his coming in the clouds of heaven, with power and great glory.

BRO. AARON CLAPP writes from Hartford (Ct.), March 15th, 1847:—

Bro. Himes:—In the providence of God, this city has once more heard a good lecture about the speedy coming of our blessed Lord and Savior Jesus Christ. Dr. Tyng, of New York, delivered a lecture last week before the Young Men's Institute. In consequence of expecting a large number to attend, the American Hall, the largest in the city, was procured. The hall was thronged, and with the first class of our citizens. To the astonishment of all, his subject was the five universal monarchies in Daniel's vision. He showed from history that four of them had risen and passed away in succession; that the fourth is in its divided state, that we are living in the very toes of the image, and that God is about to set up the fifth and everlasting kingdom. He also alluded to the signs spoken of by Christ as having been literally fulfilled, and said that the kingdom was nigh, even at the doors. He spoke of the fig-tree putting forth its leaves, by which we might know that summer was nigh; and so we may know that the Son of man is soon to come, by looking at those events spoken of by Christ that have and are now taking place in the world. I am glad that so many of our citizens have once more heard about this solemn and all-important subject, that never do, nor would, knowingly, attend Second Advent meetings.

I should like to be informed through the "Herald," whether there has been a dark day and dark night in England, or any other country, similar to that witnessed in New England in 1780? J. PARSONS.

There have been several dark days in various parts of the world. But whether they were as strikingly so as that in New England, we cannot say. We are to remember, that the farther an occurrence is from us, the less distinct are our impressions respecting it.—Ed.

Dear Bro. Himes:—Permit me through this medium to say, I expect to leave next week for Adams, Mass., where I shall probably remain a week or two, and then proceed on a tour to the West, making a short tarry in Fayetteville, N. Y. Should any of the dear friends be disposed to write me, they will please direct to the care of Dr. L. L. Barker, of the former, or to S. B. Palmer, of the latter place. Yours, expecting speedy redemption, SAML. CHAPMAN.

Meriden (Ct.), March 27th, 1847.

OBITUARY.

"Blessed are the dead who die in the Lord."
DIED, in Northwood, N. H., March 2d, of consumption, LYDIA H. EMERSON (formerly of Gilmanton), wife of Bro. Charles S. Emerson. Sister Emerson was 28 years of age. She experienced religion about 14 years ago, and united with God's people, whom she always made her companions. In 1842 she embraced the doctrine of the speedy coming of the Lord, and remained a firm and consistent believer until death. She would often say to her companion, "I shall sleep but a little while—the separation will be short—we shall soon meet in the kingdom of our God. Oh, blessed hope!" After it became evident to her, that her hope of recovery was based only on the deceitful character of her complaint, she was perfectly calm and resigned, waiting, almost impatiently, for the time of her departure. For upwards of two years, no murmur was heard from her lips, though she was in great distress; but she would say, "It is all right." Her religion was that of the heart, and manifested itself in her life. She was not satisfied with a profession, merely, as is too often the case in these last days; consequently her end, like that of the righteous, was peaceful and happy. For the last two weeks her mind's sky was unclouded, and her constant theme was, "Jesus is mine, and I am his." As her husband sat holding her hand, he observed that her pulse had stopped, and told her she was dying. She looked at her finger-nails, and said, "Yes, I am." He then asked her how she felt. "Oh! the prospect looks good—I shall soon be at rest. Come, Lord Jesus, come quickly." She then bid those with her farewell, and fell asleep in Jesus, without a struggle or a groan. C. S. K.

"Voice of Truth" please copy.
DIED, in Portland, Me., Sister ELIZABETH TUFTS, after an illness of about four months, during most of which time her sufferings were very severe; but by the grace of God, she was enabled to bear them patiently, and looked beyond this world for the inheritance which is incorruptible, undefiled, and that fadeeth not away. She was a firm believer in the near coming of the Lord, to change our vile bodies, and fashion them like unto his glorious body, to die no more. We sorrow not as those who have no hope. P. J.

Bro. Scott's New Work.

Bro. Hutchinson gives the following notice of this work in the "European Advent Herald" for Feb. 1847:—

We have received the following prospectus, which we feel pleasure in giving to our readers. Mr. Scott has written several works on the same subject, and, so far as we have examined them, they possess considerable merit. We hope he will be extensively patronized in his present attempt. He has, we believe, suffered much, with respect to this life, in consequence of his faith and his zealous advocacy of it, which gives him an additional claim to the countenance of those who hold the pre-millennial and speedy advent of Christ. When in Edinburgh, a few months ago, we saw part of the "Catechism" in manuscript, and while we may not endorse it in all its details, yet we have reason to think that the work is calculated to do much good. We trust it will come out.

PROSPECTUS OF A CATECHISM

On the Prophetic System of the Scriptures, embracing the whole revealed Will of God regarding Man in his Unfallen, Fallen, and Glorified State; and evincing by Scriptural and Historical Proofs, the Truth of the Original Chiliasm, or Christian Faith; and the Heresy of the Popish Theory of "Post-millennialism," which was transmitted into, and is still held by, all the Protestant Churches.

ABRIDGED CONTENTS AND PLAN OF THE WORK.

Preliminary Discourse.

PART I.—THE UNFALLEN STATE.

Chap. I. The creation and original constitution of all things.

Chap. II. Fall of man and plan of redemption.

Chap. III. Design of prophecy, and rules of interpretation.

Chap. IV. Chronology of the world and prophetic dates.

Chap. V. The revealed purpose of God.

PART II.—THE FALLEN STATE.

Chap. I. Its length and character, and various dispensations from first to last.

Chap. II. The Ecclesia and the Apostasia of the Christian dispensation, with their respective systems of prophecy.

Chap. III. The history of the Apostasia, and of Post-millennialism, its peculiar theory.

Chap. IV. The reformation from Popery—only partial.

Chap. V. The theory of the apostasy still held by the Protestant churches. Isolated individual attempts at reform. Systematic errors of many of these attempts, and evils resulting.

Chap. VI. Points of contrast between the original and modern systems.

Chap. VII. The original Christian, or pre-millennial system evinced by Scripture proofs.

VIII. Concluding pre-millennial events forming the connecting links between the fallen and the restored, or glorified saints.

PART III.—THE RESTORED, GLORIFIED, OR HEAVENLY STATE.

Chap. I. The restitution, or restored state of all things. Palingenesis, regeneration, or making of all things new. The Third, or New Heavens, descriptive of, and limited to, the Millennium.

Chap. II. The transposition of the post-millennialist theory, and total change of system resulting.

Chap. III. State of mankind during the Millennium, in the new heavens and new earth.

Chap. IV. Personal presence and reign of Christ, and all his glorified saints, upon the new earth during the Millennium, and for ever proved and evinced by Scripture and history, to have been the faith of the Jews and the Christians till the rise of the Apostasy, and to be the only true prophetic system of the Scriptures and of the Christian Church.

TO ALL CHRISTIANS.

In sending forth this prospectus, it is done under the strongest sense of the imperative necessity there is for not merely calling, but fixing, if possible, the attention of Christians to a most important subject, upon which there is the clearest evidence to prove the existence of almost universal misapprehension and error in the churches. It has often been certainly proved from Scripture and history, that the Jews before, and the whole Christian church for at least 300 years after, Christ, universally held the same faith on prophecy, which, in the dark ages, after that time, gradually gave way, and was finally superseded by the theory of the apostasy, which became universally prevalent in the Popish church, and was at the Reformation transmitted entire in the Protestant churches, by which it is universally held to this day. Now although at the Refor-

mation a partial revival of the original faith on prophecy began, yet amidst the difficulties and turmoil excited by the reformation of the more elementary errors of Romanism, the subject of prophecy was lost sight of, and allowed to fall into oblivion; and its further reformation being thus abandoned, the Popish theory again prevailed, and is now universally held in all the Protestant churches, and has never since the Reformation been fairly tested by Protestants in the light of Scripture and history.

Now, as nothing can be more certain than that one of these opposite systems—either that of the Jews and first Christians, or that of the apostasy, including Popish and Protestant churches, is a heresy, with abundance of evidence in Scripture and history to prove it, it is a duty incumbent on every Christian to test the subject by the standard of the Scriptures, and to reject the heresy prevalent in the churches. After long study of both systems, I feel so fully convinced of the creed, or system, held in all our Protestant churches, being nothing better than a heresy of Popery and of the dark ages; that, though already repeatedly baffled and maligned for my pangs, I am constrained once more to make a fifth endeavor to stir up and deliver my brethren from that heresy, by a full Scriptural and historical proof and exposure of it. After the repeated and ungenerous rebuffs, insinuations, and contempt, cast upon me by those who differ from me; nothing but the full and clear conviction of my understanding, and my consequent duty to my brethren, who hold, not the original Christian creed on prophecy, but the heretical theory of the apostasy, could have induced me again to come before the churches; and with the same confidence to charge and challenge their attention to these facts. The bare possibility of their being in error on a matter of so much unutterable importance, ought at once to arouse them to the incumbent duty of testing and proving the subject. My challenge, and pledge to burn my books and confess my error, when my arguments were disproved, have been before the church and world for years, and yet remain unanswered. I renew my pledge, with this farther condition and manifesto, that all post-millennialists be called upon either to defend their theory, if they can, by disproving the opposite system; or if they cannot, or fail in the attempt, that they renounce the theory they hold as a Popish heresy.

What is the question at issue but a vague speculation! say the opponents. Nay, but the eternal issues and the heaven of the two systems are totally different, and for the one there is assuredly no evidence in Scripture; and as every soul is interested in the speedy and right settlement of this most important question, which no man can doubt there is abundance of evidence in the Scriptures clearly to settle, I claim the support and subscription of the most prejudiced Christian opponents, to enable me to lay before them that evidence whereby they may at once either claim my pledge, and crush, if they can, what, with their theory, they must believe to be rampant heresy; or, be delivered from their own heresy. I call for the support of all neutrals, who have studied neither system, but whose highest interests are involved in the issues of the question. I ask and look for the support of all pre-millennialists, who are in duty bound to further the cause which they believe to be Christ's. I call for the support of every Christian; for there are none whose best interests are not involved in the issue of the controversy, whether it results in the temporary triumph of the theory of Antichrist, which I impugn, and call upon all Christians to prove and abandon; or, in the slaying of the witnesses, and the suppression of the original prophetic faith of the Christian church, immediately before the great day of wrath at hand.

We shall import a quantity of the above work as soon as it is out. It will cost about \$1 in this country.

"Fifteenth Annual Report of the Trustees of the Perkins' Institution and Massachusetts' Asylum for the Blind."

A copy of the above Report has been laid on our table, and which we are happy to notice, if thereby we can be instrumental of aid to this worthy institution. There are, according to the Report, 101 inmates connected with the establishment. Its object is to give employment and instruction to those who are deprived of sight. Forty-three volumes, including the Bible, in 6 vols., have been published by the Society, stamped with a letter which is left raised, so that the pupil reads with his fin-

gers. Some of them have made great progress. They have work-shops, where the best of mattresses, feather-beds, comforters, cushions, mats, &c., are made, or repaired, at short notice. They also have a store at No. 162

Washington-street, where the above articles are kept ready made, at very economical prices; so that those who wish for such articles may practise economy, and at the same time encourage and aid the blind. This is a worthy object, and commends itself to all who would help those who are endeavoring to help themselves.

THE NEW POSTAGE LAW.

Our readers are doubtless aware, that a new postage law was passed at the last session of Congress, and has already gone into effect. As it will be a convenience to know the provisions of this law, we give the following synopsis of it, for the benefit of our readers:—

1. All Deputy Postmasters are authorized to send free, through the mails, all letters and packages not weighing over two ounces, which they may have occasion to write or send, relating to the business of their offices or of the Post Office Department ending thereon. "Post Office business," and signing their names thereto. And those whose compensation did not exceed \$300 for the year ending the 30th of June, 1846, may also send free, through the mails, letters written by themselves, and receive free all written communications, on their own private business, not weighing over one half ounce.

2. Members of Congress and Delegates from Territories may send and receive free, through the mails, from thirty days before the commencement of each Congress, until the meeting of the next Congress, letters and packages not exceeding two ounces in weight, and public documents not exceeding three pounds in weight. Public documents are those printed by the order of either House of Congress, and publications or books procured or purchased by Congress, or either House, for the use of the members.

3. The same privilege allowed to members of Congress is extended to the Secretary of the Senate and the Clerk of the House of Representatives during their official terms, which terminate with the election of their successors.

4. The privilege of the Vice-President is enlarged, so that he may send and receive free, public documents during his official term.

5. Persons entitled to the privilege of franking should endorse on all letters or packages weighing under two ounces, "Free," and sign the name, designating the office they fill; and all public documents which exceed two ounces in weight, should be designated by writing the words "public documents" on them, and signing them officially as above. The character of public documents issued from the public offices in the city of Washington and directed to persons authorized to receive them free, may be designated by a stamp specifying the office from which they issue, and the words "public documents," or such other evidence of their character as may be agreed upon between them and the Postmaster of the city of Washington. Any document folded and sealed, containing such evidence of its character on the envelope, will be taken with postage, which will be remitted by the delivering Postmaster, upon satisfactory evidence that it is a public document, transmissible free through the mails to the person addressed.

6. All letters and packages from and to the heads of Departments, or the other public officers who were entitled to the franking privilege prior to the passage of the Act of the 31st of March, 1845, in relation to the business of their respective offices, will be delivered to the persons addressed, without any charge of postage, as an appropriation has been made by Congress for their payment. All letters and packages issued from the Departments, should be marked on the envelope "official business," and signed by the heads of the Departments, or, under their direction, by their chief clerks, and by the other officers who were entitled to the franking privilege prior to the Act of 1845, designating their official capacity. But such officers have not the right to send or receive free, their private letters or papers.

7. All newspapers transmitted through the mails will be delivered free of postage, except exchange papers, by persons enjoying the privilege; and contractors may take newspapers out of the mails, for sale or distribution among subscribers.

8. Transient newspapers, or those not sent from the office of publication to subscribers, handbills, or circular letters, printed or lithographed, not exceeding one sheet in size, will pay 3 cents upon delivery at the office and before they are put in the mails, and all such will be charged by Deputy Postmasters as pre-paid matter in the way bills and upon their accounts of mails sent and stamped or marked "paid," with the name of the office from which sent.

9. Transient newspapers, handbills, or circulars, cannot be received free by Deputy Postmasters under their privilege. If such should be addressed to them, it is their duty to return them to the sender under a new cover, charged with letter postage. If deposited in a Post Office unsealed, addressed to Deputy Postmasters or others, they will not in any case be forwarded by mail without prepayment of the postage. If sealed, they will be rated with letter postage, and forwarded in the mails.

10. Letters addressed to different persons cannot be enclosed in the same envelop or package, under a penalty of ten dollars, unless addressed to foreign countries.

It will be seen by the above, that Postmasters can now enclose and frank letters containing money; and that papers do not go free for thirty miles as before; and that on all papers, &c., not sent from the office where they are published, the sender must pay three cents postage. We cannot therefore send by mail the "Gospel Chart," &c., unless we pay the postage. Those sending papers or pamphlets to us should be careful and direct them to the "Advent Herald," &c., and not to us individually, so that they may come free.

"PROSPECTUS.—J. Winebrenner & Co. propose to publish, by subscription, a portrait and improved edition of the work entitled, 'The History of all Denominations in the United States.' The work shall contain several new articles, and some of the old ones improved. It shall also be embellished with fifteen or twenty splendid portraits of leading men belonging to the different religious denominations represented in the work. It will be printed and published in a large octavo form, on good paper, and in extra gilt binding, and delivered to subscribers at \$2.50 cts. per copy, payable on the delivery of the work. Common edition at \$1.75 cts.

BUSINESS NOTES.

J. Kiloh—R. G. Atwell's paper was stopped, by the Postmaster of Cincinnati, at No. 325. We have credited him now to end of v. 13. We find no A. Gale. One sent to C. Gale has been stopped.

R. E. Gorton—We do not have the "European Herald" so as to furnish back numbers. Besides, we now have to pay three cents for every one we mail from this office.

S. Pratt—S. Davidson's paper was credited \$1, which paid from No. 267 to 293, 26 numbers, to be stopped when the time paid for expired. So we stopped it. But as you think it paid for 3 months longer, we have charged the address as you direct, and marked it to end of v. 13.

D. Whitney—We have now marked it v. 13.

W. D. Tuller—We have made it right. Changing it makes it paid to 336.

M. Perry—We sent by Fitchburg Express.

J. Kiloh—On account, \$5. We think the works you refer to cannot be obtained in this country. A new work has just been issued on the Apocalypse, by Rev. Mr. Hooper, of England. It is a good work. We shall import a new copy of it called for. Price in England, 10 s. sterling. Bro. Scott's new work will be out soon. See notice.

Wm. T. Moore, \$5—This pays to end of v. 18. We do not know what you mean by being in arrears. We are sorry we cannot send the book you write for; it being a bound book, it cannot be sent by mail.

John Hamilton—If you could pay the post, we would still send.

T. H. Lumbard—We are sorry you did not inform us you were unable to pay, before your paper was sent back. Had you done so, your name would not have appeared in the delinquent list. We have balanced your account.

Thos. F. Pomeroy—The "Herald" is \$1 per volume of six months. The \$1 you send pays to No. 334.

E. Wade—The \$5 for us pay to end of v. 13. We have given the other \$5 as you directed.

J. G. Smith—There was \$3 due at the end of v. 13; but credited you for that amount.

M. Lyons—The change of name made it look like an error. We have re-written it.

Wm. Brown—Your paper directed to Danville, Livingston county, N. Y., is returned by the Postmaster of that place, as not called for. As you have lately subscribed, and paid in advance, we conclude there is some mistake in our direction of the paper. Please direct.

J. Shipman—We have sent you 12 charts, to Hamilton, C. W.

S. Stone, \$1—We will send the pamphlet as soon as we get a lot, which we are daily expecting.

ENGLISH MISSION.

(Receipts for English Mission—Continued from our last.)

Received since our last—R. K. Baldwin. 5 00
S. Stone. 5 00

Amount of receipts above expenditures. 296 33

CONFERENCES.

Conference at New York begins on Monday, May 11th, on Anniversary week; at Philadelphia, May 18th; at Boston, May 25th.

APPOINTMENTS.

R. V. Lyon will preach in Springfield, Mass., the first Lord's day in April; in Enfield, Ct., the second.

The Lord willing, I will attend meetings in Northbridge, Mass., on Lord's day, April 4th; in Randolph the 11th; and in No. Abington the 18th. W. H. INGRAM.

Providence permitting, I will preach in Westborough on the second Sabbath in April. N. BILLINGS.

A correct and splendid lithograph, from a daguerotype of R. Miller, for all his numerous friends who may wish, may be had at this office. 50 cents per copy.

BOARD.—A very central and pleasant location at No. 5 Pitt-street. Gentlemen coming to the city would do well to call.

NOTICES.

BOOKS FOR SALE.—The New Testament (pocket edition), the Gospels translated by Campbell, the Epistles by Macknight, with the Acts and Revelations in the common version. Price \$7 1-2 cts. retail, 33 1-3 wholesale.

BLISS' ANALYSIS OF GEOGRAPHY.—Price, 62 1-2 cts., or \$5 per doz.

CRIDEN'S CONCORDANCE.—Price \$1 50 bound in sheep, and \$1 25 boards.

"THE VOICE OF GOD: OR AN ACCOUNT OF THE UNPARALLELED FIRES, HURRICANES, FLOODS, AND EARTHQUAKES, COMMENCING WITH 1845. Also, Some Account of Pestilence, Famine, and Increase of Crime. Compiled by Thomas M. Preble."—The above pamphlet, which is what its title indicates, has been received, and is for sale at this office. Price 12 1-2 cts.

TWO HUNDRED STORIES FOR CHILDREN. Selected by T. M. Preble.—Price 37 1-2 cts.

CLARK'S Gospel Chart.—Price 37 1-2 cts.

WHITEHEAD'S LIFE OF THE TWO WESLEYS.—Price one dollar.

MEETINGS IN BOSTON at the "Central Saloon," No. 9 Milk-street, nearly opposite the lower end of the Old South, three times on Sunday, and on Tuesday and Friday evenings in the vestry, above the Saloon.

MEETINGS IN NEW YORK are held three times on Lord's day in Washington Hall, 142 Hester-street, one door from the Bowery, and on Tuesday and Friday evenings in the vestry of the German Reformed church in Forsyth-street.

Receipts for the Week ending April 1.

IF we have annexed to each acknowledgment the number to which it pays. Where the volume only is mentioned, the whole volume is paid for.

T. Haywood, v. 12—40 cts.—E. Noyes, v. 13; C. Downer, 303—each 50 cts.—Amos Emerson, 313—\$1 50 cts.—Dr. M. Cromwell, 332; R. T. Phillips, 332; J. McFarland, 332; N. W. Reynolds, 332; G. W. Hiram, 332; A. Parmelee, v. 13; J. Cummings, v. 13 (they were sent); Wm. Hunt, v. 13; J. Dunn, 330; J. M. Kenley, v. 13; J. W. Gorrell, 332; J. Kimble, 365; L. S. Phares, v. 13; R. T. Rust, by a lady, v. 13; W. G. Ruggles, v. 13; E. Wetherell, 313; Dea. D. Mixer, v. 13; H. Benson, 294; P. Ross, v. 13; P. Dow, v. 13; J. H. Dockham, v. 12; L. D. Wheeler, v. 13; J. G. Smith, v. 13; L. Armstrong, v. 12; H. Freeman, v. 13; Thos. H. Armstrong, 332; N. Clark, 358; A. Worden, 342—each \$1.—S. K. Bald, v. 15 (and books sent); J. W. Hopkins, 355; L. H. Cary, v. 13; E. A. Foster, v. 14—each \$2.—J. Kiloh, (1) copy, 324; J. B. Burgess, 313—each \$3.—Robert Tucker, v. 13; Wm. S. Bassett, v. 12—each \$4.

ADVENT



HERALD.

"THIS SAME JESUS WHO IS TAKEN UP FROM YOU INTO HEAVEN, SHALL SO COME IN LIKE MANNER AS YE HAVE SEEN HIM GO INTO HEAVEN."

VOL. XIII. No. 10.

BOSTON, APRIL 10, 1847.

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office, should be directed to "J. V. HIMES, Boston,
Mass." (post paid). Subscribers' names, with their
Post-office address, should be distinctly given when
money is forwarded.

(Original.)

The Vision of Habakkuk.

The Lord from Teman came,
The Holy One appeared;
High praises to His name
Through all the earth were heard:
His glory veiled the heavens with light,
And sun was lost in beams so bright.

The pestilence proclaimed
His awful Presence nigh;
And coals of fire the tread
Bespoke—in majesty
He stood, and earth surveyed, and shook
Despairing nations at His look!

The tents of Cushan wept,
And Midian's sons did quake;
Hills from their seats were reft,
And mighty rocks did shake:
The everlasting mountains fled
In terror, and were scattered.

Oh! did his anger blaze,
(When thus in judgment dle,
Unto His people's praise
He rode on steeds of fire,
And as in pomp stupendous came,
"Salvation" was His chariot's name—)

Oh! did His righteous wrath
Against the waters burn?
The rivers in their path
Did at His presence turn:
And loudly roared the ocean's flood,
Whose waves upraised in horror stood.

Thy bow was naked made,
Thine arrows walked in light;
The sun and moon stood still,
Thy spear was glittering bright:
And thus Thou marchedst through the land,
And heathen fell before Thy hand.

Salvation to Thy saints
Thou wastest forth to bring:
(Long had they prayed, and sighed
For their avenging King—)
And Thine Anointed came with Thee
In glory and in majesty.

The wicked sought to spoil
The meek; the suffering poor,
In subtilty and guile,
They studied to devour;
And as the whirlwind rushing forth
They thought to sweep them off the earth.

But lo! One riding through
The sea on horses white,
Their guilty host pursued,
And puts them quick to flight:
Their train He wounds; and earth and sky
Ring with the shout of victory!

I saw the rebels fall;
Their cities and their towers
Of strength cast down, and all
They trusted in: and powers
Of earth and hell subdued, amazed,
I stood in awe, and trembling gazed.

The day, the dreadful day
Of trouble hastens near;
When God, the Righteous Judge,
In vengeance will appear!
Awe at the thought, O Lord! I pray
That I may rest in that great day.

Yea! though the fig-tree cease
To blossom; or the vine
To yield her fruit; or the fields
No pasture bear; and pine
The flocks and herds, and die; and fall
The olive:—I will not bewail!

God is my hope, my strength,
Salvation and my joy;
My feet like to the hind's
He'll make; and up on high
Fit walk, and ever hence proclaim
Salvation to His sovereign name!

H. HYES

A Week in Ireland.

BY ELIHU BURRITT.

[Mr. Burritt has been making a tour of Ireland for the purpose of investigating the real condition of the people of that afflicted country. The picture he has drawn we transfer to our columns. Mr. Burritt is a competent witness, and his testimony tells but too plainly that Americans must not relax their efforts to save their fellow men. Mr. B. says that his own observation, and the remarks of others, have convinced him that *one hundred dollars' worth of food from America would be as valuable as two hundred dollars in money*; and that clothing, shoes, &c., however old, will be the next seasonable donation to food. He suggests that each state should freight a vessel; also that all vessels should be sent to Cork.—N. Y. Spectator.]

SKIBBEREEN, Feb. 20.

* * * Rev. Mr. Fitzpatrick called, with several gentlemen of the town, and in their company I took my first walk through the potter's field of destitution and death. As soon as we opened the door, a crowd of haggard creatures pressed upon us, and with agonizing prayers for bread, followed us to the soup kitchen. One poor woman, whose entreaties became irresistibly importunate, had watched all night in the grave yard, lest the body of her husband should be stolen from his last resting place, to which he had been consigned yesterday. She had left five children sick with the famine fever in her hovel, and she raised an exceeding bitter cry for help. A man with swollen feet pressed closely upon us, and begged for bread most piteously. He had pawned his shoes for food, which he had already consumed. The soup kitchen was surrounded by a cloud of these famine scap-tres, half naked, and standing or sitting in the mud, beneath a cold drizzling rain. The narrow defile to the dispensary bar was choked with young and old of both sexes, struggling forward with their rusty tin and iron vessels for soup; some of them upon all fours, like famished beasts.

There was a cheap bread dispensary opened in one end of the building; and the principal pressure was at the door of this. Among the attenuated apparitions of humanity that thronged this gate of stunted charity, one poor man presented himself under circumstances that even distinguished his case from the rest. He lived several miles from the centre of the town, in one of the rural districts, where he found himself on the eve of perishing, with his family of seven children. Life was worth the last struggle of nature, and the miserable skeleton of a father had fastened his youngest child to his back; and with four more by his side, had staggered up to the door, just as we entered the bread department of the establishment. The hair upon his face was nearly as long as that upon his head. His

cheeks were fallen in, and his jaws so distended that he could hardly articulate a word. His four little children were sitting upon the ground by his feet, nestling together, and trying to hide their naked limbs under their dripping rags. How these poor things could stand upon their feet and walk, and walk five miles as they had done, I could not conceive.

Their appearance, though common to thousands in this region of the shadow of death, was indescribable. Their paleness was not of common sickness. There was no sallow tinge in it. They did not look as if newly raised from the grave and to life before the blood had begun to fill their veins anew; but as if they had just been thawed out of the ice, in which they had been imbedded until their blood had turned to water.

Leaving this battle-field of life, I accompanied Mr. Fitzpatrick, the Catholic minister, into one of the hovel lanes of the town. We found in every tenement we entered enough to sicken the stoutest heart. In one we found a shoemaker, who was at work before a hole in the mud wall of his hut, about as large as a small pane of glass. There were five in his family; and he said when he could get any work, he could earn about three shillings a-week. In another cabin we discovered a nailer, by the small light of his fire, working in a space not three feet square. He, too, had a large family, half of whom were down with the fever; and he could earn but two shillings a-week. About the middle of this filthy lane we came to the ruin of a hovel which had fallen during the night, and killed a man who had taken shelter in it, with his wife and child. He had come in from the country; and, ready to perish with cold and hunger, had entered this falling house of clay. He was warned of his danger, but answered that die he must unless he found a shelter before morning. He had kindled a small fire with some straw and bits of turf, and was crouching over it, when the whole roof and gable end of earth and stones came down upon him and his child, and crushed him to death over the slow fire.

The child had been pulled out alive, and carried to the workhouse; but the father was still lying there upon the dung heap of the fallen roof, slightly covered with a piece of canvas. On lifting this, a humiliating spectacle presented itself. What rags the poor man had upon him, when buried beneath the falling roof, were mostly torn from his body in the last faint struggle for life; his neck and shoulders and right arm were burnt to a cinder. There he lay in the ruin, like the carcass of a brute beast thrown upon the dung-hill. As we continued our walk along this filthy lane, half naked women and children would come out of their cabins, apparently in the last stage of the fever, to beg for food, "for the honor of God." As they stood upon the wet ground, we could almost see it smoke beneath their bare feet, burning with the fever.

We entered the grave-yard, in the midst of which was a small watch-house. This miserable shed had served as a grave where the dying could bury themselves. It was seven feet long and six in breadth. It was already walled around outside with an embankment of graves to the eaves. The aperture of this horrible den of death would scarcely admit the entrance of a common sized person. And into this noisome sepulchre living men, women, and children went down to die; to pillow upon the rotten straw, the grave clothes vacated by preceding victims, and festering with their fever. Here they lay as closely to each other as if crowded side by side on the bottom of the grave. Six persons had been found in this fetid sepulchre at one time, and with one only able to crawl to the door to ask for water. Removing a board from the entrance of this black hole of pestilence, we found it crammed with wan victims of famine, ready and willing to perish. A quiet, listless despair broods over the population, and cradles men for the grave.

Returned from this painful walk, nearly wet through, and sad at the thought that I could not administer any relief to my perishing fellow beings. Spent this evening in writing letters to England.

SKIBBEREEN, Feb. 21. * * *

Dr. Donovan called at 2 P. M., and we proceeded together to visit a lane of hovels on the opposite side of the village. The wretchedness of this little mud-city of the dead and dying was of a deeper stamp than the one I saw yesterday. Here human beings and their clayey habitations seemed to be melting down together into the earth. I can find no language or illustration sufficiently impressive to portray the spectacle to an American reader. A cold drizzling rain was deepening the pools of black filth, into which it fell like ink drops from the clouds. Few of the young or old have not read of the scene exhibited on the field of battle after the action, when visited by the surgeon.—The cries of the wounded and dying for help have been described by many graphic pens. The agonizing entreaty for "Water! water!! help! help!!" has been conveyed to our minds with painful distinctness. I can liken the scene we beheld in this low lane of famine and pestilence to nothing of greater family resemblance than that of the battle-field, when the hostile armies have retired, leaving one third of their number bleeding upon the ground.

As soon as Dr. Donovan appeared at the head of the lane, it was filled with miserable beings, haggard, famine-stricken men, women, and children, some far gone in the consumption of famine fever, and all imploring him, "for the honor of God," to go in and see "my mother," "my father," "my wife," "my boy," "who is very bad, your honor." And then interspersed with these earnest entreaties, others louder still would be raised for bread. In every hovel we entered we found the dying or the dead. In one

AUREN, (N. Y.), March 12, 1847.

* Margin.

of these straw roofed burrows eight persons had died in the last fortnight, and five more were lying upon the fetid, pestiferous straw, upon which their predecessors to the grave had been consumed by the wasting fever of famine. In scarcely a single one of these most inhuman habitations was there the slightest indication of food of any kind to be found, or fuel to cook food, or anything resembling a bed, unless it were a thin layer of filthy straw in one corner, upon which the sick persons lay, partly covered with some ragged garment.

There being no window, nor aperture to admit the light in these wretched cabins, except the door, we found ourselves often in total darkness for the first moment of our entrance. But a faint glimmering of a handful of burning straw in one end would soon reveal to us the indistinct images of wan-faced children grouped together, with their large, plaintive, still eyes, looking out at us, like the sick young of wild beasts in their dens. Then the groans, and the choked, incoherent entreaties for help, of some man or woman wasting away with the sickness, in some corner of the cabin, would apprise us of the number and condition of the family. The wife, mother, or child, would frequently light a wisp of straw, and hold over the face of the sick person, discovering to us the sooty features of some emaciated creature in the last stage of the fever. In one of these places we found an old woman stretched upon a pallet of straw, with her head within a foot of a handful of fire, upon which something was steaming in a small iron vessel.—The Doctor removed the cover, and we found it was filled with a kind of slimy sea-weed, which I believe is used for manure on the seaboard.

This was all the nourishment the daughter could serve to her sick mother. But the last cabin we visited in this painful walk presented to our eyes a lower deep of misery. It was the residence of two families, both of which had been thinned down to half their original number by the sickness. The first sight that met my eyes on entering was the body of a dead woman, extended on one side of the fireplace. On the other an old man was lying on some straw, so far gone as to be unable to articulate distinctly. He might be ninety or fifty years of age. It was difficult to determine; for this wasting consumption of want brings out the extremest indices of old age even in the features of the young.

But there was another apparition which sickened all the flesh and blood of my nature. It has haunted me during the past night like Banquo's ghost. I have lain awake for hours, struggling for some graphic and truthful smiles, or new elements of description, by which I might convey to the distant reader some tangible image of this object. A dropsical affection among the young and old is very common to all the sufferers by famine. I had seen men at work on the public roads with their limbs swollen almost to twice their usual size. But when the woman of this cabin lifted from the straw, from behind the dying person, a boy about twelve years of age, and held him up before us upon his feet, the most horrifying spectacle met our eyes. The cold, watery-faced child was entirely naked in front from his neck down to his feet. His body was swollen to nearly three times its usual size, and had burst the ragged garment that covered him, which now dangled in shreds behind him.

The woman of the other family, who was sitting at her end of the hovel, brought forward her little infant, a thin-faced baby of two years, with clear, sharp eyes, that did not wink, but stared stock still at vacancy, as if a glimpse of another existence had eclipsed its vision.

Its cold, naked arms were not much larger than pipe-stems, while its body was swollen to the size of a full grown person. Let the reader group these apparitions of death and disease into the spectacle of ten feet square, and then multiply it into three fourths of the hovels in this region of Ireland, and he will arrive at a fair estimate of the extent and degree of its misery. Were it not for giving them pain, I should have been glad if the well-dressed children in America could have entered these hovels with us, and looked upon the young creatures wasting away uncomplainingly by slow, consuming destitution. I am sure they would have been touched to the liveliest compassion at the spectacle, and have been ready to divide their wardrobe with the sufferers.

*Skibbereen, Feb. 22. * * ** Dr. Hadden called to take me into Castlehaven parish, which comes within his circuit. This district borders upon the sea, whose rocky, indented shores are covered with cabins of a worse description than those at Skibbereen. On our way we passed companies of men, women, and children at work, all enfeebled and emaciated by destitution. Women, with their red, swollen feet partially swathed in old rags, some in men's coats, with the arms or skirts torn off, were sitting by the roadside breaking stones.

It was painful to see human labor and life struggling among the lowest interests of society. Men, once athletic laborers, were trying to eke out a few miserable days to their existence by toiling upon these works. Poor creatures! Many of them are already famine-stricken; they have reached a point from which they cannot be recovered. Dr. Donovan informs me that he can tell at a glance whether a person has reached this point or not. And I am assured by several experienced observers, that there are thousands of men who rise in the morning and go forth to labor with the picks and shovels in their hands, who are irrevocably doomed to death. No human aid can save them. The plague spot of famine is on their foreheads; the worm of want has eaten into their heart-strings. Still they go forth uncomplaining to their labor; and toil, cold, famished, and half naked, upon the roads; and divide their eight or ten pence worth of food at night among a sick family of five or eight persons. Some are kept at home, and prevented from earning this miserable pittance, by the fear that some of their family may die before they return.

The first habitation we entered, in the Castlehaven district, was literally a hole in the wall, occupied by what might be called, in America, a squatter, or a man who had borrowed a place for himself and some family in the acute angle of two dilapidated walls by the roadside, where he lived rent free. We entered this stunted den by an aperture about three feet high, and found one or two children lying asleep, with their eyes open, in the straw. Such, at least, was their appearance, for they scarcely winked while we were before them. The father came in, and told a pitiful story of want, saying, not a morsel of food had they tasted for twenty-four hours. He lighted a wisp of straw and showed us one or two more children lying in another nook of the cave.—Their mother had died, and he was obliged to leave them alone, during the most of the day, in order to glean something for their subsistence. We were soon among the most wretched habitations that I had yet seen, far worse than those of Skibbereen. Many of them were flat-roofed hovels, half buried in the earth, or built up against the rocks, and covered with rotten straw, sea weed or turf. In one, which was scarcely seven feet square, we found five persons prostrate with the fever, and apparently near their end.

A girl about sixteen, the very picture of despair, was the only one left who could administer any relief, and all she could do was to bring water in a broken pitcher to slake their parched lips. As we proceeded up the rocky hill overlooking the scene, we encountered new sights of wretchedness. Seeing a cabin standing somewhat by itself in a hollow, and surrounded by a moat of green filth, we entered it with some difficulty, and found a single child about three years old lying upon a kind of shelf, with its little face resting upon the edge of the board, and looking stedfastly out at the door as if for its mother. It never moved its eyes as we entered, but kept them fixed toward the entrance. It is doubtful whether the poor thing had a mother or father left to her; but it is more doubtful still whether those eyes would have relapsed their vacant gaze, if both of them had entered at once, with everything that could tempt the palate in their hands. No words can describe this peculiar appearance of the famished children.

Never have I seen such bright, blue, clear eyes, looking so stedfastly at nothing. I could almost fancy that the angels of God had been sent to unseal the vision of these little, patient, perishing creatures to the beatitudes of another world; and that they were listening to the whispers of unseen spirits, bidding them to "wait a little longer." Leaving this, we entered another cabin, in which we found seven or eight attenuated young creatures, with a mother who had pawned her cloak, and could not venture out to beg for bread because she was not fit to be seen in the streets. Hearing the voice of wailing from a cluster of huts farther up the hill, we proceeded to them, and entered one, and found several persons weeping over the dead body of a woman lying by the wall near the door. Stretched upon the ground here and there lay several sick persons; and the place seemed a den of pestilence. The filthy straw was rank with the festering fever.

Leaving this habitation of death, we were met by a young woman in an agony of despair, because no one would give her a coffin to bury her father in. She pointed to a cart at some distance, upon which his body lay; and she was about to follow it to the grave; and he was such a good father she could not bear to lay him like a beast in the ground; and she begged a coffin "for the honor of God." While she was wailing and weeping for this boon, I cast my eye toward the cabin we had just left; and a sight met my view which made me shudder with horror. The husband of the dead woman came staggering out, with her body upon his shoulders, slightly covered with a piece of rotten canvas. I will not dwell upon the details of this spectacle. Painfully and slowly he bore the remains of the late companion of his misery to the cart. We followed him a little way off, and saw him deposit his burden along side of the father of the young woman, and by her assistance. As the two started for the grave-yard to bury their own dead, we pursued our walk still farther on, and entered another cabin, where we encountered the climax of human misery. Surely, thought I, while regarding this new phenomenon of suffering, there can be no lower deep than this, between us and the bottom of the grave.

On asking after the condition of the inmates, the woman to whom we addressed the question, answered by taking out of the straw three breathing skeletons, ranging from two to three feet in height, and *entirely naked*; and these human things were alive! If they had been dead they could not have been such frightful spectacles. They were alive; and, wonderful to say, they could stand upon their feet, and even walk; but it

was awful to see them do it. Had their bones been divested of the skin that held them together, and been covered with a veil of thin muslin, they would not have been more visible. Especially when one of them clung to the door while a sister was urging it forward, it assumed an appearance which can have been seldom paralleled this side of the grave.

The effort which it made to cling to the door disclosed every joint in its frame, while the deepest lines of old age furrowed its face. The enduring of ninety years of sorrow seemed to chronicle its record of woe upon the poor child's countenance. I could bear no more; and we returned to Skibbereen, after having been all the afternoon among those abodes of misery. On our way we overtook the cart with the two uncoffined bodies. The man and young woman were all that attended them to the grave. Last year, the funeral of either would have called out hundreds of mourners from those hills; but now the husband drove the uncoffined wife to the grave without a tear in his eye—without a word of sorrow.

About half way to Skibbereen Dr. Hadden proposed that we should diverge to another road to visit a cabin in which we should find two little girls living alone, with their dead mother, who had lain unburied seven days. He gave an affecting history of this poor woman; and we turned from the road to visit this new scene of desolation; but as it was growing quite dark, and the distance was considerable, we concluded to resume our way back to the village. In fact, I had seen as much as my heart could bear.

In the evening I met several gentlemen at the house of Mr. Swanton, among whom was Dr. Donovan. He had just returned from a neighboring parish, where he visited a cabin which had been deserted by the poor people, although it was known that some of its inmates were still alive, though dying in the midst of the dead. He knocked at the door; and, hearing no voice within, burst it open with his foot, and was in a moment almost overpowered by the horrid stench. Seeing a man's legs protruding from the straw, he moved them slightly with his foot, when a husky voice asked for water. In another part of the cabin, on removing a piece of canvas, he discovered three dead bodies, which had lain there *unburied for a fortnight*; and hard against one of these, and almost embraced in the arms of death, lay a young person far gone with the fever.—He related other cases too horrible to be published.

Nations in Distress.

It is a startling fact, that at the present time, the proud and wealthy and bloodied nations of Europe are threatened with famine; yes, this fell, un pitying foe of man, if possible, in its form and aspect, and more torturing and agonizing in its effects, has begun its work, and the wild cry of distress, mingled with the supplicating accents for pity, is borne to our ears by every fresh arrival. In Ireland the fell destroyer is at work; and in the Highlands of Scotland, also, a cry is heard, Give us food, or we perish! And France, and other portions of Europe, are feeling the bitter pangs of want, and sending to us for bread. Could we send the famishing millions of Europe every barrel of flour, and every bushel of corn we have to spare, it would not meet the mighty demand, nor expel the voracious life-consuming monster from their borders. Ireland itself would exhaust the granary of America ere another crop is gathered. Famine, says the Dublin "Evening Post," is at its work. It is NOT BY SCORES, BUT BY HUNDREDS—LITERALLY BY HUNDREDS—perhaps we should not exaggerate—WE DO NOT THINK WE WOULD BY SAYING THOUSANDS—THAT THE

PEOPLE ARE SWEEPED OFF. The mountainous and remote districts are becoming huge charnel houses.

Such a state of things calls aloud upon the men of wealth and princely salaries for retrenchment and mighty sacrifices. The combined revenue of the two Archbishops and twenty-five bishops of England is computed at £3,154,560. The expenditure of the head cook of Queen Victoria's household amounts to \$316,500. Her crown jewels cost \$550,000. History records the glorious fact, to the everlasting honor of Isabella, of Spain, that it was by the sacrifice of her royal jewels that the means were furnished Columbus for discovering America. And greatly would it redound to the honor of Victoria if she would devote some of those costly jewels that bedad her crown, to mitigate the woes of her suffering people.

Doubtless there is money enough in Europe to supply the wants of her starving population. But money will not make bread where it is not. There are yet six months to the harvest. Alas! the work of famine is but begun; what a prospect for starving millions!

And what means this sore visitation of God? There are signs in heaven as well as signs on earth, which may well arrest the attention of nations. It appears that at the present time, the heavens are being traversed by new comets. The London "Athenæum" says, alluding to this circumstance, "A congress of meteors of the highest class, is assembled in the heavens." What can this crowding together of comets mean? During the last two or three centuries upwards of thirteen fixed stars, or suns, have disappeared. One of them was situated in the northern hemisphere, and seemed to be on fire. La Place supposes that it was burned up, as it has never been seen since. The conflagration was visible about sixteen months. Fearful thought! a whole system on fire, a great central luminary and its attendant planets all in flames! The disappearance of stars from the planetary world may be considered an alarming prognostic of the destruction of our own globe. It is well suited to awaken solemn reflections, and prepare the way for reformation.

We must look for the cause of national distress in the character of the people. The guilt of nations is but the aggregate of the sins of individuals. When England's account with God is settled, woe unto her. And France, what nation has sunk so low or sinned with a higher hand. To specify only a single vice. "The rage for gambling," says the "National," "has assumed gigantic proportions. It has not only seized young people; men occupying places usually held to be sacred, indulge in the dangerous passion with phrenzy. The losses frequently amount to 5,000, 10,000, 30,000, even 50,000 francs a night. The number of crimes committed in France increases six times as fast as the population!" And we, too, have shown ourselves mighty to run the race of sin. A dark and portentous cloud hangs over us. Let every one turn from his iniquity, and God will turn away his wrath from us.—*Am. Fam. Jour.*

Bro. Hutchinson in Scotland.

We copy the following candid and interesting article from the "Border Watch," published at Galashiels, Scotland:—

Perhaps one of the most interesting of the many interesting questions, which at the present time agitate the Christian community, is the question,—whether do the sacred Scriptures make the Second Advent of our Lord Jesus Christ a pre-millennial or a post-millennial event? The question is obtruding itself upon the notice of the Christian public "whether

they will hear or whether they will forbear," and is demanding a Scriptural answer. Would to God that men would repair to the Bible, and the Bible alone, for an answer to such an important question.

Mr. R. Hutchinson, from Canada, who visited this locality in the autumn of 1846, has just finished a course of lectures on the speedy coming of the Son of man. This gentleman is evidently master of his subject. He seems to have the entire Bible "off by heart;" its leaves seem to turn by the volitions of his will; the structure he rears is composed exclusively of Scriptural materials, and the order and harmony he makes to appear by comparing Scripture with Scripture, and interpreting Scripture by Scripture, is truly satisfactory to the anxious inquirer after truth. He closed his course of lectures on Sabbath last, in the Subscription Rooms to crowded audiences. His subjects were, in the afternoon—"The personal reign of Christ, upon the throne of David for ever;" and, in the evening—"The visions of Daniel;" showing that the commencement of that reign is *nigh at hand*; and successfully did he establish these points. Our earnest wish, as we looked over the dense crowd, was, that those ministers who are whispering in the ears of their hearers, "Peace and Safety"—yea, that all who are opposed to this doctrine—were present to hear it so clearly stated, and so ably defended. Indeed, he has thrown around the base of the pre-millennial system of prophecy a mass of historical, prophetic, and doctrinal evidence, which, we believe, will prove more than a match, even for the acknowledged strength and ability of the party who oppose, to use his own words, "not that he is anything, but the truth is mighty, and must prevail." Although the bills announcing these lectures have not brought any of our ministers out to hear for themselves, so far as we know, they have evidently given them some little uneasiness. We understand that one of them has intimated his intention of laying before his congregation a series of papers on this interesting subject. We suspect, from our information, they will be against the doctrine; that is, supporting the post-millennial theory. It is one point gained, however, that discussion has been provoked. A good subject never loses by being investigated. Mr. Hutchinson intends, after visiting some of the towns in this locality, to proceed to Edinburgh, where, with the assistance of Mr. James Scott, of that city, he intends to make a strong effort to draw the attention of the Christian community to this momentous subject. He has left behind him in Hawick many friends, and not a few, we trust, who will be prepared to welcome the Lord at his coming, and sing, in the words of the prophecy, "Lo! this is our God, we have waited for him; and he will save us; this is the Lord, we have waited for him, we will be glad and rejoice in his salvation." We understand that Mr. Hutchinson is an Englishman, and that, about seven years ago, he left this country for America in the capacity of a missionary from the Methodist body in England. After the lapse of three years, having previously become pastor of a congregation in connection with that body of Christians, he embraced the faith of Christ's speedy coming, in opposition to that of a protracted temporal millennium. After this he could no longer hold his place as a Methodist minister, but immediately abandoned his situation, casting himself upon the Providence of God. He has since gone to and fro through America, preaching the kingdom of God wherever an open door presented itself. A few months ago, he, along with two of his brethren, came to this country as a deputation from the Advent believers in the United States; seeking, as the object

of their mission, to call the attention of the Church Universal in Great Britain and Ireland to arise and trim their lamps upon hearing a cry "Behold the Bridegroom cometh!" Two of these gentlemen have since gone back to the place from whence they came, and Mr. Hutchinson will shortly follow. He is expected in Jedburgh on Friday, the 26th current, (to-day), where he will give a few lectures on the subject of his mission, and afterwards proceed to Edinburgh by Berwick.

TEN DOLLARS PER GALLON FOR WINE.—We find the following advertisement in the Washington papers, and as the advertiser is a man of wealth, it may be of importance to those who know something about the article:—

"Ten dollars per gallon will be given for any quantity of wine, now in the hands of the trade, proved by chemical test to be free from the following poisons:—Sugar of lead, logwood, green vitriol, capsicum, opium, tobacco, aloes, alum, essential oils, bitter oranges, oil of bitter almonds, India berry, pokeberries, elderberries, Guinea pepper, Brazil wood, gum benzoin, burnt sugar, brandy, laurel water, lamb's blood, dragon's blood, red sanders, salt of tartar, coculus indicus, poison hemlock, nux vomica, oil of vitriol, Prussic acid, henbane, &c., or any other foreign admixture. The attention of merchants and consumers is particularly requested to the above.

"GEORGE SAVAGE."

The Millennium.

No. IV.

What will be the extent and duration of that state of society called a Millennium, in which Christ and his people will reign on the earth?

Ps. 2: 8—"Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession."

Ps. 37: 9—"For evil doers shall be cut off: but those that wait upon the Lord, they shall inherit the earth. For yet a little while, and the wicked shall not be: yea, thou shalt diligently consider his place and it shall not be. But the meek shall inherit the earth; and shall delight themselves in the abundance of peace."

From this we see, that the time will come when the wicked will have no place on the earth, and then it is, that the meek will inherit the earth. (This inheritance the Savior has promised. Matt. 5: 5—"Blessed are the meek: for they shall inherit the earth.") The duration of their inheritance is presented in v. 29—"The righteous shall inherit the land, and dwell therein for ever."

Ps. 72: 6—"He shall come down like rain upon the mown grass; as showers that water the earth. In his days shall the righteous flourish: and abundance of peace so long as the moon endureth. He shall have dominion also from sea to sea, and from the river unto the ends of the earth."

Isa. 60: 15-21—"Whereas thou hast been forsaken and hated, so that no man went through thee, I will make thee an eternal excellency, a joy of many generations. Thou shalt also suck the milk of the Gentiles, and shalt suck the breasts of kings: and thou shalt know that I the Lord am thy Savior and thy Redeemer, the Mighty One of Jacob. For brass I will bring gold, and for iron I will bring silver, and for wood brass, and for stones iron: I will also make thy officers peace, and thine exactors righteousness. Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls Salvation, and thy gates Praise. The sun shall be no more thy light by day: neither for brightness shall the moon give

light unto thee: but the Lord shall be unto thee an everlasting light, and thy God thy glory. Thy sun shall no more go down; neither shall thy moon withdraw itself: for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended. Thy people also shall be all righteous: they shall inherit the land for ever, the branch of my planting, the work of my hands, that I may be glorified."

Isa. 65: 18, 19—"But be ye glad and rejoice for ever in that which I create: behold, I create Jerusalem a rejoicing, and her people a joy. And I will rejoice in Jerusalem and joy in my people; and the voice of weeping shall be no more heard in her, nor the voice of crying." Chap. 66: 22—"For as the new heavens and the new earth which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain."

Dan. 2: 34, 35—"Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing-floors; and the wind carried them away, that no place was found for them; and the stone that smote the image became a great mountain, and filled the whole earth." V. 44—"And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever."

Dan. 7: 13, 14, 18, 27—"I saw in the night visions, and behold, one like the Son of Man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed. But the saints of the Most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever. And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him."

Luke 1: 32, 33—"He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David.—And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end."

2 Pet. 1: 10, 11—"Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ."

Rev. 11: 15—"And the seventh angel sounded; and there were great voices in heaven, saying, the kingdoms of this world are become the kingdoms of our Lord, and of his Christ, and he shall reign for ever and ever."

From these passages, we learn that the reign of Christ with his people in the Millennium, is to extend over the whole earth—to be "under the whole heaven." And it is to be "for ever, even for ever and ever"—to have "no end," &c. It is, therefore, clear that such plain and positive predictions relating to the time of the future prosperity of the church on the earth, cannot be limited to the thousand years in Rev. 20th, if these years are to be restricted to any time whatever.—Though it be true, that the definition of

Millennium is a thousand years, still is it true, that, whether we understand them to be either literal, year for year, or figurative, a day for a year, they fall infinitely short of the time, brought to view in the above texts. Hence, the thousand years can be only the small part of the never ending time "when the Lord of hosts shall reign in mount Zion and Jerusalem, and before his ancients gloriously."

J. S. WHITE.

The Advent Herald.

"BEHOLD! THE BRIDEGROOM COMETH!!"

BOSTON, APRIL 10, 1847.

"Protestantism a Failure."

(Continued from our last.)

In our previous articles, we have shown the wonderful increase of Romanism in Protestant countries, and given the Scriptural and other evidence in disproof of the world's speedy conversion. We now proceed to the consideration of the second proposition involved in the language of the New York "Evangelist," (the concluding portion of which article was given in No. 8 of the "Herald,") that if the world is not to be converted to Christianity, it will necessarily suppose that

"THE GOSPEL IS A FAILURE,"

and will give "occasion to the Infidel to turn upon the very God of heaven, with the Infidel sneer, 'He began to build, and was not able to finish.'"

It seems, then, that the "Evangelist" assumes the very point which should first be proved. If the Bible unequivocally teaches the conversion of the world by the spread of the gospel, then the "Evangelist" may safely assume the position taken by it, that if the world is not to be converted, the gospel will fail of accomplishing the result designed by its divine Author. The "Evangelist" has no right to assume the position it has so fearlessly taken, without proving incontrovertibly that the Bible does thus teach. In taking such a position, if not sustained in it by Scripture, the editor places himself in direct conflict with the God of heaven; it is asserting that God has promised to do what He has not promised; and it accuses God of having forfeited his word, when He has spoken no word which has been forfeited. In taking this position, the editor of the "Evangelist" sets himself up as a judge of what God *must* do, to satisfy the said editor that God has done anything worthy of himself. We have such confidence in God's wisdom, that we have no fears of its being impeached, when he shall have carried out his eternal purposes, whatever they may be. Were it the pleasure of God to convert the nations to Christianity, or not to convert the nations; in either case he is alike our God. Let not the will of man, but thine, Oh Lord, be done. We are not among the number of those who preach a certain course of action for the God we worship, to withhold our homage if he should fail to comply with our views of his plan. We know that many do thus worship God. They have an imaginary being, which they invest with attributes and qualities of their own conceptions, and yield to him their adoration. Thus, the God of the Universalist is a God who does not punish the wicked hereafter. Now, should it be proved that God will punish them, then it follows that the God of the Universalist is not the God of the Bible. So, if any man asserts that if his God does not convert the world, it will prove his incompetency to do it, it likewise follows, that he is worshipping a God other than Jehovah. We, knowing the infallibility of human reasoning, and our liability to err, dare not limit the Holy One of Israel. We would worship the God of heaven, whe-

ther he conforms to our opinions or not. We know that he will perform all his pleasure, and that his word will prosper in the thing whereto he has sent it.

The "Evangelist" speaks of "the adequacy of the gospel to convert the world." What is the gospel, that it should be invested with such a mighty potency? Is it a thing? Is it self-acting? and can it penetrate, by its own inherent qualities, the stony heart of unbelief? Is it so irresistible in its tendencies, that man must conform to its requirements? No. It has none of this power. The gospel is simply the word of God. It is the story of man's fall from a state of innocence, of his continuance in apostasy, of God's plan for his redemption, with the affecting story of the Savior's death, that man might live. It is the same story, which has been communicated in parts, all along down the current of time, cheering the heart of God's waiting children on their way to the kingdom. It is the same gospel preached before unto Abraham, that encouraged Noah during the days that were before the flood, and that lighted up the first ray of hope when man had been driven out of Eden. It possesses none of the magic power claimed for it by the "Evangelist." It will be efficacious so far, and no farther, than is God's pleasure. Did it possess the efficacy ascribed to it by the "Evangelist," an efficacy sufficiently potent for the world's conversion—so that the entire world, every son and daughter of Adam then living—we should be unable to account for the fact, which has existed in all ages, that the multitude have turned a deaf ear to its requirements. Were it thus all efficacious, it would follow that all who heard would believe; its trophies would ever have been multiplied. For it would be impossible that in one age of the world, no heart should be able to withstand its influence, when in all previous ages the mass had treated it with neglect, unless the hearts of men, or the gospel itself, were differently constituted, in the different eras of the church's history. God compels no man to believe. Should he do so, man would not be a free moral agent. God will not compel one man to believe, and hinder another; that would not be impartial. Had man no power to withhold obedience to the gospel, Adam could never have fallen; Noah would not have labored in vain, preaching righteousness, for 120 years, to those, the very thoughts and imaginations of whose hearts were evil only, and that continually; Israel of old would not thus often have rebelled against Jehovah; the Jews would not have apostatized from the faith of Abraham; the primitive churches would not so soon have become corrupted; nor would the church now be everywhere mourning the low and languishing state of Zion.

No. God did not design to compel men to believe. He has set before them all the inducements which can prompt them to compliance with his will, and given the Holy Spirit to fasten conviction on their hearts; but after all, God has left with man the power of rejecting the truth. Man is not a machine, that he should exercise no influence over his future destiny. Man was free to choose in Eden, when God said to him, Eat not, and thou shalt live; but if thou eatest thereof, thou shalt surely die. Man was free to choose when God waited while the ark was being erected. The terms of the gospel have ever been full and free. It is like that set before the children of Israel, when the Lord said by Moses, "Behold, I set before you this day a blessing and a curse: a blessing, if ye obey the commandments of the Lord your God, which I command you this day; and a curse, if ye will not obey the commandments of the Lord your God."—"I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing;

therefore choose life, that both thou and thy seed may live: that thou mayest love the Lord thy God, and that thou mayest obey his voice." It was this same gospel which had been set before and rejected by the Jews, when, on the descent from the Mount of Olives, the Savior beheld Jerusalem and wept over it, saying, "If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes." It was the rejection of the same that prompted him to exclaim, "O Jerusalem! Jerusalem! thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not."

No; the gospel was not designed for the world's conversion; it was to be the wisdom of God and the power of God only to those who should believe. The commission was, "Go teach all nations;" but it nowhere asserts the salvation of all to whom it should be preached. Says the Savior, "This gospel of the kingdom shall be preached in all the world as a witness to all nations."—What then? When it should have been thus preached, would the world be converted?—"Then," said the Savior, "shall the end be"—not a thousand years from that time. The efficacy of the gospel was to consist in its being a savor of life unto life to those who should believe: to those who should not believe, it was to be a savor of death unto death. The apostle labored day and night, amid hardships and discouragements, that he might save some of his fellow mortals. Are the hearts of those who expect to save all, more enlarged than was his? When the revelator saw in vision the hosts of the redeemed, they consisted only of those who had been redeemed "out of every kindred, and tongue, and people, and nation." When it speaks of the nations saved, they are not called the converted, or saved nations, but "the nations of them that are saved"—including the individuals saved out of all nations, in all ages, which constitute the nations of the redeemed.

Without the conversion of the world, if the gospel proves a failure, then it may be claimed that it failed in Eden, that it failed before the flood, that it failed in the days of Abraham, of the judges, of the prophets, that it failed in the days of the first Advent, that it failed in Asia when the lights went out, and the candlesticks of the seven churches of Asia were removed from their places, that it failed in Africa, when the tide of Paganism returned, and the waves of Mohammedanism rolled over the land which had been resplendent with the light of the gospel, and that it is now failing in every land where the fires on God's altars are becoming dim.

The gospel a failure! No; we repudiate the charge, that it has done nothing worthy of itself. Look at the long lines of the illustrious dead who have gone down to the dust, and wait the archangel's trump, to summon them to the supper of the Lamb. Patriarchs and kings, prophets and saints of old, and those of modern times, a mighty host, in number as the sand of the sea, a multitude that no man can number,—the "ten thousand times ten thousand, and thousands of thousands," of all nations and kindreds and peoples and tongues, have had the Father's name written in their foreheads, have passed unscathed amid all the temptations of life, and come off conquerors through him who died for them. Are not these trophies worthy of the Gospel? Who can see all this mighty multitude standing on mount Zion, singing the new song, saying,

"Thou hast made us unto our God kings and priests, And we shall reign on the earth,"

and exclaim, The Gospel is a failure!!! Who can see the earth made new, its hills and valleys smiling in all their original beauty, as

they came from the hand of the Creator, death banished from all this wide domain, all tears wiped for ever from every eye, God dwelling with men, being their God and they his people, the curse removed, the throne of the Lamb in the New Jerusalem, the nations of them that are saved walking in the light of it, and the kings of the earth bringing their glory and honor into it, and then turn upon the very God of heaven with the Infidel sneer,—He began to build, and was not able to finish!!! The man who could thus turn on Jehovah, when he shall have accomplished all the glorious things spoken respecting the new creation, would be smitten by the thunderbolts of heaven to the lowest hell. No man will then be thus presumptuous. God will then have vindicated his plan, and all cavaliers will have become silent for ever. The Gospel, instead of being regarded as a failure, will be the admiration of the redeemed.

We defer the consideration of the third and last proposition till our next.

What does it Mean?

We have been given to understand, from different points, and in different ways, for some time past, that the Enemy is still busy by his agents, endeavoring to subvert the truth he cannot destroy. We give below an extract from one of the many letters we have received, written by a brother not a thousand miles from the western part of Massachusetts:—

Bro. Himes:—Are you aware that, for some time past, the wisdom which "descendeth not from above" has been at work, with a view to another attempt to destroy the Advent cause? The tried friends of the cause have kept their eye upon the authors of this attempt, and its progress. But as the work is carried on under a disguise, it is difficult to sound a distinct alarm that would be clearly understood. I can only say, that the plan appears to be this: Under a pretended interest in the questions on "the state of the dead," and "final destiny of the wicked," all the opponents of the "Advent Herald" are to be appealed to in this rally for another division.

It is known that a secret ("confidential") correspondence, on the subject, has been widely conducted, by one, if no more, who is known to have said, that the next move of this kind would find him ready to take a part in it. So that while all has been pleasant and fair to the face, the work of darkness has been going on in secret. "Himes" is to be laid aside as a "scuffer," and the "Herald" also, because it is *dry*, and its conductors have "no religion." The English and West India Missions are to be opposed, because "they are patterning after the world," &c. A new home mission is to be got up, however, to preach the doctrine, that "death" means "to come to nothing," and that the "destruction of the wicked extinguishes their being," and a separation is to be made from all our bands of those who hold the "heathenish notions" of a "conscious state," and the "everlasting punishment" of the wicked, &c. &c. Whether these plans will succeed or not, God knoweth. The friends of the cause should be prepared for the worst. When these secret workers come out to the light, the true-hearted Adventists will no doubt place them in their appropriate position.

I would urge you not to turn aside from your great work, however, let what will come. If "friends forsake," and "foes all unite," to embarrass and perplex you, remain faithful at your post—faithful to the ONE GREAT ADVENT CAUSE. There is nothing so dear to God's waiting and laboring ones, nothing for which they would suffer more, or do more, than for this blessed cause—the cause of God. But while in this state of trial, they should expect to meet difficulties,—"here is no rest." The "blessed hope" is all the hope we have. May God speed its consummation.

Those who can thus seek to divert the people of God from the great event for which they should now, more than ever, be looking, must have a fearful account to give.

1. The first remark we wish to make on the above is, that we are not surprised at the development it makes, in reference to the course of some professed Adventists. From what we have seen, heard, and known, we could expect nothing else. As to "the questions" on which so much interest is said to be felt by our brethren, we have never objected to any brother for believing as he saw fit in reference to them; nor have we opposed their discussion. We have not declined to insert

any article sent for publication, differing from our view of the question, for a year and a half past; and all our brethren know, that much of what was said before that date, scarcely an article having ever been rejected, was said in our Advent publications. Our opinions have been expressed, when necessary, though we have never gone out of our way to do it, or to force brethren to hear or believe what we had to say. But to surrender our position in connexion with the Advent press, to either side of these, or any other merely incidental questions, (though but few on either side have ever manifested a wish that we should,) we cannot honorably do. We shall still, by the grace of God, keep about the work he has given us, till he discharges us, as we have thus far endeavored to do. And we shall be glad to have our old friends keep along with us on the same old plan, whatever may be their views on other questions. Those who cannot do so, are of course at liberty to go as they see fit. If they can do better, the Lord bless them. Though our experience suggests a good many fears.

2. The charge against us of being "scorners," is perfectly in character with those who report us as such. We have all along been reported as "opposed to the time," "to holiness," "to keeping the commandments," "to the Spirit," "to liberty," and "to the Advent cause," by those who had baptized their error and fanaticism with those excellent names.—Those who have been base enough to seek the overthrow of the truth have never hesitated to speak falsely of its true friends. "So persecuted they the prophets which were before you." We shall say no more now on this painful subject. And what we have said, has been more for the warning of our brethren abroad, who have not the means of getting at the facts in the case, than for ourselves.

Questions from Bro. Lenfest.

We have received several questions from Bro. James Lenfest, which, not being expressed in Scriptural language, we are doubtful whether we get the full import of them. He enquires

1st. "Did the original plan which God formed in relation to this earth and its inhabitants, embrace in it the tormenting of untold millions of human beings throughout eternity? If not, whence did it originate?"

ANSWER.—If we understand you aright, you wish to enquire if the purpose of God to consign the wicked to "everlasting punishment," was in accordance with his original plan? or whether it was of some other origin? As the Bible does not inform us that God's original plan has ever been changed, nor that such was his original plan, any conclusion we might arrive at respecting it, would be merely speculation on our part; and as we never indulge in any guessing respecting the plans of the Creator, believe that he has revealed all that he wished us to know about them, and have no wish to pry into what is not revealed, we shall leave it for eternity to unfold, whether it was the original purpose of God. If such was not his original purpose, it must have had its origin in the necessity of the case, arising from the depravity of man. All we know is, that it is now God's plan "to say unto them on the left hand: Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." "And these shall go away into everlasting punishment." He next enquires:—

2d. "Would not the carrying out of such a plan in a measure frustrate the plan of God, which was evidently formed with a view to the happiness of the human race, and give success to the plan of the devil?"

ANSWER.—We find no evidence that God ever formed a plan for the happiness of any portion of the human race, irrespective of their obedience. To assume that he did, without any proof to that effect, is taking for granted what should first be proved, and is the very pivot on which the whole doctrine of Universalism turns. We find throughout the entire Scripture, that the future salvation of any is dependent entirely on the condition of their being reconciled to God. When

God has so pointedly made that the condition of man's future happiness, we have no right to assume that the plan of God was to make the human race happy irrespective of their obedience. Our understanding of God's plan is, that He desired to give all an opportunity to obey or to disobey, to reward those who should be obedient, and to punish those who should continue in disobedience. The plan of the devil cannot succeed: his plan will be to assemble all the wicked together, when they shall have been raised from the dead, to go up "on the breadth of the earth, and compass the camp of the saints and the beloved city." But fire will come down from heaven and devour both him and them: and the devil will be "cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever." Thus his plan will be most signally defeated; for it can be no part of the devil's plan to be cast in there, and have his schemes thus frustrated. The next, and last inquiry is:—

3d. "Does not everything that God does, tend to the ultimate good of the human family, and onward to perfection? If so, and it be admitted that the earth and man are in a worse state than when first created, and many millions have been brought into existence, only to be tormented in hell throughout eternity, when will God's plan in relation to the earth and man be brought to perfection?"

ANSWER.—In answer to the first question, we would reply, that we have no Scriptural evidence, that God does anything which will result in the happiness of the wicked. "We know that all things work together for good to them that love God, to them who are called according to his purpose." (Rom. 8:28.) But we do not know that all things will work together for good to those who do not love God. And there is not a single intimation in the entire Bible to that effect. We may wish for the salvation of the entire human race; but it will be useless thus to wish, without some plausible evidence for it. And to encourage any to hope that the race will arrive at perfection, irrespective of repentance and obedience, may peril the souls of such as would thereby be inclined to rely on so broken a reed. That man is in a worse state than when created, all who believe the simple record of God's word must admit; but that any have been brought into existence for the purpose of being punished, no orthodox Christian can admit. If any do not have eternal life, it will be because they will not come to God that they may have life. Their punishment will, therefore, be the result of their own evil doings, and not an end for which God purposed their existence. In reply to the last question we would say, that God's plan respecting man and the earth will be perfected when he shall have accomplished all the promises and threatenings in his word: when the earth shall have been created anew, and become the residence of the saints, when the wicked shall have gone away into everlasting punishment, and the righteous into life eternal. We have no right to set up our own judgment as a standard of what God's plan should be: and so conclude that it can never be perfected until our conceptions of it are realized. It is our duty, in all humility, to take the simple record, feeling that whatever God may have spoken, cannot but be right, and when we cannot unriddle all the causes of God's purpose, trust that he who doeth all things well, will bring to a wise and harmonious conclusion all his purposes,—whether they are or are not in accordance with what we should have planned, had it been at our disposal. We hope that we may have mistaken the tendency of these interrogations.

The Battle of Buena Vista.

The papers of the last week are all teeming with the accounts from the battle-field of Buena Vista, where has been fought a most sanguinary and destructive battle. The fighting commenced on the 22d of February, and ended on the 23d. The Mexicans, under Gen. Santa Anna, were about 20,000 strong; and the Americans, under General Taylor, between 4000 and 5000. Yet the Mexicans were driven from the field, leaving 3000 killed and wounded, while the Americans' loss was but about 740 killed and wounded. It is admitted to be an unparalleled victory in modern warfare. The papers are filled with all the de-

tails, but we have not the room to lay them before our readers. It forms another blood spot on the face of the earth, to remain till that day when "the earth shall disclose her blood; and shall no more cover her slain."

The Washington correspondent of the N. Y. "Tribune," in a letter dated March 30, speaking of the late intelligence from the army in Mexico commanded by Gen. Taylor, says:—

"In the immediate excitement of this information, we have but little inclination for reflection. An all-engulfing feeling absorbs our minds; but by-and-by, when the nerves are released from their tension, and the blood runs cool in its accustomed channels, there will be a time for calm consideration. We then shall have to ask ourselves, 'What is all this worth?' Our arms have triumphed gloriously, and have been reddened in the heart-blood of thousands of our fellow creatures; we have defaced God's image with wounds and slaughter—have piled up heta-combs of dead bodies for the devouring vulture and the ravenous beast of prey. We have gained a great victory. And what farther? Have we convinced the infuriated Mexican by our bayonet-stabs, our sabre-cuts, and our gun-shot wounds, that we seek nothing but our rights, nothing but the redress of our wrongs? Has the thunder of our artillery opened his ears to the justice of our complaints against him, or its flash illuminate his mind to a comprehension of his outrageous conduct toward us? Have we gained aught by all this carnage, by all this lavish effusion of blood, but a glorious victory! In fine, have we, in that most detestable cant of the day, 'conquered a peace?'"

"By-and-by, too, there will be a time for mourning. From the grateful contemplation of three thousand slaughtered Mexicans, we shall turn our eyes to the dead bodies of our friends. We shall then think of their virtues, and deplore their sudden departure. Hardin, Yell, Clay, and other brave spirits, have gone whence they can never return!"

Upon the patriot of Ashland this calamity will fall with its severest weight. Hardin was his nephew—Henry Clay, Jr. his son! The hope of his old age! The Asyanax of his family! Countless expectations were garnered in his existence, and his rising glories gladdened his father's path to the inevitable tomb! But he has fallen! fallen in the immaturity of his fame, and left a hopeless parent!"

The Tabernacle Chart.

On the evacuation of the Tabernacle, while being for a time driven "from pillar to post," the large Chart which occupied so conspicuous a position there, was laid one side. Having been so long now in the "Central Saloon," No. 9 Milk-st., and being permanently located there, it has been thought best to restore the Chart to its old position, in the rear of the altar. Accordingly, on last Sabbath morn, the eyes of the audience were cheered by its re-appearance; and truly it looked like the countenance of an old and valued friend. Although so long silent, it still speaks, and speaks to the purpose, too. There may be an error in its chronology: the consummation was not in '43 as we expected; and yet we should not know what year to put in its place. We might put the present; and then again we might be disappointed as before: there is no absolute certainty that this must be the year without the possibility of a failure, any more than there was of the last; and if we should change the date of the expected terminus, we should not know how to amend it. Accordingly, we prefer to let the old date remain, confident that that is the focal point, about which the evidence still clusters, and from which it cannot be far removed. The old position, "about 1843," is still the best position we know of. It makes the duration of time, like the age of an old man who has past his "four score years," and is tottering over the grave. He knows that he has lived beyond the usual appointed time of the age of man, as he enters each new year he feels the probability of its being his last, he knows that he has no assurance of continuing a single year; and although he does not know absolutely that his present year will be his last, he feels the necessity of being always ready, and of living in continual preparation for the summons of death. So are we situated in regard to the chronology of the world. The shadows of the evening have been stretched out far beyond our expectations, we have no assurance of to-morrow, we know not why it is continued to the present, and yet we cannot lay our finger on the point, at which we have any evidence that it must of necessity ter-

minate—beyond which God cannot extend it; and therefore while all the evidence points to the present, we consider the only safe position is, to watch, and wait, and pray, knowing that our redemption draweth nigh, that it cannot be long delayed, and that any moment may witness the opening of the heavens, and the revelation of the Son of Man.

We, therefore, prefer to stand by the old Chart; for that still stands by us. It still speaks, and it speaks truth. It not only gives the points of time beyond which we know not why it should be long delayed; but it gives the rise and progress of the several successive kingdoms which were to precede the everlasting kingdom; it shows how one after another they have been subverted, and given place to a succeeding power, and their territory been left to other people, and it presents the last of the entire series, in its last predicted form, just ready to be crumbled to dust, under the mighty weight of the ponderous stone, which is all ready to smite the image on its feet, and demolish the entire metallic structure. When the great clock of eternity shall have chimed its six thousandth annual peal—from the shouting together at creation's dawn of the morning stars, over a new made world,—then, we expect the hand that holds the stone cut from the mountain's side, will let loose that mighty missive which shall smite the nations of earth. The timepieces of this mundane sphere have passed the point, showing that they have anticipated the more accurate chronometer of eternity, and now they only wait the thunder of its peal. Time's minute hand is fast nearing the great crisis—nearer, and nearer it approaches. No man can say what moment it will reach the point. How impressive, then, should come home to us the admonition of the Savior: "Be ye also ready; for in such an hour as ye think not, the Son of Man cometh." Though it tarry, wait for it: it will surely come: it will not tarry.

POSTAGE.—Some have received the impression that the postage is now 3 cts. on all papers. And Post-masters have in some instances taken that of our subscribers. This is a mistake. The postage is three cents on all transient papers that are not mailed from the office of publication, and it is then to be paid in advance, or the paper will not be forwarded. All papers that used to go free for 30 miles, now pay 1 cent postage on each paper. The postage on all papers which are sent from this office beyond the distance of 30 miles, pay precisely the same postage as they did under the old law. The new law does not affect the postage on any paper that goes over 30 miles, provided it be sent from the office where it is published.

We were mistaken a week or two since, in saying that pamphlets and charts could not be sent without the postage being pre-paid. They are sent under the new law as they were under the old law, and pay 2 1-2 cts. for the first ounce or under, and 1 cent for each additional ounce.

THE CONFERENCES IN NEW YORK AND BOSTON.—These meetings take place on the week of the Anniversaries of the great religious and benevolent societies of the age. One object we have in view is, to circulate light among strangers who attend these meetings. Another is, to have a free interchange of views, by conference and lectures on the great question of the speedy coming of the Lord; to comfort one another in our pilgrimage to the land of rest. Also, to unite on Scriptural grounds to spread the light of the speedy Advent as extensively as practicable in this and other lands. Our bond of union is the earnest love of Christ's soon appearing in glory.

We do not meet, therefore, for controversy, or discussion of irrelevant questions. Our meetings for the last five years have been most refreshing and profitable. We hope they may continue so, till the appearing of our Lord. These may be our last gatherings, before we shall be gathered into the everlasting Kingdom. May the Lord be with us, and give us a refreshing season.

Conference at New York begins on Monday, May 11th, on Anniversary week; at Boston, May 25th.

It is not certain that there will be a Conference in Philadelphia, as noticed in our last.

Correspondence.

The "Gog" of Ezekiel and Revelations.

Dear Bro. Himes:—I read your paper with interest and profit. Many portions of Scripture which once were dark and inexplicable, are now luminous, and full of glory and comfort to my mind. I have been aided, in the study of the Bible, by expositions of portions of Scripture in the Second Advent publications. "All Scripture is given by inspiration of God, and is profitable, for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished to all good works." To render the man of God thus perfect, the word of inspiration must be understood; and God has revealed himself in a way that his children may, by diligent search, understand his word. Yet all have not equal light.—Many there are that need "some man to guide" them. And how important that those guides be filled with the Spirit of God; as we believe the coming of the Lord draweth nigh, that all the Scriptures must be fulfilled, and that it is our duty to watch the signs of the time, and the fulfilling of the Scriptures, that we may be ready.

I want to inquire, 1st. Is Gog and Magog of Ezekiel 38th and 39th, the same as Gog and Magog of Rev. 20: 8, 9? and if so, can they be harmonized? The one comes up from the "north quarters," the other from the "four quarters of the earth;" the one in the "latter years," or "latter days," the other after "the thousand years are expired;" the one is "turned back, and but a sixth part left," the other is "devoured by fire from heaven;" the one comes up "to take a spoil and a prey, of cattle and goods, of silver and gold, in a land of unwarlike villages," the other "compass the camp of the saints and the beloved city." The Gog of Ezekiel, and his army, fall on the mountains of Israel, and become food to the ravenous birds of every sort, and the beasts of the field, and their bones are buried in the valley of the passengers of the east sea. But John describes, in Rev. 20th, the first resurrection and the thousand years reign with Christ of those who have part in the first resurrection, and, after the expiration of the thousand years, the loosing of Satan and the gathering of Gog and Magog. Ezekiel saw the vision of the dry bones and their resurrection, representing the whole house of Israel resurrected and gathered into their own land. And in the latter years, Gog, with a great company, shall come into the land that is brought back from the sword, against the mountains of Israel, which have been always waste: but it is brought forth out of the nations, and they shall dwell safely all of them. He shall ascend and come like a storm, and be like a cloud to cover the land, he, and all his bands, and many people with him. He shall come from his place out of the north parts, he, and many people with him, all of them riding upon horses, a great company, and a mighty army. If these are not the same, (the Gogs of Ezekiel and Revelations,) will the Gog of Ezek. 38th and 39th harmonize with the armies of Rev. 19:19?

2d. Who is the Gog of Ezekiel? Where are those north quarters? Lowth says, "The seventy interpreters take the word 'Rosh,' commonly translated 'Chief,' for a proper name; so they rendered the sentence thus:—'The prince of Rosh, Meshech, and Tubal.' Rosh, taken as a proper name, signifies those inhabitants of Scythia from whence the Russians derived their name and origin."—(See Scott's Com. Ezek. 38:2, 3.) Are the armies of Gog now gathering? Where are those mountains of Israel where they are destined to fall? Must these events transpire before Jesus makes his second advent? Every jot and tittle must be fulfilled. Can they all be accomplished this year? I am interested to know the time, and the signs of the times, and to have all the servants duly warned, and faithful watchmen posted on every tower. If the editor of the "Herald" can throw light on the above, please let the light shine, that all the household may see.

Yours, watching and waiting,

S. MINOR.

Roxbury (Ct.), March 8th, 1847.

Letter from Bro. H. Parker.

John 2: 13—"And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven."

Dear Bro. Himes:—On a careful examination of the word of God, I am forced to dissent from you in your reply to some of Sister Wood's interrogatories, especially the 6th, as

published in the "Herald" of January 27th, founded, I think, on a misconception of the above passage, which, at first view, would seem to conflict with the idea that Elijah went to heaven, as the Scriptures assert. You say, "We are to remember that heaven usually denotes only the air, or atmosphere, which encompasses the earth. . . . So when Elijah was caught up by a whirlwind into heaven, we understand only the air, or atmosphere."—Again, you say, "He could not have ascended into heaven, in the sense that the angels are in heaven; for our Savior expressly asserted, that 'no man hath ascended into heaven.'"—Campbell's translation I think much clearer,—"No man ascendeth." The text, with the context, I think, is plain. Jesus had been discoursing to Nicodemus on the new birth, which excited the surprise of this master in Israel. Jesus says to him, "Marvel not." Again: Nicodemus says, "How can these things be?" Christ reproves his ignorance, and then affirms, "We speak that we do know, and testify that we have seen, and ye receive not our witness."—"you do not ascend to heaven to ascertain about heavenly things; but I came down from heaven, and return thither again. 'If ye understood not when I told you earthly things, how will you understand when I tell you heavenly things?'"—Such I understand to be the sentiment of the above text. I cannot harmonize the Scriptures with any other view, so long as we have positive testimony that one, at least, has been "made like unto the angels;" for Christ would not teach any doctrine that would conflict with the Scriptures. Again, you say, "Paul, in Hebrews 11th, enumerates Enoch among those who had not been made perfect." I think if you examine that chapter carefully, you will see that Enoch is excepted: v. 13 says, "These all died in faith." Now Enoch is excepted here, for v. 5 says that he was translated, that he should not see death. Now Paul assigns as the ultimatum of the desires of all those worthies, "that they might obtain a better resurrection;" therefore Enoch must be excepted, I think. Christ, speaking of the resurrection, says, "Neither can they die any more: for they are equal unto the angels."—Paul teaches, that those who are alive and remain are changed in a moment, &c., and I understand made equal unto the angels.

Now let us see if we can find any positive evidence in the New Testament ("explanative of the Old") that will shed any light on this subject. Rev. 1:1—"The Revelation of Jesus Christ, which God gave unto him (Jesus Christ), to shew unto his servants the things which must shortly come to pass; and he (Jesus Christ) sent and signified it (the Revelation) by his angel unto his servant John."—"And the Lord God of the holy prophets sent his angel to show unto his servants the things which must shortly be done." ch. 22:6. "And when I had heard and seen, I fell down to worship before the feet of the angel which had showed me these things. Then saith he unto me, See thou do it not." Why? "For I am thy fellow-servant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God."

Now, I understand the above to be a positive declaration, that the angel which made the Revelation to John, was none other than one of the prophets; consequently he must have been "made equal unto the angels," and have "been in heaven in the sense the angels are there," and have had his glorified body.—Whom should we more naturally expect would be the instrument whom God would select to perform this errand of mercy to this degenerate age than Enoch (or Elijah), who walked with God, and was the first individual after the fall, that we have any record of, who "had the testimony that he pleased God?"

I have no doubt in my own mind, but that Enoch or Elijah was the favored personage to perform this mission. The proof is not positive that it was either of them; yet I think it amounts to presumptive evidence, at least, that such was the fact: inasmuch as they are the only individuals that we have evidence of as having gone to heaven.

Yours, searching for the truth.

Worcester, March 20th, 1847.

The above contains some suggestions which are worthy of consideration.—Ed.

Love the Brethren.

John 15: 12, 17—"This is my commandment, that ye love one another, as I have loved you. . . . These things I command you, that ye love one another."

Here is a plain, positive command, to a very important duty. Let us see to it, that we do love one another; for if we love not our brethren

whom we have seen, how can we love God whom we have not seen. A perfect description of brotherly love is found in 1 Cor. 13: 4-7.—"Charity suffereth long, and is kind; charity envieth not; charity is not rash, [narrow]; is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil [of a brother, I presume]; rejoiceth not in iniquity, [nor in a brother's failing,] but rejoiceth in the truth; beareth all things, [even the seeming provocations of the brethren,] believeth all things, hopeth all things, endureth all things." Let us look at the importance attached to this duty in the Scriptures. John says, (1 John 3:14.) "We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother, abideth in death." Here we learn, that unless we love our brethren, that is, those who love our Lord Jesus Christ and his appearing, we abide under the sentence of death. Again: the Lord says, John 13:35, "By this shall all men know that ye are my disciples, if ye have love one to another." A certain person who is strongly tainted with infidelity, told me not long since, that it was the unkind spirit that the professors of religion manifested toward each other, that led him first to question the truth of Christianity. Oh my brethren, how many infidels have been made in these last days in the same manner. Let us remember, that if we have love one to another, all men are to know that we are Christ's disciples: but if we bite and devour one another, they will conclude that we are arrant hypocrites, and we shall be devoured of ourselves. May the Lord help us to shun and avoid anything and everything that has bitterness or unkindness about it towards the brethren, and to love one another as dear brethren; then will the world say, as of old, "Behold how these Christians love one another." Then shall we be ready to hail the return of our long absent Lord with joy, and welcome each other on the shores of immortality. Even so, amen.

I remain yours, as ever, still waiting for the return of the Nobleman, J. TUCKER.
Mount Joy, March 22d, 1847.

Help in Scotland.

We are happy to introduce a new fellow-laborer to the notice of our brethren,—Bro. JAMES SCOTT, of Edinburgh, a notice of whose forthcoming work we published in our last.—He gives a few facts of his history in the following note. We hope to hear more from him soon. Bro. Hutchinson has had a personal acquaintance with him, and speaks highly of him.

Dear Sir:—My best thanks are due to you for the five successive copies of the American "Advent Herald," which I have duly received, up to No. 19, inclusive of that number. Mr. Hutchinson wrote me that you were to do so, and that he had given you the copy of my works on prophecy, which I suppose coincide on most points with your own views of prophecy.

You would see by my Outlines, &c., that I have been doing what I could in the same cause in Scotland for three years, as you have in America; but by your "Herald," the great work has been progressing far more rapidly and extensively with you than here, where there is a very strong prejudice and dislike of the subject, of course originating in misapprehension, and the prepossession of the post-millennial, or Popish, theory, held in all the professing churches. I have been, as you would see, laid aside from preaching the Gospel, on account of my views on the subject, by the Committee for employing Probationers of the Free Church, of which I am a licentiate, having gone out with them from the Establishment at "the disruption;" but now I see that it is easier, as R. Hutchinson says, "to deal with Caesar than with the Pope," on the subject of Christ's kingdom, of which he is the usurper. I have been endeavoring to stir up, if possible, the Protestant churches in Britain upon the subject, and have sent a circular to all the Presby clerks of all denominations mentioned in the "Clerical Almanac," with a request to read, at the first ordinary meeting, the Prospectus and address accompanying it. I am now in the course of supplying with the same all the Kirk Sessions, (that is, the ministers and elders of every congregation of the same denominations,) in Edinburgh, and have sent the Prospectus also to many reading rooms throughout Scotland, if by any means the people may be stirred up to test and prove the subject, and that they may have the means of disproving and exposing

the heresy which they are not slack in calling the glorious Gospel of Christ's kingdom of the millennium. Not a man has attempted fairly to meet my challenge, or to call upon me to fulfil my pledge; but abundant evil insinuations have been thrown out by the post-millennialist newspapers and reviews, and that chiefly by clergymen, if possible to put an end to the circulation of my works. So that in my proposed Catechism, which is all written out, I cannot proceed to publish, till I get subscribers enough to cover most of the expenses, at least; as by not having taken that precaution, and by the prejudice stirred up, I have lost considerably by my three last works, so few having been sold as yet. Might not the American students of prophecy give some encouragement, by assisting by their subscriptions, to hasten and further the great work? Were you to give publicity to these things, if they meet your views, it may help to promote the great cause here, as well as in America. Wishing all success to your labors in the Gospel of Christ's kingdom of grace and glory, I am, reverend sir, yours faithfully,
JAMES SCOTT.

Edinburgh, Jan. 5th, 1847.

LETTER FROM ENGLAND.

Extract of a letter from Bro. E. MICKLEWOOD, dated Plymouth (Eng.), March 2d, 1847:—

Dear Bro. Himes:—On Sunday week last, I read the report of your visit to England to the brethren here. It was heard with great attention and pleasure. But more especially your proposed visit to England again, to renew your efforts on behalf of the perishing multitudes who are buried in sin, and enveloped in gross darkness, was gratifying and encouraging. Our prayer is, that God may sustain that spirit of philanthropy in you and in our numerous friends in America, which they have already manifested, and which they continue to manifest. Your prayers, your great liberality, your personal efforts, and self-denial, for our good, cannot fail to be estimated by all who love God, and must surely be an acceptable sacrifice in His sight. We pray that your means of liberality, as well as your spirit, may not fail. We pray that God may be pleased to open your way to come again to our aid, together with other dear brethren named. And we pray, also, that an abundance of native laborers and means may be used, so that by co-operation an abundant harvest of good may be realized. I do hope, also, that to our prayers, a corresponding liberality will be added.

We were favored and much pleased with the visit of Bro. Hutchinson for a few days. His labor was blessed to the edification and consolation of the church, and the overthrow of much prejudice. It was my intention to have written you by the last mail, to request that Bro. Hutchinson should remain here, and that the friends in England and America should contribute to bring Mrs. Hutchinson over. I sent an article to the "European Herald" to that effect, and desired it might be inserted, if accordant with the wish of Bro. H. But your correspondence with him seemed to alter his mind, or rather, to prevent him from inserting my article. I hope, however, that it may be for the best, and that God will so guide you, that the cause may be set on a permanent footing, and kept alive. Bro. H. is now laboring in Scotland.

The "European Herald" improves in interest and importance; but it is not so well sustained as it should be. We are obliged to defer our 5th number, in consequence, a month beyond the time. It is well liked, and I doubt not will find its way into many hands where our personal efforts would not avail.

Since my last, the church here has been steady. Our number has been increased a little. The Lord's table is better attended. There seems to be a growth in spirituality also, and in other respects there are signs which are cheering. We have engaged the same Hall (Central) which you spoke in, at a moderate rental; and last Thursday, Feb. 25th, I was elected by the church as their stated pastor. To this I submitted, because of my health. But the way is still open for the reception of other laborers, as ever, and also for an exchange of labor.

I hope that the Conference which you propose to hold in London may elicit that share of attention which the solemnity of the subject demands, and that great good may be the result. There is surely a possibility of creating and cementing an interest in this great subject in this country. And when our energies and means shall be united, then may we calculate upon a general awakening of the people. I rejoice much in the prospect of that day, when, in conference with dear brethren on this subject, and in humble, prayerful dependence on divine guidance, measures shall be adopted for the general diffusion of light, that the church may be awake everywhere, and that sinners may be saved.

LETTER FROM BRO. AMOS FOX.

Dear Bro. Himes:—We have at Stanstead a goodly number that are looking, watching, and patiently waiting for the Son of God from heaven.

Brethren, "cast not away your confidence, which hath great recompense of reward. For we have need of patience, that after we have done the will of God, we might receive the promise; for he that shall come will come, and will not tarry. The just shall live by faith."

The present is indeed a perilous time. But I am expecting, before the close of '47, the trumpet will sound, the dead saints raised, the living changed, and all caught up to meet the Lord in the air, and so for ever be with the Lord. Glory be to his name for opening my eyes to this glorious truth of the speedy coming of our blessed Lord to set up his everlasting kingdom. Yes, brethren, everlasting kingdom. Are we worthy? Have we all put on charity, which is the bond of peace? Oh, may we all be ready for that tremendous day. I greatly fear that many are sleeping, with their minds too much charged with the cares of this world. Awake, brethren, to duty. May the watchmen upon the walls cry aloud, and hold not their peace—rebuke, exhort, with all long-suffering and doctrine; for the time has come when some will not endure sound doctrine. It pains me to see some here, as well as elsewhere, that have become wise above what is written. But I feel thankful for the steady, straight-forward course the Herald and Voice of Truth have taken, among all the afflicting circumstances and perils of the last days, and that, too, among false brethren, who went out from us, because they were not of us. The Herald and Voice shall have my little support until Christ comes. Go on—God will bless your labors. The cause is rising—not discouraged or dismayed. I never had stronger faith in the speedy coming of the blessed Lord since I believed. The word of God, the signs in the heavens, earth, and sea, all tell the tale of woe to the wicked, and the glorious news to the saints, when the Lord will arise and have mercy on Zion, for the time to favor her, yea, the set time, has come, when the Lord will build up Zion. Oh, methinks I can hear them say, "This is our God; we have waited for him, and he will save us." And there came a great voice out of the temple of heaven from the throne, saying, "It is done."

Yours, expecting soon to see all the children of God around his table in the everlasting kingdom.
Stanstead (C. E.), March 15th, 1847.

LETTER FROM BRO. LUZERNE ARMSTRONG.

Dear Bro. Himes:—I love to read the Herald and Voice of Truth, and I would rejoice to know that they had a more general circulation. I hope that both papers will continue to retain the same kind spirit toward those of their correspondents who may differ from them on some points, and who, I am sorry to perceive, have written in too acrimonious a spirit. I am fully persuaded, that in this world, where sin and early prejudices have warped our understanding of some of what would appear to me to be plain commands and doctrines of the word, that we shall not see alike in everything. Some brethren may say, the Christian should cast aside all early prejudice, when it comes in contact with the plainly-revealed word. And so he should, if he is aware that his prejudices and the word do so conflict; but all who are prejudiced do not seem to be aware of it. And I am inclined to think, that should we be brought at once to see eye to eye as to God's word, according to its true meaning, every one of us would find ourselves to have been, more or less, lumbered up with prejudices and errors. Let us remember, that here we see through a glass darkly; but there (in the kingdom) face to face; here we know but in part; but there we shall not only see as we are seen, but know as we are known. Let us, then, not strive about words to no profit; but let us rather seek to edify each other with those important truths which more especially have a bearing upon the present time. May the Lord grant you all the grace and wisdom necessary, that you may continue so to conduct the Herald, as that it shall contain weekly "meat in due season" to the household of faith; and may the time soon arrive, when we, with all the host of the redeemed Israel, shall greet each other on the fair banks of deliverance, in the celestial paradise of God.

Dear brother, will you please to harmonize with your views, regarding the intermediate state of the dead in "Hades," the language of the apostle in 2 Cor. 5: 6, 8? If, as you say, when dead, we are absent from the body, but alive and conscious in a place called "Hades," how can it be said we are present with the Lord? Is Christ now in "Hades?" Will any of the dead see Christ previous to the time when he shall appear in the clouds of heaven? Can we not conclude, from the language of the 9th and 10th verses, that to be absent from the body and present with the Lord, that it is at the appearing of Christ and the great judgment day, when every eye shall see him?

Milwaukee (W. T.), Feb. 17th, 1847.

[ANSWER.—We do not say the person is "alive" in death. Death we regard as the separation of the conscious spirit and unconscious body. If Christ is omnipresent, it may be true, as David said, that "If I descend into 'Hades,' Thou art there." That Paul could not refer to his being with Christ after his resurrection, is evident from the fact, that he would not then be

absent from the body. He will then have been restored to it again, and will be present with it. But when he was absent from the body, he would be present with the Lord.]

LETTER FROM BRO. L. D. MANSFIELD.

Dear Bro. Himes:—I have just heard that a vessel is about leaving, by which I can despatch letters, and have only time to say a few words in reference to this field of labor. I find that the blessed hope we entertain and preach, is equally odious to sectarian bigots and covetous worldlings in all places where it is preached, while the sincere seekers for truth, who are untrammelled by party bands, are ready to listen, and to embrace the truth.

I have been much interested in your communications from England, and feel grateful to God that you have done so much good there, in connection with Bro. Hutchinson and Brown. I hope, if God spare us in this world of trial, you will be able to do much more on your return.

This is a most interesting field in which God's providence has thrown me; and I find, that although widely separated from kindred and dear friends, I am, nevertheless, happy in doing my Master's will, who is faithful to his word, and has made "the gospel the power of God" to not a few. The ministry of various churches are my most bitter opponents, the Moravians excepted; and yet there are not a few who, despite this array of ecclesiastical dignitaries, will come to hear for themselves. The audience in attendance is still good, and often much larger than can be seated. All manner of erroneous fabrications have been spread abroad in reference to my doctrines; and if the half was to be believed, I should be convicted of every heresy. But there are those who have heard, and they are unmoved by the numerous lies told of my teachings. Many have been made to feel that the Bible is a new book; and now, since they are taught that it can be understood, are much engaged to learn what it teaches. The people who hear me are as kind and liberal to us as they well can be; and while I remain here, they will attend to all our wants; but I hardly know what I ought to do; all the West India Islands have never heard this gospel preached in its fulness, although all have preachers and places of worship of various kinds. I very much wish some judicious and faithful brother, of small family, could be sent to this field, for some one ought to be with them in this island, as there are many who are unwilling to have this precious truth cease to be proclaimed in their midst, and are willing to sustain it by their contributions. The other islands should also be visited.

Your "Herald" is much prized. I have the names of several, but they have not handed in the amounts, but will do so soon, and I shall then, I trust, be able to send you a large number of names, and the subscriptions.

St. John's (Antigua), Feb. 13th, 1847.

LETTER FROM BRO. WM. CLARK, JR.

Bro. Himes:—Permit me, through the Herald, to say a word in favor of Bro. Preble's "Two Hundred Stories for Children." Soon after the work was from the press, I obtained a copy for each of my little girls, the eldest nine, and the other four year years of age. They were both pleased with such a present from father, and very soon manifested an interest in what they read. The younger, however, not as yet being able to read, or scarcely put words together, has heard them read by her sister and others, looking on at the same time, being mistress of a book of her own, has, from memory (a particular gift of hers), learned many of those beautiful little hymns, full of example and precept, and is often repeating them; indeed, she opens her book with all the confidence and composure of mature years, and reads them off with much satisfaction, as though she was mistress of the whole. Every day her book is brought to have some stories read; and so well acquainted with its contents has she already become, as to designate her favorite ones. My eldest daughter regards her "last gift from father" as her best and her choicest treasure, and already are the practical lessons found in that little work, so well adapted to youthful mind, making a healthful impression upon hers. The tendency of such reading is decidedly beneficial in moulding youthful mind. The work is practical in all its applications, and has nothing in it that pampers to the depraved appetite. I have long felt the want of just such a work to put into the hands of my children, and felt gratified when first seeing a notice of its existence, and determined to possess it the first opportunity. I do most cordially recommend it to my brothers and sisters. Bro. Preble has just published another little work, which will be read with deep interest. It is decidedly a work for the times, entitled "The Voice of God," to be seen in the unparalleled number and magnitude of fires which have occurred during the last two years; also destructive hurricanes, floods, earthquakes, pestilences, famines, &c. All tending to show that the end of all things is at hand. Oh, that we may all be living without spot or blemish unto the day of our God, for it is hastening greatly. Be careful, be watchful, walk softly along through this vale of tears, turn not to the right or left, but seek a

meek and quiet spirit, which, in the sight of God, is of great price, that we may be found of him in peace.

Newton (Mass.), March 20th, 1847.

Sister FRANCES M. PEARSON writes from Newburyport (Mass.), March 12th, 1847:—

Dear Brother:—As different opinions exist respecting females taking a part in public meetings, and as my mind is somewhat exercised on the subject, and I wish to know the truth respecting it, you will greatly oblige me and others by giving your views from the Bible of the same through the Herald.

We are somewhat at a loss how to reply to the above. There are texts of Scripture which seem to favor both views. We do not know that we can present the question any more impartially than by giving in parallel columns the various passages which seem to favor or oppose the practice. The truth must be found in such a view of the question, as shall conflict with none of these passages:—

FOR.

Lu. 2:36-38, "And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Aser: she was of a great age, and had lived with an husband seven years from her virginity; and she was a widow of about four score and four years, which departed not from the temple, but served God with fastings and prayers night and day. And she coming in at that instant, gave thanks likewise unto the Lord, and spake of him to all them that looked for redemption in Jerusalem."

Mark 16:9, 10, "Now when Jesus was risen early, the first day of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils. And she went and told them that had been with him, as they mourned and wept."

Acts 2:17—"And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy," &c.

21:9—"And the same man had four daughters, virgins, which did prophesy."

Rom. 16:6—"Greet Mary, who bestowed much labor on us."

1 Cor. 11:5—"But every woman that prayeth or prophesieth with her head uncovered, dishonoreth her head, for that is even all one as if she were shaven."

Phil. 4:3—"And I entreat thee also, true yoke-fellow, help those women which labored with me in the gospel," &c.

Bro. WM. M. INGHAM writes from New Worcester (Mass.), March 22d, 1847:—

Bro. Himes:—I wish to say a few words of comfort to the tried and scattered flock of Israel through the Herald. The time has come that we should look up and lift up our heads, knowing that our redemption is nigh. Jesus gave us signs, that we might know when he was nigh. These signs have been seen by this generation. Let us take courage, for soon Jesus will come. Yes, that very same Jesus will come again in like manner as he went away. He will come in power and great glory, to reward his saints, and to destroy his enemies. Then those that have by patient continuance in well doing, have been seeking for glory, honor, and immortality, (will have) eternal life. What a blessed reward about to be given to all the saints, to every one whose name is written in the book. Let us strive to have our names written there, that we may be delivered. I have no idea of giving up looking for Jesus until he comes. The evidence is clear that he is nigh at hand, and should be looked for now. The prophetic periods, the signs of the times, and the condition of the world, all go to show that the end of all things is at hand.—I cannot see beyond this year. In view of all this, what manner of persons ought we to be in all holy conversation and godliness, looking for and hastening unto the

coming of the day of God? Nevertheless we, according to his promise, look for a new heaven and a new earth, wherein dwelleth righteousness.

I have visited, during a few weeks past, Springfield, Cabotville, Chickopee, Granby, Palmer, Three Rivers, Brimfield, and Worcester, in each of which places I found some strong in the faith of a speedy deliverance from the bondage of corruption, and giving glory to God. In Granby, there were but four last fall who might be called Advent believers. Last fall a camp-meeting was held there, since which there have been between twenty and thirty converted, and a number of backsliders reclaimed; so that now, the number that meet together is about forty, and the most of them believe in the speedy coming of the Lord. We see by this that the Lord is yet on the giving hand. I attended a meeting at Three Rivers on Sunday, the 14th inst., and had a good time.

The Bible says, "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." May this be our happy lot when Jesus comes. Yours, looking for Jesus.

Bro. ENOCH NOYES writes from New Orleans (La.), March 18th, 1847:—

Dear Bro. Himes:—I address you a few lines to inform you, and the Advent brethren and sisters scattered abroad, that I am still strong in the faith, giving glory to God. I think deliverance is very nigh, and rejoice in this blessed hope. Let us all be ready, for in such an hour as we think not the Son of man cometh; but we are to know positively when it is near. We certainly are in the last part of the last days. I think the best way to preach is to use Bible language; if people understand it differently, they must all answer to God for themselves. If we faithfully warn them, we clear our skirts of the blood of souls. There are some in this city looking for Jesus to come again soon.

I am licensed to preach by the Methodist church here. I preach Christ in all his offices, and meet with opposition; some cry out, "Millenarian," "strange doctrines," &c. But none of these things move me. I ask the prayers of all, that I may be a faithful ambassador for Christ.

Bro. JOSHUA STOTT writes from Andover (Mass.), March 28th, 1847:—

Dear Bro. Himes:—As I peruse the Herald from time to time, and see communications from the beloved brethren in different parts of the country, telling of the prosperity of the Advent cause, it makes me rejoice to see the brethren so steadfast in the faith of the coming of our blessed Redeemer, to establish his kingdom on the earth, to make an end of sin, and to bring in everlasting righteousness, which was the faith once delivered to the saints.

There are a few here who meet from Sabbath to Sabbath to search the Scriptures, to see whether these things are so. Some who were once with us have gone back to the world, to feed on the husks of iniquity until the trumpet of God shall call them to give an account for the deeds done in the body. The ministers in this place are very bitter against the Advent people. We have very good meetings, for we feel that the Lord is with us, and that to bless. Dear brother, we feel very anxious to have a visit from you, as soon as is convenient, to hear about the kingdom.

Bro. WM. B. WADE, writes from Oswego (Ind.), Feb. 14th, 1847:—

I enclose you \$1 to assist you in the prosecution of the great and good work in which you are engaged. May the "Herald" never stop until the Lord comes, which I think is very near. I have been a constant reader of the "Herald" from the first, and it is still a welcome visitor. I wish it continued. I would not be deprived of it on any account. I like the manner in which it has been conducted. I love the spirit it breathes throughout its columns, and the straight forward course it has pursued through all our trials and persecutions, and amidst all the fanaticism that that has been afflited in the world. May it still continue to herald forth the glorious doctrine of the Advent until the Master comes, and when he who is our life shall appear, may you and I, together with all his dear people, be permitted to appear with him in glory, in the constant fervent prayer of your unworthy brother in Christ.

Bro. JOHN DANIELS writes:—

Dear Bro. Himes:—As I have a list of subscribers to send you, I will just say, during the last three weeks I have lectured, on an average, once a day, mostly to large congregations, who listened with manifest interest from an hour and a quarter to two hours. With regard to Christ's immediate coming, some say, "We shall have to believe it." I have more invitations to lecture than I can answer. I intend going to St. Louis soon. My health is good at present, for which I thank the Lord. I both desire and expect soon to be in that land where "the inhabitants will not say, I am sick." Yours in hope.

Bro. ANSON SMITH writes from Sandgate, Vt.:—

We sincerely wish some able lecturer would call on us here, and we would do what we could to comfort him, and help onward the glorious cause of the second coming of our dear Savior.

FOREIGN AND DOMESTIC SUMMARY.

There appears to be little diminution of the misery caused by famine, in various parts of Europe, as brought by the last arrival. The condition of Ireland beggars description. Scotland, France, Belgium, and other portions of Europe, are in a most distressed state.

A bill has been introduced into the House of Commons, to repeal certain laws affecting Roman Catholics in Great Britain. One act to be repealed is, that forbidding a bull from the Pope to be sent to the Roman Catholic bishops in England. Another respecting a form of prayer, and a third, to abrogate a clause or two in the Emancipation Act, which forbade certain religious ceremonies, and which bore heavily upon those who were bound by monastic vows—particularly the Jesuits. Mr. Watson, the originator of the bill, speaks of the Jesuits as "most learned and intelligent, abounding in works of love and charity."

In the work-houses of London there are upwards of 50,000 persons; 60,000 are receiving out-door relief, and from 1400 to 2000 are nightly sheltered in the refuges for the homeless.

Butcher's meat was so dear in Schaffhausen, Switzerland, that permission was given to vend the flesh of horses, asses, and mules for food.

Prince Albert has been elected Chancellor of the University of Cambridge; his competitor was the Earl of Powis, who was beaten with much difficulty. We do not learn the Prince's qualifications for the post; but there are many connected with that institution who are rich in age and wisdom, and are giants in intellect and erudition before the Prince was born.

The last accounts from England speak of Mr. O'Connell's health as being in a very feeble state.

The French army has suffered another reverse in Algeria. The 19th regiment fell into an ambush prepared for them by the Arabs, and the entire body were made prisoners.

Singular reflections will arise, if the present distressed condition of Ireland be thought of in connection with the revenues of the English Church, which amount to about \$40,000,000, affording an average to each incumbent, from the prelates downward, of about \$6000 per annum.

A correspondent of the "Manchester Guardian" says, that in the course of one hour, 31 beggars called at his door; and in the course of the day, 134.

In London, there is one public-house to 56 others; in Glasgow, there is one to ten. When it is said that all these places are mainly supported by the sale of spirituous liquors, a fair estimate of the morals of those two cities may be formed.

The annual cost of the British Colonies to the mother country is \$3,171,646, of which £2,630,804 is for naval and military purposes.

The population of St. Petersburg contains twice as many men as women, nearly the reverse of what is the case in most other cities. The number of illegitimate children annually left at the Foundling Hospital of St. Petersburg is from 4000 to 5000, a greater number than is left at the Hospital in Paris, where the population is twice as large.

The distress in Hungary is so great, that the poor grind up the bark of trees to make into bread.

The annual mortality in England is as one to 45.

The "Eccelesiastical Gazette" contains the following advertisement:—"Title for Orders, with £50 [less than \$300] per annum. Wanted as curate, a man of active habits, and moderate views." We suppose the plain English of this is, that the owner of the living, (whose income amounts, perhaps, to £5000 a-year), being too much engrossed in railway speculations to allow him to devote much time to the cure of souls, wishes to get a "man" for that purpose, who can do the greatest amount of work, and possessing a conscience, without, far from being inflexible, or nice.

Out of 470 coins, or utterers of counterfeit money, in England and Wales, in 1846, only 34 escaped conviction. In this country, the case would have been exactly the reverse.

The English Government is about to create four new bishoprics. Perhaps it may be, that, because the Government is unable to feed all the poor with the "bread that perisheth," there is no reason that spiritual bread should be withheld, when it can be dispensed in any quantity by four new bishops, each with a yearly salary of about £5000.

Ibrahim Pacha, since his return to Egypt from his European tour, has emancipated his slaves. The Sultan has also abolished the slave markets at Constantinople.

As an evidence of the great interest taken by the Roman priesthood in learning, there are 74 towns in Ireland, with a minimum of 2500 inhabitants, which do not contain one bookstore. There are six entire counties, viz., Donegal, Kildare, Leitrim, Queen's, Westmeath, and Wicklow, which do not contain one bookseller. Do these facts speak any thing concerning Popery?

Notwithstanding the great Temperance movement in the United States and England, the importation of spirituous liquors into the latter country, since 1842, has steadily increased. There were 395,937 gallons more imported in 1846 than in 1845.

The English papers abound with items, teeming with philanthropic suggestions as to how cheap soup may be compounded, for the sustenance of the poor. One benevolent individual, with a heart full of the milk of human kindness, complacently specifies the ingredients of

one of these delectable compounds, and says that four gallons may be made for 5d., and that it really is a nourishing article! Our readers may judge of the nutriment of the ingredients, when 5d. will furnish a meal for sixteen persons, allowing a quart to each.

The small hamlet of Chable, in Switzerland, was recently overwhelmed by an avalanche, destroying many lives. Several manufactories were destroyed, and the river Arve, which flows through the place, was completely blocked up.

The great distress in Ireland causes large numbers of the Irish to enlist in the army. As most of the army in India is made up of Irish recruits, it is but preferring one form of death to another.

A bill has been under consideration in the House of Commons relative to the suppression of the Republic of Cracow. The speakers declared, that that violation of the treaty of Vienna released England from her obligation to pay Russia annually £120,000, a subsidy assumed jointly with Holland in 1815.

In the House of Lords, Lord Brougham called for a copy of the committal of a boy, five years old, to Tot-hill-fields prison, for larceny.

There were 179 deaths in the Cork workhouse the last week in February.

Spain is in a most distracted condition. Carlist insurrections in several provinces, and on a large scale, are in course of preparation. It is said that the queen and her husband have had an open rupture, and that the former speaks openly of her disgust of the infidelities of her husband, physical and moral.

Diplomatic relations have been broken off between Greece and Turkey, in consequence of an insult offered by King Otho to the Turkish envoy, at a Court ball.

The Emperor of Russia, fearing the effect of that passage in the speeches of Louis Philippe and Queen Victoria, in reference to Cracow, on the inhabitants of Warsaw, has ordered the suppression of the obnoxious paragraphs in all papers circulating in that city, and to be cut out of all foreign papers before they are delivered to their addresses.

Petitions have been laid before the French Chambers, through the exertions of the Catholic clergy, praying for the abolition of slavery in the French colonies.

The Russian autocrat has lately become very much interested in ecclesiastical matters. He has formulated a formidable ukase, forbidding his subjects to join any church save the Greco-Russian. The Czar has issued a new form of oath, of the most despotic character, to be signed by every one invested with holy (?) orders.

Dr. Baird states, in his letters from abroad, that in the Catholic countries of Spain and Italy, there is a strong tendency to Protestantism; while in the Protestant countries of England and the United States, there is a strong leaning to Catholicism.

From statistics published by the Secretary of the Propaganda at Rome, it appears that there are in Europe 125,000,000 Roman Catholics; in North and South America, 25,000,000; in Asia, 1,300,000; and in Oceania, 300,000, making a total of 152,500,000.

A missionary writes from Jerusalem, that the Jews there are greatly alarmed at the progress Christianity is making among them. They have instituted secret tribunals, to prevent the circulation of Christian books among their brethren.

The number of deaf and dumb persons in the world is estimated to be 540,000.

Frederick Douglass, the fugitive slave, is expected in this city by the steamer from Liverpool, which sailed on the 4th inst.

News is daily expected of the capture of Vera Cruz and the Castle of St. Juan d'Ulloa, by the army and navy of the United States. The last accounts state that the army had completely cut off all communications between the city and interior, and that the pipes which supply the city and castle with water had been closed up. The navy had begun to bombard a water battery near the castle; with what success, is not yet known here.

It is stated in some papers, that the British Minister at Washington has again offered the mediation of his Government between Mexico and the United States. It is said that the President declined the proposal, expressing the determination of the Government to bring the war to a close without foreign intervention, and without any compromise on its part.

The President has authorized a tariff, for the collection of duties on goods imported into Mexican ports held by the forces of the United States.

Another revolution has broken out in Mexico, and another government instituted. No matter how imminent the danger may be from foes without, the Mexicans appear to be utterly ignorant of the fact, that when a nation is divided at home, she will inevitably be broken abroad.

The Mexican Church property is estimated at the round sum of \$63,000,000, exclusive of church ornaments, valued at \$9,000,000. From the sale of these last the Mexican Government expects to realize \$4,000,000.

During the year 1846, there were lost, principally on our coast, 490 vessels, besides 27 that are still missing. The number of lives known to be lost is 535.

The number of immigrants at the port of New York during two days last week was 969.

The N. Y. "Evangelist" states that the "Rev." Mr. Backus, a Baptist minister, lately attempted to stab another minister with a pocket-knife, at Bradford Springs, South Carolina. We agree with the Evangelist, that it was a "clerical error" on the part of Mr. Backus.

THE ADVENT HERALD.

"THE LORD IS AT HAND!"

BOSTON, APRIL 10, 1847.

ERRATA.—Our printer made us say in our last, that on the occasion of our late visit to Palmer Three Rivers, that about one hundred students of Amherst College came sixteen miles to join the mob on that evening, for the purpose of breaking up our meeting. It was on the occasion of our former visit that these interesting youths essayed to make manifest to the world their parentage.

Supposing that you are desirous to hear of any remarkable signs that may transpire, either in the civil or religious world:—I have of late remarked with some surprise, the following singular circumstance. One of the Advent Churches in—, bestow upon their pastor, weekly, the sum of one dollar, for services rendered; including a walk of three or four miles, which he performs in going to, and from the place of worship. I would ask, what are we to understand by this? Perhaps you can solve the problem. There is an old book which says, "the laborer is worthy of his hire."

Yours,

Truth.

We give the above at the request of "Truth." But not knowing the facts, we can say nothing of the merits of the case. As a general thing, our brethren have been very liberal towards the servants of God, who have labored among them. We have noticed in the course of our observation, however, two faults: One is, the lavishing of money upon strangers, and often upon unworthy persons, who artfully appeal to the sympathies of the liberal among us. The second is, the withholding from the faithful and tried servants of God what is justly due. We know of many who have taken a consistent and faithful course in the cause from the first, and whose lives and labors have done honor to the cause of Christ, who have been neglected, and their just dues withheld. A word to the wise is sufficient. Let not the faithful servants of God among us suffer for any good thing.

BRO. BURGESS IN BARNSTABLE, ENGLAND.—We are happy to hear of the success of Bro. B.'s labors in the Advent cause.

"Mr Burgess has been delivering a series of lectures in the Theatre of this town, during the present week, on the fulfilment of Scripture prophecy, especially with regard to the Second Coming of Christ. The place was not considered to harmonize with the solemnity of the subject, and on that account many declined to attend the lectures; but we are told that the lecturer exhibited much research, and an intimate knowledge of Scripture; and his audience improved each evening, the last being densely crowded."

—North Devon Jour.

BUSINESS NOTES.

J. Hammond, \$372.—We credited it to Eld. Colby, as the charge was made to him. Was it right?
S. A. Chaplain—A. R. owes \$3.
S. S. Brewer—We received the two papers; but they were both the same number, giving the conclusion only.
A. Smith—We have sent you by mail 12 of Bro. Preble's pamphlets, in two bundles, to Sandgate, N. Y.
L. H. Benson—Have sent a bundle to you to Palmer Depot. Did not have the books till now.
S. Wright, \$2.—We sent the charts.
C. Stearns, \$5.—It pays to end of v. 13. We have no record of the receipt of the money sent by M. C. We have sent the chart and several tracts by mail, which please accept. Your paper has been sent regularly. We are sorry you do not get it.
E. M. Griffin—You have paid to the commencement of the present volume. \$1 will pay to next August.

DELINQUENTS.

[Under this head we may do some injustice. We hope not to. If any noticed here have paid, and through mistake have not been credited, or are poor, we shall be happy to do them justice.]

Previous delinquencies \$362 27
The P. M. of Cabotville, Mass., informs us that the papers directed to P. DEARBORN and W. DUNBAR are not called for. P. Dearborn owes 2 32
W. Dunbar owes 2 50
The P. M. of Madison, Ind., informs us that the paper sent to J. W. WROTON is not taken from the office. OWENS 1 32
The P. M. of Derby Line, Vt., has returned the paper of ERASTUS LEE, who owes 3 32

Total delinquencies since June 1st, 1846. 371 73

ENGLISH MISSION.

(Receipts for English Mission—Continued from our last.)

Received since our last—Wm. Mitchell. 2 00

Amount of receipts above expenditures. 258 93

WEST INDIA MISSION.

J. Foster, Jr. 2 50

CONFERENCES.

Conference at New York begins on Monday, May 11th, on Anniversary week; at Boston, May 25th.

Lord willing, there will conference meetings as follows: at New Bedford, N. H., commencing Friday evening, April 15th, to continue over the Sabbath; at North Barnstable school-house, on the evening of the 20th; at Upper Gilmanston, on the evening of the 21st; at Davis Island, Gifford, on the evening of the 22d; at Merideth Neck, on the evening of the 23d; at Holden, Saturday evening and Sunday, the 24th and 25th.

L. B. GATES.

APPOINTMENTS.

Bro. HINES will preach in Salem April 14th, and in Newburyport the 15th, both places in the evening. Also will lecture in Templeton on Sunday, May 2d. Friends in the neighboring towns will come in.

Bro. HALE or HINES will supply Portland, Me., April 18th and 25th, D. V.

The Lord willing, I will attend meetings in North Abington on Lord's day, April 18th. W. H. INGRAM.

If time continues, I will preach at the following places: at Chumpe Falls, April 13th, 7 1-2 o'clock P. M.; at Grand, the 13th, 2 o'clock P. M.; at Montague, the 14th and 15th, 7 1-2 o'clock P. M.; at Ashfield, as Bro. Flowers shall appoint, the 16th, 17th, and 18th; at Shelburn Falls, as Bro. David Wilson shall appoint, the 22d, 23d, 24th, and 25th.

R. V. LAMON.

Providance permitting, I will preach in Ashburnham, Mass., the first Sabbath in May; in Winchendon, Mass., the second; in North Scituate, R. I., the third; in Abington, Mass., the fourth. Meetings at intervals as providence may direct.

N. BILLINGS.

Eld. J. Morrell has removed from Barnstead to Pittsfield, N. H., where he wishes all letters and papers for him directed.

A correct and splendid lithograph, from a daguerrotype of Bro. Miller, for any of his numerous friends who may wish, may be had at this office. 50 cents per copy.

BOARD.—A very central and pleasant location at No. 5 Pittsfield. Gentlemen coming to the city would do well to call.

NOTICES.

BOOKS FOR SALE.—The New Testament (pocket edition), the Gospels translated by Campbell, the Epistles by Macknight, with the Acts and Revelations in the common version. Price 37 1-2 cts. retail, 33 1-3 wholesale.

BLISS'S "ANALYSIS OF GEOGRAPHY."—Price, 62 1-2 cts., or \$5 per doz.

CRUYDEN'S CONCORDANCE.—Price \$1 50 bound in sheep, and \$1 25 boards.

"THE VOICE OF GOD; OR AN ACCOUNT OF THE UNPARALLELED FIRES, HURRICANES, FLOODS, AND EARTHQUAKES, COMMENCING WITH 1845. Also, Some Account of Pestilence, Famine, and Increase of Crime. Compiled by Thomas M. Preble."—The above pamphlet, which is what its title indicates, has been received, and is for sale at this office. Price 12 1-2 cts.

TWO HUNDRED STORIES FOR CHILDREN. Selected by T. M. Preble.—Price 37 1-2 cts.

See Bro. Clark's letter, in this number, in which he notices the above works.

CLARK'S Gospel Chart.—Price 37 1-2 cts.

WHITEHEAD'S LIFE OF THE TWO WEELEYS.—Price one dollar.

MEETINGS IN BOSTON at the "Central Saloon," No. 9 Milk-street, nearly opposite the lower end of the Old South, three times on Sunday, and on Tuesday and Friday evenings in the vestry, above the Saloon.

MEETINGS IN NEW YORK are held three times on Lord's day in Washington Hall, 142 Hester-street, one door from the Bowery, and on Tuesday and Friday evenings in the vestry of the German Reformed church in Forsyth-street.

Meetings are also held regularly three times every Sunday corner of Hudson and Christopher-streets.

MEETINGS IN BROOKLYN, N. Y. are held in Washington Hall, corner of Adams and Tillary-streets, three times every Sunday, and also on Monday and Thursday evening. A Sunday-school is held in the same place each Lord's day after-noon.

* The friends visiting Philadelphia will find the Second Advent meeting on the Sabbath at our old place, the Saloon of the Chinese Museum, in 8th-street, between Walnut and Chestnut-sts.

Meetings are held in Lowell, Kirk-street Chapel, three times each Lord's day, and also on Tuesday, Thursday, and Saturday evenings.

Second Advent Meetings are held in Concord, N. H., every Sunday, at the Athenaeum Hall, No. 101 Main-st.

AGENTS.

FOR "THE ADVENT HERALD" AND SECOND ADVENT PUBLICATIONS.

Albany, N. Y.—T. M. Preble. Buffalo, N. Y.—J. J. Porter. Cincinnati, O.—John Kiloh. Cleveland, O.—D. L. Robinson. Derby Line, Vt.—Stephen Foster, Jr. Hartford, Conn.—Aaron Clapp. Lowell, Mass.—M. George. Low Hampton, N. Y.—L. Kimball. New Bedford, Mass.—Henry V. Davis. New York City—Wm. Tracy, 54 Forsyth-street. Orrington, Me.—Thos. Smith. Philadelphia, Pa.—J. Litch, 46 1-2 Walnut-street, opposite the Exchange. Portland, Me.—Peter Johnson, 43 India-street. Providence, R. I.—George H. Child. Rochester, N. Y.—J. Marsh. Talmage (third story), Buffalo-street, opposite the Arcade. Toronto, C. W.—Daniel Campbell, Waterloo, C. E.—R. Hutchinson. Worcester, Mass.—D. F. Wetherbee.

Receipts for the Week ending April 8.

IF We have annexed to each acknowledgment the number to which it pays. Where the volume only is mentioned, the whole volume is paid for.

N. Hanson, 233—\$1 50.—Z. A. Curtis, v 14; E. A. Maynard, v 13; W. Davis, v 13; W. H. Kneeland, v 13; P. Aden, v 11; J. Larrie, v 13; H. Pomery, 332; J. Chaplin, 204 (owns now \$1 32); L. Vaughan, v 14; A. G. W. Smith, v 14; A. Smith, v 14; E. Dodge, v 13; H. Woodbury, 344; E. S. Bryant, (No. 5 of C. A. H., &c.) 332; N. C. Northup, v 12; J. Arms, v 13; J. Clark, 331; M. Harvey, 335; A. Palmer, v 13; E. Rice, 334; C. M. Colburn, v 13; A. Blackman, 331; J. T. Hall, v 13; H. B. E. Willey, 332; B. Clark, v 12—each \$1.—W. S. Miller; S. A. Chaplin, 332; J. Knight, v 12; G. A. Ladd, v 16; P. G. Wilson, v 13; P. S. Smith, v 14—each \$2.—W. King, v 15; J. H. Nash, 358; J. Tripp, 295; J. Merrill, 345; Wm. Mitchell, v 13—each \$3.—Wm. I. Merritt, 334—\$5.

ADVENT



HERALD.

"THIS SAME JESUS WHO IS TAKEN UP FROM YOU INTO HEAVEN, SHALL SO COME IN LIKE MANNER AS YE HAVE SEEN HIM GO INTO HEAVEN."

VOL. XIII. No. 11.

BOSTON, SATURDAY, APRIL 17, 1847.

WHOLE No. 311.

THE ADVENT HERALD

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(Original.)

Confidence in God's Grace.

PSALM 23.

The Lord our God
My shepherd is;
I shall not want,
When I am his.

In pastures green
He makes me go;
And leads me where
Still waters flow.

He doth restore
My weary soul;
And when cast down,
Doth make me whole.

Yea, though I walk
In death's dark vale,
With Jesus' aid
I fear no ill.

For then I have
A staff and rod,
Wherewith I lean—
(The Word of God.)

And when I walk
Midst subtle foes,
I feel that He
My weakness knows.

His mercy doth
Extend to me;
And in God's house
I e'er will be.

J. M. O.

Parsons Cooke on the Anabaptists.

"A History of German Anabaptism, Gathered Mostly from German Writers, Living in the Age of the Lutheran Reformation, and embracing a Full View of the Peasants' Wars, the Celestial Prophets, and other Fanatics of that Day, and of the Historical Connection between the Present Baptists and the Anabaptists. By Parsons Cooke. Boston: B. Perkins & Co. Philadelphia: Perkins & Purves. 1846."

The above is the title of a labored volume of 400 pages, the design of which is, to separate the fanaticism of the Reformation from the Lutherans, and to cast it on the Baptists. That the progress of the Reformation was attended with the wildest fanaticism, it is useless to deny. That the Reformers, who did all in their power to discountenance it, should not be held responsible for its deleterious and disastrous results, Mr. Cooke clearly shows. But we do not so clearly see why the present race of Baptists should be held accountable for the sins of the Anabaptists, when they are now among the most sober of the sects: nor do we see clearly why he should continue to make the doctrine of the Advent, and the Adventists, responsible for the fanaticism of those who have gone out from them, and which they repudiate,—when he contends with so much force, that the sober-minded Reformers should not be held accountable

for that of those who went out from among them.

Our object in alluding to this work is, to show the history of the fanaticism of the Reformation, that as the same principles come up again, we may be on our guard, see the resemblance, and avoid it; and also showing that we should not be held responsible for fanatics with whom we have no sympathy, any more than the judicious Reformers of Luther's time should be for the fanaticism of that age. However rampant fanaticism may have been in different ages, Mr. Cooke admits that it "made its most terrible onset in the days of the Reformation." We propose making copious extracts from the work, to show the fanaticism of Luther's time, that we may see there is nothing novel in the fanaticism of this age. We also wish to show that if Adventism is to be responsible for present extravagances, that then Lutheranism must be for past extravagances. On fanaticism in general, Mr. Cooke remarks:—

"An outbreak of a particular species of fanaticism is ever sure, in its own age, to be attended with all the advantages of novelty. It is forgotten, or never known, by the mass of the people whom it afflicts, that the same thing, under another name, has scourged the world before. And it would be a great advantage to the friends of pure religion, in such a case, if they were able to strip the rising sect of all the advantages of the appearance of having made a new and wonderful discovery.

"The present is an age of reformation, and therefore beset with peculiar dangers. The popular mind is breaking away from established usages, good and bad, the foundations of our institutions are turned up, for a new examination. Everything old is under suspicion; and that which is new is in great request with many.—While truth and righteousness are progressing under a new impulse, error and fanaticism have awoke to a new life."

When the public mind is agitated by the discussion of great and thrilling questions, when men are seeing the untenableness of any current opinion, and are awakening from a state of thoughtless inaction to energetic mental strife, it is not strange that many in their eagerness to reach all the truth should overleap the mark, and descend swiftly to ruinous opinions and practices. Those who over estimate their own capacities, are peculiarly in danger of being thus shipwrecked: self-confident, and trusting in their own judgment, they turn a deaf ear to all appeals of reason or common sense, become settled in their self-confidence, and press forward in their own chosen

manner, regardless of consequences.—This was the cause of the fanaticism of Luther's day. Men, who were incompetent for places they aspired to, set themselves up to be somebody, and sent of of God; and possessing the power of controlling the minds of others, without either wisdom or grace to direct them judiciously, they led off immense multitudes, whose end was destruction. The warnings of Luther were unheeded: his admonitions were disregarded; and as they rushed onward in their mad career, they began to hate Luther worse than they hated the Pope,—and all because he repudiated their absurd dogmas. Let us gather instruction from the teachings of past ages.

In the outbreak of the Reformation, while all the holy principles of God's own children might be called into profitable exercise; the baser passions of the human mind found a no less abundance of food to feed on. Ambition alone filled envious minds with a desire to be as great as Luther. Those who are led away by novelty, without caring for godliness, found full gratification for the indulgence of that desire. Those who sought notoriety, could find it to their heart's content, and thus to every one a field was open in which they might labor for God's glory, or turn their influence against it, as they pleased.

The sect of Anabaptists arose in 1521. Nicolas Stork, Mark Thomas, Martin Cellary, and Thomas Munzer, were its fathers; the last was the head of the movement. The most of these were men of talent, with great power over the minds of an audience, particularly when they were listened to by "the incautious and unreflecting." Carolstadt was the first that broke off from the Lutherans, and set up for himself. On being partially enlightened in the Scriptures, he had not patience to perfect himself in his studies, became confident of his own discrimination, and so ran into the strangest Scriptural interpretations. He and the others thought Luther was too cautious and backward; the Reformation they would drive onward with more rapid speed. Luther, they thought, did not keep up in the development of truth; and as they could not wait for his slow progress, they felt to press forward themselves, and complete what Luther had only begun. Thomas Munzer claimed that God had sent him as the John the Baptist, to prepare the way for the great events

then approaching, and professed to be endowed with inspiration. Stork commenced his career by appointing his twelve apostles, and seventeen evangelists, and these went out proclaiming that the prophets and apostles were again restored to the church. They excited their followers to hatred against all who would not submit to their standard of opinions; and instead of reasoning with those they thought in error, they excited their followers to acts of violence against them. They claimed to be commissioned from heaven, and even Melancthon said of them, "These indeed are spirits of no ordinary kind." He wrote to the Elector of Saxony, "I see strong reasons for not despising these men; for it is clear to me that there is in them something more than human," but whether of God or the devil, he could not say. Even the wise Frederick, with all his wise counsellors, were entirely non-plussed for a while by them, and the wisest advice they could come to was, not to oppose them, but to "bear meekly their fooleries."

These fanatics entered the very seat and sanctuary of the Reformation, and threatened the very existence of Protestantism. It almost threatened to extinguish the last hope of the Reformers. The entire papal world denounced Luther as the author of all these disorders, the same as many now denounce Mr. Miller as the cause of the fanaticism of those who stand in the same relation to him, that those fanatics did to Luther. And the same class of minds are, for the same causes, prejudiced against Mr. Miller now, that were against Luther then.

Luther saw the necessity of meeting these spirits, and he did so with the same determination that he had before entered Worms, when he declared that he would enter there, though encountered by "as many devils as there were tiles on the houses of the city." The fanatics raised the cry of persecution, and did all they could to incense the people against Luther, and destroy their confidence in him: in which they often too well succeeded. They even styled Luther "a flatterer of the Pope, and a temporizer in the work of reform." They took the ground that Luther's work was finished, and that God would then make use of other instrumentalities.

In the history of Carolstadt, a curious specimen is given of the evil of teaching opinions without being fully settled in them. After teaching some notions res-

pecting the sacrament, which set all Germany in a flame, and greatly perilled the Reformation, he wrote to Luther, "professing that in what he had written about the Lord's Supper, he never intended to express his settled conviction; but he wrote only for the purpose of eliciting truth by discussion. Luther accepted the apology, but reminded him that he should not teach a doubtful matter for a certainty, and the people should not receive for truth that about which their teacher is in doubt. For in matters of faith, the mind is not to be in a state of doubt, but to take hold of the truth so strong, as to be willing to die a thousand deaths rather than renounce it."

Carolstadt held some important truths: but these he held in unrighteousness, and defended them with such a wicked spirit, with such insufficient reasons, and in connection with other absurdities, that people not indisposed to receive the truth, were even turned away from it with disgust. This shows the importance of the advocacy of truth being committed to capable and proper persons.

Mr. Cooke contends, that whatever connection there was between the Reformation and the fanaticism attending it, that the Reformation itself was the only effectual antidote for it. Those who had intelligently received the truth, were the first ones who were the most swift to detect the artifices of Satan, to discriminate between reason and sophistry, and unravel the artifices they had entwined around them.

The fanatics cloaked "their mischief under the appearance of great sanctity, they talked continually of mortifying the flesh, and keeping alive the spirit, doing works of benevolence," &c. Thus did Satan transform himself into an angel of light. But they never could conceal their hatred of Luther. In the midst of their excesses, Erasmus threw out the taunt—"We are now gathering the fruits of Luther's doctrine." But Mr. Cooke says, "The fact that they regarded Luther as worse than the Pope, and his work as the greatest obstacle to their success, is proof that there was no affinity between the two. The terms of violence in which they always, after their rupture with Luther, spoke of him and his cause, ought for ever to put to silence all imputations of the sins of these men to the Reformers."

In view of this declaration, we would ask Mr. Cooke, how he can claim that Mr. Miller is the cause of the fanaticism of those who speak of him in terms of violence? Does not that also prove there is no affinity between him and them?

But how does Mr. Cooke show that the connection between the two was claimed? He says, "The rulers hated the Reformation;" and as some of the sedition leaders had claimed to belong to Luther's party, and had quoted him as favoring them, therefore, a plausibility was given to the idea of a connection between them. Very good; and is not the same reason the cause that the fanaticism of this day is cast on Mr. Miller? The fanatics did claim to be of his faith, and those who hated this doctrine, like their prototypes,

have cast reproach on it; although Mr. Miller and his friends have met, and protested against fanaticism of every form as manfully as did Luther and his associates. Mr. Cooke claims that Luther and his associates wiped "off the foul reproach cast equally on themselves and on the gospel." So do we claim, that the Adventists have wiped off the foul reproach cast on them, and on the gospel.

In opposition to the efforts of Luther to stay the progress of the fanaticism, Muncer and his associates proclaimed that "Luther and his friends apprehended nothing but what was carnal, and that they had cut off a few twigs of anti-christianity, but had left the stock and roots for others to destroy." Mr. Cooke says: "All had commission from Muncer and company to exercise the prophet's functions, and there came forth a rabblement of prophets, boasting of the Spirit, pretending to revelations, and imitating the rhapsodies of Muncer and Stork. Men of the lowest occupations, endowments, and character, came out as preachers. And whatever splendid delirium had been vouchsafed to any, by the spirit that rules in the hearts of the children of disobedience, was put forth in public harangues, repeated in the house and by the way,—no matter how contrary it might be to Scripture. And it was no wonder that the flame spread like that of a burning prairie. Preachers multiplied as the flame advanced. With surprising art and industry, they diffused their poison every where, gliding into all families, collecting secret meetings where they were not allowed to meet in public, professing to be the special friends of the poor, and of the slaves, magnifying the sins of the rich, and leaving no art untried to seduce the credulous and the ignorant.

"The claim of immediate inspiration, as the privilege of all who would receive it, opened wide the sluices of error.—Whatever was startling and strange, was ready to meet the demand of ears itching for wonders. And so many restless minds were now in action, with the intent to produce an entire revolution, and reconstruction of all things in church and state, throughout the Christian world.... Masses of people were assembled, and armed for resisting the governments, the flames of civil war spread far and wide, till the most flourishing provinces were swept with torrents of blood.... The insurrection began in the districts of the Black Forest, near the sources of the Danube, on the 19th of July, 1524.... Thence it spread with astonishing rapidity, from Suabia as far as the Rhenish provinces, Franconia, Thuringia, and Saxony. In January of the next year, 1525, most of these provinces were in a state of open insurrection.... The task of reasoning with armies of madmen, thirsting for blood, might seem hopeless, as to talk with a whirlwind. Yet the heart of the reformer, unappalled, and despairing of no good cause, spoke out."—(To be continued.)

The Jerking Exercise in Kentucky.

The history of Presbyterianism in Kentucky, by the Rev. Dr. Davidson, has many curious chapters, instructive to the Christian philosopher. In the accounts of the great revivals of 1800, we have mention made of various bodily agitations, which we have not seen elsewhere so graphically described.—N. Y. Observer.

Swoons and convulsive falling have not been without precedent. They have been recorded as occurring in the days of Wesley, Whitefield, Edwards, the Tennants, and Blair, as well as at Cambuslang

and Kilsyth, and examples are not infrequent in the meetings of the Methodists and Cumberland Presbyterians, at the present day. But the phenomenon now to be described was something far more extraordinary, and altogether without precedent in Christian lands. It was familiarly called "The Jerks," and the first recorded instance of its occurrence was at a sacrament in East Tennessee, when several hundred of both sexes were seized with this strange and involuntary contortion. The subject was instantaneously seized with spasms or convulsions in every muscle, nerve, and tendon. His head was jerked or thrown from side to side with such rapidity, that it was impossible to distinguish the visage, and the most lively fears were awakened lest he should dislocate his neck, or dash out his brains. His body partook of the same impulse, and was hurried on by like jerks over every obstacle, fallen trunks of trees, or in a church, over pews and benches, apparently to the most imminent danger of being bruised and mangled. It was useless to attempt to hold or restrain him, and the paroxysm was permitted gradually to exhaust itself. An additional motive for leaving him to himself was the superstitious notion, that all attempt at restraint was resisting the Spirit of God.

The first form in which these spasmodic contortions made their appearance was that of a simple jerking of the arms from the elbows downwards. The jerk was very quick and sudden, and followed at short intervals. This was the simplest and most common form, but the convulsive motion was not confined to the arms, it extended in many instances to other parts of the body. When the joint of the neck was affected, the head was thrown backward and forward with a celerity frightful to behold, and which was impossible to be imitated by persons who were not under the same stimulus. The bosom heaved, the countenance was disgustingly distorted, and the spectators were alarmed lest the neck should be broken. When the hair was long, it was shaken with such quickness, backward and forward, as to crack and snap like the lash of a whip. Sometimes the muscles of the back were affected, and the patient was thrown down on the ground, when his contortions for some time resembled those of a live fish cast from its native element on the land.

The most graphic description we have is from one who was not only an eyewitness, but an apologist. He says, "Nothing in nature could better represent this strange and unaccountable operation, than for one to goad another, alternately on every side, with a piece of red-hot iron. The exercise commonly began in the head, which would fly backward and forward, and from side to side, with a quick jolt, which the person would naturally labor to suppress, but in vain; and the more any one labored to stay himself, and be sober, the more he staggered, and the more his twitches increased. He must, necessarily, go as he was stimulated, whether with a violent dash on the ground, and bounce from place to place like a foot-ball, or hop round, with head, limbs, and trunk twitching and jolting in every direction, as if they must inevitably fly asunder. And how such could escape without injury, was no small wonder to spectators. By this strange operation the human frame was commonly so transformed and disfigured, as to lose every trace of its natural appearance. Sometimes the head would be twitched right and left, to a half round, with such velocity, that not a feature could be discovered, but the face appear as much behind as before; and in the quick progressive jerk, it would seem as if the person was transmuted into some other species of creature. Head dresses were of

little account among the female jerkers. Even handkerchiefs bound round the head, would be flung off almost with the first twitch, and the hair put into the utmost confusion; this was a very great inconvenience, to redress which the generality were shorn, though directly contrary to their confession of faith. Such as were seized with the jerks, were wrested at once, not only from under their own government, but that of every one else, so that it was dangerous to attempt confining them, or touching them in any manner, to whatever danger they were exposed; yet few were hurt, except it were such as rebelled against the operation, through wilful and deliberate enmity, and refused to comply with the injunctions which it came to enforce."

From the universal testimony of those who have described these spasms, they appear to have been wholly involuntary. Thus they have been represented by McNemar in the passage just cited.—This remark is applicable also to all the other bodily exercises. What demonstrates satisfactorily their involuntary nature is, not only that, as above stated, the twitches prevailed in spite of resistance, and even the more for attempts to suppress them; but that wicked men would be seized with them while sedulously guarding against an attack, and cursing every jerk when seized. Travellers on their journey, and laborers at their daily work, were also liable to them.

Instances have been given of men concealing whips on their persons, with the intention of using them upon the subjects or advocates of these contortions, who have themselves, to their great surprise and horror, been suddenly seized in a similar manner, and their whips have been violently jerked out of their hands to a distance. A young man, the son of an elder, who was a tanner, feigned sickness one Sabbath morning, to avoid accompanying the family to a camp-meeting. He was left alone in bed, with none others in the house but a few black children. He lay some time, triumphing in the success of his stratagem, but afraid to rise too soon, lest some might be accidentally lingering and detect him. As he lay quiet with his head covered, his thoughts were naturally directed to the camp-meeting, and fancy painted the assembled multitude, the public worship, and individuals falling into the usual spasmodic convulsions. All at once he found himself violently jerked out of bed, and dashed round the room and against the walls, in a manner altogether beyond his control. Recollecting that praying was said to be a good sedative on such occasions, he resorted to the experiment, and to his great satisfaction found it successful. He returned to bed quite relieved, but only to be again affected in the same way, and to be again quieted by the act of praying. He then dressed himself, and to occupy his mind, went to the tan-yard, and drawing a skin from the vat, prepared to unhair it. He rolled up his sleeves, and, grasping the knife, was about to commence the operation, when, instantaneously, the knife was flung out of his hand, and he himself jerked backward over logs and against the fences, as before. Gaining relief by resorting to the former remedy, he ventured to resume his occupation, and again was he interrupted. But, finding his talisman losing its efficacy, he began now to be alarmed, and, quitting the yard, he returned to his chamber, and betook himself to prayer in good earnest. In this condition, weeping and crying to God for mercy, he was found by the family on their return. The result of this singular incident was that he became a truly converted man, and shortly after connected himself with the Church.

Another example of the involuntary nature of these motions is presented in

the case of a lady and gentleman of some note in the fashionable world, who were attracted to the camp-meeting at Cane Ridge by mere curiosity. On the way they diverted themselves with a variety of jokes upon the poor deluded creatures, who allowed themselves to roll screaming in the mud, and sportively agreed that if either of them should fall, the other should remain and render suitable protection and assistance. They had not been long on the ground when, to the consternation of the gentleman, his gay companion suddenly dropped; whereupon, instead of fulfilling his promise, he fled at full speed. Flight, however, proved no preservative, for he had not gone 200 yards before he was seized in the same way, and measured his length on the ground; while a crowd flocked round him to witness his mortification, and offer prayers in his behalf.

The Jerks continued to prevail for several years. Dr. Cleland saw a young woman in a Baptist settlement up Green river, who had been subject to them for three years. Lorenzo Dow met with them in 1835, in Knoxville, Tennessee. He was preaching in the Court-house, the Governor being present, on which occasion 150 persons were exercised with the jerks. Nor were they confined to any particular sect or denomination of Christians, for at an evening meeting that eccentric individual held 18 miles from Knoxville, about a dozen Quakers, the most unlikely subjects that could have been selected, were affected by them. He says, "I have seen all denominations of religion exercised with the jerks, gentleman and lady, black and white, young and old, without exception. I passed a meeting-house, where I observed the under-growth had been cut away for a camp meeting, and from fifty to a hundred saplings were left, breast-high, on purpose for the people who were jerked to hold by. I observed where they had held on they had kicked up the earth, as a horse stamping flies." One is almost tempted to suspect that some wag meant to pass a hoax on Lorenzo's credulity, in this account of the jerking-posts, for it would seem a much more plausible explanation that they were used for tying horses, especially as others assure us it was so difficult to restrain the persons affected.

Religious State of Ireland.

The Christian will naturally inquire what impressions the remarkable dealings of Providence are producing upon Ireland. We learn, through the London "Christian Observer," that one who has recently returned from an extensive tour in the country, says:—

"The feeling among the population is very strong that the famine is the judgment of God for the sins of priests and people. I found among a large proportion of those with whom I conversed, a feeling that the book of God ought to be read."

Other credible witnesses have stated that never were Irishmen more prepared to welcome with deep interest the tidings of the gospel of Christ than they now are, exemplifying the truth, "in their affliction they will seek me early." A superintendent of the Irish Society expresses it as a general opinion, that this period of calamity, visibly sent by the hand of God, may be of great advantage, as the people acknowledge the power of God speaking in it, and are attentive to hear. Another superintendent says:—"Never was there such a strong appeal to the hearts of Christ-loving men, for the cause of the Irish Society. Both body and soul are in the deepest distress. Never was there such a precious moment for Christian exertion. Oh, it is above all price, if men would but consider!"

A clergyman who has a parish in the

south of Ireland, says:—"No such state of things had ever occurred before. The grand difficulty had always been to get at the people. In this affliction they are thrown on the Protestant clergy and gentry for preservation, and are willing to hear. Ireland is open to the gospel."

The Bishop of Cashel, in a late charge, says:—

"A revival has taken place in our Irish Church, which has not been the result of any design or power of man brought into operation—is not attributable to any great human instrument or instrumentality. The awakening that has taken place has been the immediate effect of God's free Spirit, like the wind blowing where it listeth—of his sovereign grace, showing mercy where he will have mercy. 'It is the Lord's doings, and it is marvellous in our eyes. The Lord hath done great things, whereof we were glad.'"

The above relates especially to the Irish mind as connected with the Episcopal Church. But from other sources it would seem that the Presbyterian Church of Ireland finds equal encouragement.—*Chris. Intelligencer.*

The Love of Christ.

How inconceivable! Who can comprehend it? O Christian! unto you it is precious. When you feel the love of Christ burning upon the altar of your heart, how consoling!—"bright foretaste" of those eternal joys which await the faithful! Here you conceive only in part; but "rest in hope." Soon shall you know, even as you are known.—Gray-haired sire, have you any experience of the Savior's love? O blessed consolation! Soon shall you be ushered into his presence, and experience its fullness. And ye who are just approaching the meridian of life, do you feel the power of divine love, giving impulse to all your words and actions? If so, cherish it. Endeavor to cultivate those Christian graces which follow in its train, and continue "faithful unto death;" then shall your joy be full, your love entire, your desires fulfilled in him, and all shall be peace. Young disciple of the blessed Master! have you just begun to feel a Savior's love? Rest in hope. Confide in him who is your "elder Brother." Go prove that his love is "all-powerful to save." Seek by prayer and earnest supplication the influences of the Holy Spirit. Remember that Jesus is near at hand. Let all your actions conform to the pattern which he himself hath set. Continue in his love, and strive to attain unto the perfect stature of men in Christ Jesus, and rest in glorious hope.

And now, impenitent sinner, what shall be said to you? Although you cannot see any beauty in the crucified Redeemer, can you doubt his love? Can you believe it was aught else than love, sovereign and free, that caused the Son of God to leave the bosom of his Father, descend to our world, assume our nature, suffer innumerable pains, and finish his work in death, to redeem us from the curse of God's wrath? Can it be aught but love? O, be persuaded. It was love for fallen, guilty man that caused him to weep over Jerusalem, exclaiming, "O that thou hadst known, even thou, in this thy day, the things that belong to thy peace; but now they are hid from thine eyes." It was love that caused him to endure the bitter agony in Gethsemane, when his sweat ran down as drops of blood, when he cried, "Father, not my will, but thine be done." O infinite condescension! O boundless love! How can you doubt a Savior's love for you? Accompany me to the foot of the cross. There behold your bleeding, dying Lord. Surrounded on every side by revilers and scoffers, hear him exclaim, "Father, forgive them, for they know not what they do;" and

thence learn to estimate the love and condescension of the Son of God.—*Id.*

The Moving Universe.

We are surrounded with a universe of wonders. And yet how little dream the busy multitude, amid the business and pleasures of life, of the mighty movements of the universe all around us. The following, from a new work just published, affords a glimpse of these mighty wonders of the Creator:—

"How vast is this creation, and how wonderful in all its parts. How many suns, how many systems! How great their magnitude, and how immense the space in which they move! Light, we are told, moves at the rate of one hundred and eighty thousand miles in a second of time, and yet it will take five years for a ray of light to pass from our sun to the nearest star. But such facts immediately confound and overwhelm us. Let us take another view. The globe which we inhabit is really a great globe, being nearly eight thousand miles in diameter, and twenty-five thousand in circumference. What towering mountains does it contain, what broad rivers, what vast oceans, what numerous islands, what extended continents, and what a vast population! If this world of ours is deemed large, what shall we say of yonder sun, which is nearly thirteen hundred thousand times larger still? If a globe of fire, as some suppose, what an immense fiery globe, which, if hollow, could with ease receive into its bosom more than a million of such worlds as ours is!—and habitable, like our earth, as others think, then what mountains, what rivers, what oceans, what islands, and continents, and what a population! And, after all, what is this earth, and yonder sun, and all its planets, to all the other suns, and worlds, and systems, which telescopic glasses have spread out before the eye of man? Only as the fringe upon the garment of creation, or as a small village in some vast empire; for astronomers tell us that there are eighty millions of suns discovered, around which roll, by estimation, two billions four hundred millions of worlds; and all these may be only as the outskirts of some still mightier creation; and God made them all! Not only so, he made them without materials, and with infinite ease; he spake, and it was done; he commanded, it stood fast. Another idea is this:—This immense, immense universe is all in motion! each sun, and world, and system, rolling in its appointed orbit with a velocity most astonishing, swifter than the whirlwind passing over the face of the deep, or the meteor streaming along the archway of heaven, or the ball thrown from the mouth of the thundering cannon. And God bears up all, as in the hollow of his hand! A giant would stagger under the weight of a small rock, and an army of giants could not roll one mountain, or heave one ocean; but God Almighty, with infinite ease, bears up all worlds, and with infinite ease can heave and roll swiftly the whole creation."

The Millennium.

No. V.

Who are to be the subjects of Christ's reign in the Millennium?

Dan. 7: 18—"But the saints of the Most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever."

This, and other passages of the same import, at once show, that the Lord's people are to be the subjects of that blessed state.

Who then are the Lord's people?

Many of the promises made to the Jews, who were called His people, were fulfilled in their return from Babylon. Other promises were conditional, to be

fulfilled on no other condition than obedience. As the Jews did not comply with the condition, their promises, of course, will not be fulfilled. Those which remain to be fulfilled, must be those whom the Lord calls his people at the time of their fulfilment.

Under the Old Testament, the Jewish nation was called God's people: not, however, because they, as a nation, were his at heart, as their history proves. It was predicted that a change would take place in relation to those whom the Lord would call his. There was to be a change in the office of law-giver, a change in the law, and a change in the character of those whom the Lord would call his, after the first Advent of our Savior.—This change is manifest in the following texts: Gen. 49: 10—"The sceptre shall not depart from Judah, nor a law-giver from between his feet, until Shiloh come: and unto him shall the gathering of the people be."

Deut. 18: 15, 18, 19—"The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me: unto him ye shall hearken. I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him. And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him."

Acts 2: 22, 23—"For Moses truly said unto the fathers, A Prophet shall the Lord your God raise up unto you, of your brethren, like unto me; him shall ye hear in all things, whatsoever he shall say unto you. And it shall come to pass, that every soul which will not hear that Prophet, shall be destroyed from among the people."

When Shiloh, or that Prophet (the Messiah) should come, all men, both Jew and Gentile, were required to look to Him for their rule of faith and practice; whatever he should command, that they should observe and do. For the result of obedience or of disobedience, see Matt. 7: 24-27.

The character of God's people, after Shiloh should come, is brought to view in Jer. 31: 31-34—"Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah: not according to the covenant I made with their fathers, in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the Lord: but this shall be the covenant that I will make with the house of Israel; After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord: for they shall all know me, from the least unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more."

The first covenant was God's law, under the teaching of Moses, written on tables; the second, or new covenant under the teaching of Shiloh, was God's law written on the heart. This was to be done after those days, that is, after the days of the continuance of the first covenant. That the new covenant went into effect, in the first coming of our Savior, is evident from Heb. 8: 13—"In that he saith, A new covenant he hath made the first old. Now that which decayeth and waxeth old, is ready to vanish away." The promise connected with this covenant, like many other promises, remains to be fulfilled in entering upon that rest which remains for the

faithful. After Shiloh should come, and the new covenant take the place of the old, God would call those, and those *only*, his people, or his Israel, who should have his law placed in their minds, and written on their hearts. *All* such would know the Lord, from the least to the greatest of them.

Of this character there were some before Shiloh came. Hence the Apostle said, "They are not *all* Israel:" that is, they were not all Israel at heart, that were of the Jewish nation. The Savior said of Nathaniel, John 1:47—"Behold an *Israelite* indeed, in whom is no guile." Like the character of Jacob, for which reason his name was changed. Genesis 32:28—"And he said, Thy name shall no more be called Jacob, but *Israel*: for as a prince hast thou power with God, and hast prevailed." This is the Israel *all* of which God will save when the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob. See Isa. 59:20, and Rom. 11:26. Then will be fulfilled Heb. 9:28—"And unto them that *look* for him shall he appear the *second* time without sin, unto *salvation*." J. S. WHITE.

The Advent Herald.

"BEHOLD! THE BRIDEGROOM COMETH!"

BOSTON, APRIL 17, 1847.

"Protestantism a Failure."

(Concluded.)

3d. The third point we proposed to consider is the claim of the "Evangelist," that if you persuade the friends of missions that the "world can never be converted," "that Christ is to come as a great conqueror, and dash the nations in pieces as a potter's vessel, that the wicked are to be destroyed, and the earth peopled by colonies of glorified saints from heaven, who are to accompany the Redeemer at his advent, to take possession of their bodies at the first resurrection, and you put an end, an effectual end, to the enterprises of religious benevolence for the conversion of the world."

To this we would reply, that if the friends of missions have any schemes for the conversion of the world, which are not needed for the conversion of souls, if the world is not to be converted, an effectual end ought to be put to them. On the other hand, if the friends of missions are carrying out plans for the world's conversion, plans which God is blessing to the saving of the souls of men, which they would suspend if they should be convinced that God did not purpose to convert the world, it would prove that they were less anxious to do the will of God in the saving of souls, than they are to accomplish their own splendid plan—that of the world's conversion. To withhold any well-directed effort for good, because we should learn that God did not intend to accomplish just what we wished, would be saying to the very God of heaven, that if he would not work according to our notions of what is for his honor, that we will have nothing to do with him. We would not be uncharitable, but look at the language, and say if it does not imply all that? What a plea that is! It is saying that, even if the Bible teaches no world's conversion, we must not convince the friends of missions of it, lest they shall utterly refuse to do anything towards the accomplishment of what God does purpose! Has it come to this, that enlightened Christians shall assert how much shall be done, or refuse to do anything? Is it not enough to try to carry out the known purposes of God? Is not a world lying in wickedness, and the hope of saving some a sufficient inducement to call forth every latent energy of the true child

of God? If the time is short, and what is done must be done quickly, is there not so much the more need that all should buckle on their armor for the struggle, while the day does last? If those who are not snatched as brands, must go down to everlasting burnings, is there not so much more the need of constant, energetic, and untiring action? It seems to us, that the inducement to labor is greater; and therefore we would say to all in every state and sphere of action, persevere, press forward in the fight, stay not your efforts, but put forth every means which can be made instrumental of good.

While any thus labor to save souls, do not flatter them with the delusive hope that the great majority of mankind will certainly be converted; labor for the good that may be done, and not for the accomplishment of that for which we have no promise; for if our end is the conversion of the world, in the language of another, we propose "an end that will never be accomplished;" for "not one word was ever said by Christ or his apostles about a great and universal change in the world to be produced by the preaching of the gospel."

We deprecate the preaching that the Millennium is to precede the advent, not only because it is contrary to truth, but because we fear it has been productive of much evil, and will result in the perdition of multitudes of immortal souls. It has taken away from the church the blessed hope of the glorious appearing of the great God, and our Savior Jesus Christ immediately. The church has taken it for granted that the world is to be converted—sooner or later—and therefore the cause of missions has not been driven with that zeal and success it would have been, had they fully realized that the time was short, and that what they did must be done quickly, working while the day lasts. It has caused the church to become worldly minded, Christians have sought to lay up treasures here on earth, and have placed their hearts where they have heaped their treasures. They have looked upon this world more as their home, and have not realized, as they ought, that they were strangers and pilgrims here below.—They have sought to erect enduring monuments, and costly edifices, when they should have been engaged in their Master's service—in the conversion of souls. It has caused them to substitute figurative and forced interpretations, for the plain and literal reading of God's word; and has thus been an example upon which errorists have greatly improved, till some have made that holy book a dead letter. It has said to the wicked, you will all be converted, and to the carnal Jews, you will be restored to your ancient privileges. It has engendered strifes and contentions among those evil servants, who have said in their hearts, "My Lord delayeth his coming;" so that they have eaten and drunk with the drunken. It has flattered the church and the world with a long period of peace and safety. It has caused the sinner to put far from him the evil day, and to cry peace when there is no peace, saith my God to the wicked. It has caused the church to be proud of the notice of the world, and to lower their standard of Christian attainments. It has made the Bible to many a sealed book, and caused them to believe that the prophecies could not be understood. It has closed their eyes to the signs of the times, so that they are not aware that their Savior is near, even at the doors. It has caused their fear towards God to be taught by the precepts of men, and to be unmoved by all the judgments that God is sending upon a doomed and guilty world. It has substituted the wisdom of men for the word of God; and it has filled the church with cold and worldly-minded professors, who have a name to live and are dead. It has caused the church to feel that she is rich, and increased in goods, and in need of

nothing; when she is wretched, and miserable, and poor, and blind, and naked. And it will doubtless make multitudes unprepared for the coming of their Savior, who, when it is too late, will cry, Lord, Lord, open unto us, and who must sink into eternal perdition.

Inquiries.

A brother asks the following questions:—

"Take, for instance, the words 'for ever' and 'everlasting.' What is their meaning? Have they more than one meaning when applied to the priesthood of Aaron; the everlasting mountains; and as applied in many other passages in the Old Testament? Have these words the same meaning as in the New Testament? In Jeremiah 17:27—Ezekiel 30:47, the term 'Fire that shall not be quenched,' is used. Are we to understand them the same as similar words are to be understood in the New Testament? If not, how are the ignorant to know what these words mean?" [Note 1.]

"What does the passage, 'The wicked shall be as though they had not been,' mean?" [Note 2.] "One of old said, 'Thou wilt redeem my soul from the power of the grave.' How can this be, if the soul never enters a place known by this name?" [Note 3.]

Note 1.—We must always distinguish between the primary and secondary use of words. The word "everlasting," when used in a secondary sense, may be used as an adjective, to denote great duration; but it does not absolutely follow, because it is sometimes used in a secondary sense, that it is never used in a primary and absolute sense.

Dr. Clarke, commenting on the original word, rendered "eternal" and "everlasting," in Matt. 25:46, says:—

"Some are of opinion that this punishment shall have an end: this is as likely as that the glory of the righteous shall have an end: for the same word is used to express the duration of the punishment, as is used to express the duration of the state of glory. I have seen the best things that have been written in favor of the final redemption of damned spirits; but I never saw an answer to the argument against that doctrine drawn from this verse, but what sound learning and criticism should be ashamed to acknowledge."

Again, in his note on Gen. 21:33, on the phrase, "the everlasting God," after showing that it is used in the absolute sense, he says:—

"In all languages words have, in process of time, deviated from their original acceptations, and have become accommodated to particular purposes, and limited to particular meanings.—This has happened both to the Hebrew *alam*, and the Greek *aion*; they have been both used to express a limited time, but in general a time the limits of which are unknown; and thus a pointed reference to the original ideal meaning is still kept up. Those who bring any of these terms in an accommodated sense to favor a particular doctrine, &c., must depend on the good graces of their opponents for permission to use them in this way. For as the real grammatical meaning of both words is *eternal*, and all other meanings are only accommodated ones, sound criticism, in all matters of dispute concerning the import of a word or term, must have recourse to the grammatical meaning, and its use among the earliest and most correct writers in the language, and will determine all accommodated meanings by this alone. Now the first and best writers in both these languages apply *alam* and *aion* to express *eternal*, in the proper meaning of that word; and this is their proper meaning in the Old and New Testaments when applied to God, his attributes, his operations taken in connection with the ends for which he performs them, for *whatsoever he doth, it shall be for ever*—*yihyeh lealam, it shall be for eternity*, Eccl. 3:14; *forms and appearances* of created things may change, but the *counsels and purposes* of God relative to them are permanent and eternal, and none of them can be frustrated; hence the words, when applied to things which from their nature must have a limited duration, are properly to be understood in this sense, because those things, though *temporal* in themselves, *shadow forth* things that are *eternal*. Thus the Jewish dispensation, which in the whole and in its parts is frequently said to be *lealam*, for ever, and which has terminated in the Christian dispensation, has the word properly applied to it, because it typified and introduced that dispensation which is to continue not only while time shall last, but is to have its incessant accumulating consummation throughout eternity. The word is, with the same strict propriety, applied to the duration of the rewards and punishments in a future state. And the argument that pretends to prove (and it is only pretension) that in the future punishment of the wicked 'the worm shall die,' and 'the fire shall be quenched,' will apply as forcibly to the state of happy spirits, and as fully prove that a

point in eternity shall arrive when the repose of the righteous shall be interrupted, and the glorification of the children of God have an eternal end!"

The above will also apply to the other passage quoted. In answer to the enquiry, how the ignorant are to understand the meaning of words, if words do not always have the same meaning, we would say, they can do as we do when we seek for knowledge: we endeavor to learn of those who know more respecting the point of enquiry than we do. We have always found great advantage in being ever ready to learn from any source. Should we take the position that we know all there is to be known on any question, we could make no progress in knowledge. By realizing that we may ever increase our stock of knowledge, from the stores of those who have progressed farther than we have, we avoid many mistakes we should otherwise incur.

Note 2.—We answered this in No. 9, v. 13.

Note 3.—The word *soul* sometimes denotes the body: the word *spirit* never does.

England—English Mission.

We have received strong remonstrances from all parts of the country, in reference to our contemplated visit to Europe this season. Not that brethren do not feel the deepest interest in the stability and success of the mission, but that the cause at home demands all the strength we can command. We highly appreciate the deep interest which is manifested in our labors at home. We have been deeply affected in reference to the incessant calls for help on both sides of the water, and have made every effort in our power to respond to them. But as yet, we have failed to obtain such agencies as are necessary to carry out our plan for the diffusion of the Advent doctrine in Great Britain and on the Continent. If we could be released from our post for a short time, so far as we can judge from the indications of Providence, we could accomplish all that has been contemplated, as we have the assurance both of funds and instrumentalities to do it. But the time in which this work must be done abroad, if at all, is the most important for our labors at home.

This is true also of Canada, as well as the United States; so that the call for Bro. Hutchinson's labors in Canada is as imperious as for ours in the States.

Under these considerations, we have concluded to remain at home for the present, and do what we can to advance the best interests of the cause. Bro. Hutchinson will probably return in season for the Boston meeting in May. We can then consult with the friends, and adopt such measures as shall be thought best for the cause of Christ in this and other lands—the English and West India Missions in particular.

Humbuggery.

"Rev. Geo. B. CREEVER's discourse last Sunday evening, in behalf the Education Society, was on the new creation of the world, which is to be experienced under the power of Christianity."

The above is the commencement of an article in the New York "Tribune," showing that the destruction of war is one of the means for regenerating the earth. We do not know but we misunderstand these logicians; but the claim that "the new creation of the world" is "to be experienced under the power of Christianity," looks to us like expressly denying any physical change in the earth. If the new creation predicted in Scripture is a moral creation, it must follow that there can be no literal melting of the elements; for if the texts that speak of the melting of the elements, only denote a moral change, there are no Scriptures left to predict a spiritual one. The Bible speaks of only one new creation. This creation can only be effected in one way. If it is a physical change, it is folly and infidelity to speak of its being only a moral one. God has

expressly declared that it is to be done by the melting of the elements with fervent heat, and the resurrection of the dead. Does Mr. Cheever believe this, or does he disbelieve it? If he believes God's word on this subject, why does he talk about its being done by the power of Christianity? Christianity will prepare the hearts of men for an inheritance in the earth redeemed; but the redemption of the earth can only be effected by the mighty power of God. If Mr. Cheever believes no change will be effected only what is effected by Christianity, then he disbelieves in any end of the world, or resurrection of the dead; and believes the righteous departed will be forever debarred from the participation of the glorious promises to the saints on the earth. If he believes in the future resurrection of the saints, why does he talk of the "new creation being experienced under the power of Christianity?" We can assure such reasoners, that unless they cease to talk thus unscripturally, they will be strongly suspected of disbelieving the resurrection, the great hope of Christianity.

Baptist Protest against Slavery.

A declaration has been in circulation for a short time, among the clergymen of the Baptist denomination in Boston, on this subject, which, we learn from the "Reflector," has been signed by most of them. The document is decided, and shows a strength and firmness of Anti-Slavery sentiment, which does honor to the Christian principle and moral courage of that large and respectable body. These expressions of Christian sentiment, now so frequently and decidedly made at the North, will not long be without their influence. After a suitable preamble, the document declares:—

"We do, therefore, in the fear of God, declare, severally and jointly, that we disapprove and abhor the system of American Slavery.—Among the facts which render it to us peculiarly odious, are the following:—

It recognizes immortal beings as property, and treats them as commodities of commerce:

It extends over them a separate and oppressive code of laws, that bereaves them of their civil and social rights, and holds them liable to the most cruel abuses of irresponsible power:

It deprives both sexes of control over their own persons, their offspring, and the fruits of their labor:

It denies to them intellectual culture, and withholds from them the gift of their Heavenly Father—the precious Bible:

The right thus to degrade and oppress a particular race of men, is defended upon principles that would apply, with equal justice, to any other portion of the human family.

With such a system we can have no sympathy. After a careful observation of its character and effects, and making every deduction which the largest charity can require, we are constrained to regard it as an outrage upon the rights and happiness of our fellow-men, for which there is no valid justification or apology. We can therefore sustain no relation, and perform no act, that will countenance the system, or imply indifference to its multiplied enormities. Against it, as a mass of complicated and flagrant wrong, we must record and proclaim our solemn protest. And especially must we, as ministers of the Son of God, protest against those perversions of the Sacred Oracles, by which it is attempted to make their Divine Author the patron and protector of a system which is so entirely repugnant to their principles and spirit."—*N. Y. Evangelist.*

EVANGELICAL ALLIANCE.—The "Brooklyn Star" contains the plan of the American Delegates for the formation of an American Alliance. It is signed by Rev. Dr. De Witt as chairman, and Rev. Dr. Cox and Rev. Mr. Wheelock, Secretaries. Persons who wish to become members must be "personally known or suitably authenticated to the Committee," "members of some evangelical church in good and regular standing," and "must sign their names to the formula." The business of the Alliance is to be conducted by thirty Councillors. The Committee will meet to receive members every Tuesday, at the Foreign Missionary room in the American Tract Society's house. The following settlement of the Slavery question must be very satisfactory to all who can bring their minds to it.—*Tribune.*

"Inasmuch as the peculiar circumstances of this country seem to demand an expression of sentiment on the subject of Slavery, this Alliance declares that a discrimination is to be made between those who hold slaves, not by their own fault, or for the sake of their own advantage, but from motives entirely benevolent, and those who hold their fellow creatures in bondage for the sake of gain; and that the former are to be regarded as entitled to fellowship, while the latter cannot be received as members of this Alliance."

We regard the above declaration as a wicked

compromise with slaveholders. We deprecate all such temporizing with the crying sin of this land. And we deem those who thus hesitate to withdraw the hand of fellowship from those who traffic in the souls and bodies of men, as highly culpable. The discrimination "between those who hold slaves, not by their own fault, or for the sake of their own advantage, but from motives entirely benevolent, and those who hold their fellow creatures in bondage for the sake of gain," we look upon as superbly ridiculous and puerile.

OUR MEETINGS.—Bro. Adrian has been preaching for us during the present week, to good acceptance. He takes firm Advent ground, and under his labors the congregation has been much revived and encouraged.—There is nothing like the preaching of the Advent doctrine in its purity, for the uniting and building up of Adventists. Deprived of this, they droop and wither, and dissensions creep in. With it, the spirit of discord retires, and leaves in its stead, quietness and peace. Our chastisements are working for our good. We trust that we shall be made more spiritual, humble, and peaceful; as well as useful in our Master's vineyard.

THE SUMMER CAMPAIGN.—As we have concluded to remain in this country for the season, our next step will be to lay out our work. We intend, if God permit, to hold a number of large meetings this season in different parts of New England. We think some to obtain a new BIG TEST for the object. We shall visit many new places, and hope by the grace of God to see many souls converted, backsliders restored, and Christians of all classes roused to the grand question of the Lord's speedy coming.

CATHOLIC GRATITUDE.—"In the midst of such scenes; of dreadful sufferings and of generous charity, it was strange if Protestantism of the true and genuine type should not show its hideous form. It has done so! In shame for our wretched humanity we would wish to be able to deny it. We would fain think that the serpents of the pit had assumed the empty form of Bible-pedlars, and had not found any of the human race so God-forsaken as to serve so purely hellish a cause. But, except we take this explanation, there is no other way to escape from it that the canting miscreants of Exeter Hall had gone to Ireland, crept into the hovels where poor Catholics were writhing in the agonies of a death from starvation, with rice boiled and prepared in their hand, and have offered it, on the condition of abjuring the Catholic faith, and when the condition was rejected, have gone away and left the poor Catholic to certain death! Is it not well, is it not full time that Protestantism of this type has lost its hold on public sentiment, and that the howl of its self-confessed dissolution is no longer interrupted save by the jeerings of those whom it has attempted to dupe?"

The above is from the Roman "Freeman's Journal," the organ of Bishop Hughes of New York. We cannot believe there is any truth in it whatever. We cannot believe that any one would be so lost to humanity, as thus to outrage all principles of our nature, by offering food to the starving on such a condition. It looks too much like an effort to excite the Romanists against the Protestants.

TASTE OF THE AGE.—Public sentiment has become in a measure changed of late. The religious enterprises of the day, with their benign results, and the condition and prospects of the moral world, are becoming known and read of all men who have any claim to intelligence or philanthropy. Probably a five times greater amount of general religious information has been diffused through the secular press of this city, within the last year or two, than in any previous year. And perhaps there is no county or town where the newspaper column would not now be cheerfully granted for condensed views of passing religious events, if judiciously furnished by those most conversant with such interests.—*N. Y. Courier and Enquirer.*

We suppose the cause of the above state of things, is this: The religious press has become so secularized, and filled with accounts of past events and political news, that the men of the world find their wants as well

met by the religious, as by the secular press; it has, therefore, become necessary for the secular press to give the news of the religious world, by doing which they are enabled to retain their subscribers.

TO CORRESPONDENTS.—The weight of the famine is principally among the Catholics of Ireland, and the Protestants of Scotland.

J. T. S.—Your article on the establishment of the New Covenant seems to be written without a full apprehension of the position which is taken by Adventists respecting it. The position is not that the New Covenant does not commence till the resurrection: it became in force at the dissolution of the Jewish Covenant; but its operation till the resurrection is entirely prospective in its results. Under this Covenant, provision is made for the securing of salvation; at the resurrection the Covenant is consummated.

THE CONFERENCES IN NEW YORK AND BOSTON.—These meetings take place on the week of the Anniversaries of the great religious and benevolent societies of the age. One object we have in view is, to circulate light among strangers who attend these meetings. Another is, to have a free interchange of views, by conference and lectures on the great question of the speedy coming of the Lord; to comfort one another in our pilgrimage to the land of rest. Also, to unite on Scriptural grounds to spread the light of the speedy Advent as extensively as practicable in this and other lands. Our bond of union is the earnest love of Christ's soon appearing in glory.

We do not meet, therefore, for controversy, or discussion of irrelevant questions. Our meetings for the last five years have been most refreshing and profitable. We hope they may continue so, till the appearing of our Lord. These may be our last gatherings, before we shall be gathered into the everlasting Kingdom. May the Lord be with us, and give us a refreshing season.

Conference at New York begins on Monday, May 11th, on Anniversary week; at Boston, May 25th.

It is not certain that there will be a Conference in Philadelphia, as noticed in a former number.

FALSE THEOLOGY.—Theodore Parker, who goes counter to all the theology of the Bible, has lately preached a sermon on the misfortunes resulting to a nation, from the prevalence of a false theology, which, he says, is more to be deprecated than war, pestilence, and famine. He does not realize that his theology may be thus deadly in its results.

Bro. Himes.—Please to reconcile Isa. 11:8, with Isa. 65:20, first part of the verse. C. M. C.

ANSWER.—If you had stated wherein they conflict, we could better comply with your request. We now do not see that they do at all.—When the little sucking children, who have gone down to the grave, shall come up in the resurrection, it does not follow that they will be infants of days, although they are in stature.

NEW HOTEL.—Strangers visiting the city from the West, will find a very convenient hotel at the Albany-house, No. 3 Albany-street. It is immediately opposite the Old Colony railroad depot, and but a few rods from the Worcester railroad depot and United States Hotel. It is kept by a lady, Mrs. Shaw, and as we understand, on strictly temperance principles, for which reason we thus speak of it.

FAIR.—We have been requested by the editor of the "Prisoner's Friend," to notice that a Fair, to raise money to aid in reclaiming discharged convicts, will be held in Boston for two days and three evenings, commencing Thursday, April 29th. The object is a benevolent one, and we hope they may be furnished with means to accomplish much good.

THE ONENESS OF THE GOSPEL.—Under the Abrahamic covenant, God was the God of Abraham. Under the Christian dispensation, "he is the God of the Gentiles also." The Scripture preached before the gospel unto Abra-

ham,—that the blessing of Abraham might come on the Gentiles. Abraham "believed the Lord, and it was accounted to him for righteousness." Christians, "being justified by faith, have peace with God." In the days of Abraham, "Melchisedec was the Priest of the most high God." Jesus was "made an High Priest after the order of Melchisedec." The seal of the covenant with Abraham was, that "every man child among you shall be circumcised." Under the covenant of Christ "ye are circumcised with the circumcision made without hands, buried with him in baptism."

Letter from Bro. Miller.

Dear Bro. Himes:—The world is uneasy.—They fear something is coming upon them, they know not what. We are no doubt approaching the crisis at railroad speed, and the time of trouble is already commenced, or very near. Hold on your way, Bro. Himes, God will come soon and deliver us from all enemies, whether they be pretended friends, or secret foes and open scoffers. The enemy of God and souls is now busily engaged to draw us into a discussion about words to the subversion of men's minds, and I fear to the ruin of souls. What need is there of a continual discussion of the unconscious state of the dead, and the total destruction of the wicked? What if it is so? Why, I will say, Amen, when I know it. What if men are conscious in the spirit after death? Very well, I say, Amen. I think I will not be found fighting against God either way, or taking either one of the views to cut off some of my dear brethren who are looking for and loving the glorious appearing of Christ. All our clamor about what cannot be decided here, is only creating confusion, and every evil work. Our disputes will never make one hair black or white. I honor your motives in not making this question prominent, so as to supersede the Advent question in your paper. True, some may say, it is because you have no arguments to meet them with. But let it go so, it had better be so, than that you should leave your work, and pervert the glorious Advent cause. If others see fit to keep repeating "death is death," until Christ comes, they have a right so to do. One promise I have, which is better than all the arguments I have seen, and I love it,—*"For whether we live, we live unto the Lord; and whether we die, we die unto the Lord; whether we live or die, we are the Lord's. And he is not a God of the dead (body), but of the living (soul)."* Amen. So I will leave it, and trust in God. "We are the Lord's," and he knows how to take care of his jewels, whether in the body or out of it; and I will not quarrel with any of my brethren about the manner of his taking care of us, provided we look for him, and love his appearing. And although he slay me, yet I will trust in him; and if I sleep, or wake, he has promised to be with me unto the end of the world, by his Spirit; and this is enough for me.

Ah, my brother, what an ungrateful world we live in. When I think of the darkness our brethren were in, when you first began with me to publish the glorious news of a coming King, and how much you sacrificed to disseminate this light; and now see some of them who assured us that they were edified by that light, now turning against you, and, if possible, would destroy not only your life, but your Christian character and usefulness. For what? To gratify their envy, or to show the spirit of the world, and to exhibit one of the signs of the last times—"unthankfulness." Therefore the more good you do to man, the more you must expect envy, hatred, and persecution. In this world there is no reward; but when he comes who judgeth righteously, you will receive your reward. I often pray that your faith fail not. Then let me exhort you to hold on, yet a little while, and "we shall reap if we faint not."

We have finally relinquished the design of building a chapel, as proposed when you was with us. If you have a Conference in this vicinity, however, please to give us sufficient notice, and we will provide a place, if possible. My family is well, but my own health is poor. I am nearing the end of this life; but my hope is waxing stronger and stronger for an eternal life. Give my love to all who enquire.

Yours, as ever,
WM. MILLER.

Low Hampton, April 5, 1847.

Correspondence.

Letter from Bro. L. Wilcox.

Dear Bro. Himes:—I have been a constant reader of the "Herald" since its publication, and am a seeker after truth, the whole truth, and nothing but the truth. In reading the "Herald" of last week, I saw a letter written by Bro. Grandy, alluding to the discussion of the intermediate state of the dead and final state of the wicked, with accompanying notes, and reasons assigned why they wish to throw the responsibility for discussing this subject on those who believe in an unconscious state. Very well, brethren, we will take the responsibility, for no truth was ever proclaimed but what those who proclaimed it were responsible for the proclamation of it. But let us see;—is that the true reason? Is it not much easier to examine writers that are opposed to us, and append notes of objections and pretended inconsistencies, than write a theory and let others examine? [Note 1.]

Permit us in all kindness to examine your notes a little on Bro. Grandy's letter. I wish not to offend or deceive any one. We all desire the truth. We are not after popular theories, or opinions of men. We all desire to know what God has spoken. This I believe is the sincere desire of the editors of the "Herald." But, brethren, do not let prejudice prevent you from seeing the truth. I pray God to show it you. And I desire your prayers, that, if we are in an error, we may be brought to the knowledge of the truth, and the acknowledgment of it, too.

I wish to know if the Bible tells us of more than three worlds—the old world, which perished by water, the present, which is reserved unto fire, and the promise of a new heaven and a new earth, which is the world to come. It seems to me tradition of men has made another, running parallel with the two former, called the invisible world, or world of spirits, which is to end when the third world is created and has stood a thousand years, or at the resurrection and judgment of the wicked. Now, if this is the teaching of God's word, I say amen to it, and will hold my peace. But I do not so read God's word. And to the law and testimony let us resort. [Note 2.]

You say in your fourth note on Bro. G.'s letter, that Christ, in speaking of Lazarus and the rich man, must have been teaching the fate of two classes of person. Very well, we admit it. Now Bro. G. says, "If all these realities are to be enjoyed by some, and endured by others, immediately at death, then I am unable to see the necessity of the resurrection, and general judgment." Note 5.—"There would be none, if one went to heaven, and the other to Gehenna." But mark, they both are in Hades, in different portions, separated by the gulf. Lazarus has not received his reward—he is only comforted,—he is awaiting for glory, honor, immortality, and eternal life at the resurrection; and the rich man was not in his final punishment." Let us turn to the sure word. "Lazarus died, and was carried by angels into Abraham's bosom."—"He shall send his angels and gather his elect from the four corners of the earth into Abraham's bosom." [Note 3.] "Many shall come from the east, and from the west, and shall sit down with Abraham, Isaac, and Jacob," and they will be comforted, too. Not waiting for glory, honor, immortality, eternal life, for they have it. I believe it will not only be a comfortable place, but a blessed, joyful place. If Lazarus went by his spirit immediately at his death into Abraham's bosom, and is there now a conscious being, then he did not surely die,—he only changed his mode of living—he lives in his spirit. Just as the devil told Eve she should. "He told her if she only ate, she should be as gods." Now God is a spirit; and if we die in consequence of sin, and this death is only a change of living from body to spirit, then the devil told us more truth than poetry,—we have immortality already,—we shall not surely die,—we only depart from the body into a spirit. [Note 4.]

But let us return to the rich man. "He also died, and was buried, and in hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom." Now is not this a parallel passage with Luke 13:28—"There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, [yes, and Lazarus too,] in the kingdom of God, and ye yourselves thrust out." Now, if this is not the "final" punishment of Dives,—being tormented in flames of hell fire, and seeing Abraham afar off, and Lazarus in his bosom, and calling for one drop of water to cool his

tongue,—then I pray God to show me the truth before it is too late to escape it. [Note 5.] Again, these two persons are represented with all the members of the body—eyes, fingers, tongue, &c. Now the question of Bro. Grandy still returns, Why need we a resurrection? If our spirits, at the separation of the body and, spirit at death assume all these members, and if thus rewarded, why a judgment? [Note 6.] You say we are not rewarded till Christ comes and judgment is set. Then you must not use this text to prove we are conscious till the judgment. [Note 7.]

Note 6.—You say that "words are only signs of idea—nothing more." If this be true, let us, dear brother, see that we get the right sign, and the right idea. You say, "The Greek word translated 'paradise,' signified to the Jews the place of the righteous in Hades." I cannot help what it signified to the Jews; but I never, I think, signified that to the penitent thief, or to God's waiting people. [Note 8.] Now if paradise is in Hades, (hell, or grave,) a conscious state between death and the resurrection where the righteous dwell, then John the Revelator was mistaken, or there are two blessed places called paradise, one more blessed than the other. "John says he saw a new heaven and a new earth. He saw the tree of life that groweth in the midst of the paradise of God," and it was on the new earth. [Note 9.] I ask, seriously, what was the thief's prayer? "Lord, remember me when thou comest into thy kingdom."—God says he will judge the quick and dead at his appearing and the appearing of his kingdom. He did not expect to be remembered before. Paradise is in his kingdom, and Christ told him in that day he should be with him in paradise, that is, the day of his coming.—Christ is not in paradise himself. He has entered into the holy of holies, to appear in the presence of God for us, and he is there alone. No man has ascended into the heavens.—"Where I am ye cannot come." I will come again, that where I am there ye may be also. [Note 10.]

Now, brother, if Abraham, Isaac, and Jacob, are now in a conscious state, then I beg of you to tell me how you can prove a resurrection from Luke 20:37, 38—"Now that the dead are raised, even Moses showed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob. For he is not a God of the dead, but of the living." Now if they are in paradise, there is no need of a resurrection in order to be their God; for he is the God of the living, but not of the dead. [Note 11.] Rom. 14:9—"For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living." When? V. 10—"At the judgment-seat of Christ." Now you see the dead do not know anything. The soul that sinneth it shall die. Does this mean only the body? [Note 12.]—(To be continued.) Orwell (Vt.), March 19th, 1847.

Note 1.—If the truth of our reasons which we gave is doubted, we can only re-affirm them. If, because we have not turned aside from the great question of the Advent to write disquisitions on the state of the dead, our ability to do so is doubted, we are perfectly willing any should thus believe. We are not disposed to boast of what we could do; and to get credit for any ability, is no part of what we are seeking for.

Note 2.—Our brother will perceive that the word "world" is used with a difference of signification in the two places. In reference to the earth, the word world signifies "age," or "era," &c. In reference to the departed, it is used to denote a place.

Note 3.—If we recollect aright, this is an emendation of Scripture. Brother, give us the Bible as it is.

Note 4.—You say if Lazarus immediately at his death went into Abraham's bosom, that he did not surely die. We cannot forget that the Savior has said, "The beggar died, and was carried by angels into Abraham's bosom." Which shall we believe?

Note 5.—How can they be parallel, or can that refer to a post-resurrection event, when the five brethren of Dives were still on the earth, and in danger of the same place of torment?

Note 6.—Can you show that spirits have not all the organs of sight, &c.?

Note 7.—We can use it so long as the Savior has thus used it.

Note 8.—The signification it had to the Jews, must be its true signification. If we give it a different one, we change it.

Note 9.—Because there is to be a paradise on the new earth, it does not follow that the place of the waiting saints is not also paradise.

Note 10.—The question is not what did the thief ask, but what did the Savior reply. Jesus promised the thief an entrance there on the day he died.

Note 11.—If the patriarchs are now conscious, there can be no doubt of their resurrection. The difficulty with the Sadducees was, that there was no conscious spirit, and therefore there could be no resurrection. Indeed, it would be a new creation. Take away these promises, and their inference would fall.

Note 12.—As this refers to a death which only sinners experience, it must be the second death,—the being cast alive into the lake.

"Reverend."

Having heard several lecturing brethren speak in terms of decided disapprobation of the general improper use of this word, we expected they would, some of them, ere this, have given publicity to this feeling of disapprobation to the brethren and to the world.—And having long waited to see the sacrilegious use of the word rebuked and laid aside by Adventists, but waiting in vain, we are at length constrained to do it ourselves, incompetent as we are. Adventists have done well in the work of reform, as far as they have advanced. But why not persevere, wash their garments clean, and go on to perfection! Heb. 6:1—"Onward and upward" is their motto, and their orders. Let them mind it. The Spirit of God and of truth make sweeping work of the pride and folly of man—of all who go into the kingdom. "Before honor is humility," Prov. 15:33. They sink to rise. Through sweat and toil and tears they reach the crown. Rev. 7:14.

We are professedly a peculiar people, zealous of good works. Tit. 2:15. Like the children of Israel, we have done well in coming out of Egypt, or Babylon, if indeed we are out, but like them, also, we have done ill in not leaving behind, as we should, all the bad habits and maxims of that land in which we have been so long held captive. No, we still adhere to some idolatrous golden calf, which must be burnt, ground to powder, and given to the winds or waves, before we reach the promised land. Ex. 32d. "Little children," says the beloved disciple, "keep yourselves from idols. Amen." 1 John 5:21. What better than idolatry is it for the professed children of God, or one class of them, to call themselves by the great and holy name—"REVEREND!" (Ps. 111:9)—while the rest own and endorse it! However proud or pleased, in common with others, the writer once was with such a use of that sacred word, he is now ashamed and mortified when, as formerly, he finds it prefixed to his own worthless name. Blessed be God, to whom that name alone belongs, he now finds himself thus seldom troubled; for he has forbidden his friends and others, in their addresses to him, this popish, sacrilegious use of the word.

This, by way of apology for its ordinary use, is regarded only as an honorary epithet of the clergy, to distinguish them from the laity, or common people. Is this the way for God's children to become great or good, by thus robbing Him of his holy name? Mal. 3:8. "Them that honor me," saith the Lord, "I will honor; and them that despise me shall be lightly esteemed." 1 Sam. 2:30.

The Pope of Rome, we believe, or some of his cardinals, was the first who assumed or made this sacrilegious use of the word "reverend," and other peculiar names of the Deity. This, however, is in keeping with Popery, the man of sin, who opposeth and exalted himself above all that is called God, or that is worshipped; so that he, as God, sitteth in the temple of God, showing himself that he is God. 2 Thess. 2:4. Shall we follow, or fellowship such a monster—a monster so dreadful and terrible as we find him described in God's word? Dan. 7:7. No. God forbid.—Let us rather reprove him, and abandon all his abominations. Dan. 11:31; Matt. 24:15.

As to honorary degrees, or titles in general, among Christians especially, we would in the outset say, they are foolish. In the next place, they are wicked, and prohibited by our Divine

Lord and Master, John 5:44. Of this, we are glad to say, most of our brethren in this country are aware, and act accordingly. Foolish or wicked—for none but such can pant for interdicted honors.

Fond as men usually are, in church and state, of receiving honor one of another, some few in both, not among the least sensible and virtuous, better understanding the character of true honor, have abjured such folly. Here, it is not beneath us to say, the Friends, and some others, come up in kind remembrance, for their child-like simplicity and uniform rejection of all proud, anti-Scriptural titles, as vain or wicked. The name "Christian," is indeed the highest style of man. We need and ask no higher. Would that we were all worthy of this. An attempt by epithets, by human hands, to raise him higher, would be like an attempt to raise, so to speak, and illuminate a meridian sun! Or, to enhance the lustre and beauty of the diamond, by the application of paint. Pure gold needs no gloss; beauty no ornament, being most adorned when unadorned. So it is with the real Christian, purchased and perfected by Him whose name he bears. He goes into the kingdom of God as a little child, naked of all that man can give or take away. Mark 10:15; Luke 18:17.

In passing, permit us here to say, all the saints are brethren, for Jesus calls them so.—Matt. 23:8. It looks well for Christians, Advent Christians especially, in speaking of, or addressing each other, to do it affectionately and Scripturally, by saying, brother, or sister, as the case may be. To say Mr. A—, Mrs. B—, etc., instead of brother, or sister, looks to us like rather cold-hearted love—a brother or sister afar off,—and savors too much of pride or conformity to the world. To hear such language from the lips of nominal professors is not surprising; but to hear or read it, as we sometimes do, from professed Adventists, seems to us a departure from primitive usage—from the love and simplicity of the Gospel. A word to the wise. (Circumstances will regulate when a deviation from this course is called for.) Some object to the use of the term "Adventists," as unscriptural; but it is a comprehensive word, and seems often necessarily used to distinguish believers in the second speedy coming of the Lord from other professing Christians.

Finally, brethren, if the will of God be so, may these our last be our best days. While the sun of this lost world is setting, in seas of blood and endless night, may ours rise in fairer day, to set no more! We believe it will, and that speedily. The day star shines on high! (O land of rest, for thee I sigh—a calm for them that weep, a rest for weary travellers.—Glory, glory ineffable.) We long to see the Bride, the Lamb's wife, moving in primal beauty and simplicity towards its rising, Isa. 60:1, robed in sunbeams, and crowned with stars of light. Rev. 12:1. Glory to God! she is coming up from the wilderness, her last captivity, leaning upon her beloved, Cant. 8:5, shouting "Victory, victory!" 1 Cor. 15:57.

Let us not henceforth, like the world, seek honor one of another, but the honor that cometh from God only. John 5:44. Let us obey him implicitly, and follow him wholly. Josh. 14:8, 9. This is the only way to go safe—to reach the crown. 2 Tim. 4:7, 8. O Lord, be our helper and our portion for ever. Amen.

We hope the dear brethren will all, to a man, rise and shake themselves thoroughly from the dust and pollution of this world, and meet their coming Lord in garments clean and white. Rev. 19:8. We hope, also, that our editorial and preaching brethren, in both hemispheres, will no more own or endorse the much abused word "reverend," by the tongue, by the pulpit, or by the press; by saying, as do others, of such poor words of the dust, Rev. Mr. A—, Rev. Dr. B—, etc. etc. Treat them with propriety, and let them see and know that we call no man master, Matt. 23:8-10, neither do we wish to be so called by others. Honor to whom honor is due. Rom. 13:7. In the use of distinguishing epithets, let them be unvarnished and scriptural, so that he that is of the contrary part may be ashamed, having no evil thing to say of you. Tit. 2:8; 1 Pet. 3:16. And when the Chief Shepherd shall appear, we shall receive a crown of glory that fadeeth not away. 1 Pet. 5:4. Amen.

C. MONROE.

Conway (Mass.), March 23d, 1847.

LETTER FROM BRO. R. V. LYON.

Bro. Himes:—Permit me to communicate through the "Herald" a few words of comfort to the children of God scattered abroad. The evidences to me are incontrovertible, that we are within a few days, or months, of the judgment. Brethren, are you ready? Have you oil in your lamps?—are they trimmed and burning?—have

you got the hope of the gospel? To this last question, let me call your attention for a few moments. Paul says (Rom. 8:24), "For we are saved by hope." Hope is a compound of desire and expectation. But a man may desire, and not expect; or expect, and not desire. But this would not be that to which the apostle refers. It would not be that which is spoken of as a good hope through grace; or, "Christ formed within you the hope of glory." Where does this hope centre? In the personal coming of our Lord Jesus Christ and the resurrection from among the dead. Read Titus 1:11-14; Heb. 9:28; 1 Thess. 4:13-18; Acts 3:19-21; 1:11; 1 Pet. 1:3-5; 1 John 3:1-3; Rom. 8:18-25; Luke 20:27-36; Acts 23:6; 1 Cor. 15:12-20, 31, 32; Phil. 3:7-11; Heb. 11:35; Rev. 20:1-6, 24. This hope lays hold on the promises that God has given to the seed of Abraham, which is the earth restored. See Gen. 13:14, 15; Rom. 4:13, 14; Gal. 3:16-18, 27-29; Eph. 1:10-14; Matt. 5:5; Dan. 7:18, 27; Isa. 60:13, 18-21.

In what sense does this hope save the children of God? From despondency and despair. Job, with this hope, in the midst of his afflictions, could cry out, "Oh that my words were now written! Oh that they were printed in a book! That they were graven with an iron pen and lead in a rock for ever! For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another." (Job 19:24-27.) This hope enabled Paul to exclaim, "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." (Rom. 8:17, 18.) Again: In speaking of this hope, and of the heirs of the promises, he says, (Heb. 6:17-20), "Wherein God, willing more abundantly to show unto the heirs of promise the immutability of his counsel, confirmed it by an oath: that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us: which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil: whither the forerunner is for us entered." To illustrate this text, we will suppose that in yonder harbor a noble ship has just cast anchor. The storm begins to rage—continues to increase—every eye on shore is fixed upon her, waiting with deep anxiety to see what will be her fate. Every gale that blows causes her anchor to take a deeper hold in the earth beneath the angry waves—they see her rising upon the mighty billows—next she plunges beneath the surges—all his anxiety—the storm abates—the noble ship, with her crew, remain unhurt. Thus it has been with the gospel ship and her crew while sailing over the tempestuous sea of life, especially in these last days. The blessed Bible being her chart—hope her anchor—the love of God her main-top-sail—faith her cable-ropes—Jesus her Captain, she has been enabled to out-ride the storm. Though the nominal church and the world, whilst looking upon the noble ship and her crew with intense solicitude, to see what would be her fate while the storm of fanaticism and persecution was raging, with her sails badly shattered, saw her rising upon the mighty billows, and next beheld her plunge beneath the surges, and, as they suppose, sunk, with all her crew, to rise no more. To their houses of worship they flocked, to listen to their pastors, while they attempted to preach a sermon on the death of the crew, and the wreck of the noble ship. But, ere they were aware, the storm abated—the ship righted, her sails were all unfurled, and a gentle breeze soon wafted her onward over time's rough billows, and soon will cast anchor in the port of eternal bliss. Brethren, let us obey the injunction of the apostle Paul—"Except ye abide in the ship, ye cannot be saved."

Now let us apply this subject to ourselves, and see whether we have the hope of the gospel; for if we are destitute of that, though we may have the gift of prophecy, and understand all mysteries, and all knowledge, and though we may have all faith, so that we could remove mountains, heal the sick, cast out devils, we shall be weighed in the balance and found wanting.

Are we earnestly desiring and expecting to see Jesus? Can we from the heart use the language of the apostle—"Even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body?" Again: The hope of the gospel is a lively one, or a hope of life and immortality; and he who has it will be alive in the things that pertain to the kingdom of God, at home and abroad, and nothing but sickness or the great distance will keep him from the place where the saints meet to talk about the resurrection, their inheritance, their coming King, and the preparation requisite to be made, in order to meet him in peace. Reader, is this your course?

Again: The nature of this hope is to purify, even as Jesus is pure—"Every man that hath this hope in him purifieth himself, even as he is pure." (1 John 3:3.) Jesus sought not the honors, the fashions, nor the pleasures of this world; he was of no reputation—he was separate from sin and sinners—he sought not his own

glory, but the glory of his Father—he was dead to the world, and the world was dead to him.

Again: Says Paul, this "hope maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Ghost, which is given unto us." And wherever you find a man that has got the hope of the gospel, you will find one that is not ashamed to let people know that he is desiring and waiting to see Jesus coming in the glory of his Father, and all his holy angels with him. Brethren, have you got the hope of the gospel? Yours, expecting soon to see Jesus.

Hampton (Cl.), March 17th, 1847.

LETTER FROM BRO. S. S. BREWER.

Dear Bro. Himes:—Perhaps there may be some of the friends with whom I met in former days, who may feel anxious to hear from me in respect to my present faith. I never felt stronger the necessity of girding up the loins of my mind, and watching unto prayer, than I do now. Can any living being believe the declaration of the adorable Redeemer, as brought to view in Matt. 12:36, 37, and 2 Cor. 5:10, and not feel? Let him that hath an ear hear what the Spirit saith unto the churches. Dearly beloved, may God in mercy help us to realize the awful responsibilities resting on us. Read the 4th of Ephesians, beginning at the 29th verse. Pray for my brother, that he with thee may be kept through faith, by the power of God, unto salvation. Oh! how many, I fear, if I may be permitted to judge by their fruits, are only dreaming of heaven, and making an empty boast of inward joys and sins forgiven, while they are slaves to lust. Oh! ye that are professedly looking for the Judge of quick and dead, how stands the account? Ye are the temples of God. Read and ponder well 1 Cor. 3:16, 17, and compare with Matt. 15:18. Hear the conclusion of the matter.—Rev. 21:27. The way is strait, the gate is narrow, but God does not require impossibilities. No, nothing but what we are fully able to comply with; and that is brought to view in Rom. 12:1, 2; read 1 Pet. 1:14-23. Amen and amen. My soul says, May the Holy Spirit help us to do so. If I have been the means of injuring any one, I hope they will forgive me. As far as your unworthy brother is concerned, I freely forgive my enemies, if I have one.—My prayer is, that God may bless them. Oh! my fellow-traveller to the bar of God, how precious is that promise, amid all our trials, in 2 Tim. 2:19; read it. We have had some trials, but they are not worth naming. My life has been a chequered one. Mingled with hope and fear, the shavings of prosperity have been but short along my pathway. The waters of affliction, and the clouds of adversity, have been none too deep or heavy. No, no, blessed Jesus: the rod has been light, sweet, and kind in fellowship with thee. But the battle is almost over—the race is almost run—victory will soon be proclaimed from the battlements of Zion's towers. "Now are the kingdoms of this world become the kingdoms of our Lord and his Christ, and he shall reign for ever." Praise God, "the land is nearing, where the wild sea storm's rage is o'er."

I have spent some time in various places in this State, and I hope my opinion is correct when I say, there is a waking up to the duty of a preparation to meet the Lord in peace.

Being in New Haven yesterday, I was informed that considerable interest was manifest there through two lectures delivered before the Institute, to a larger audience than had assembled on any previous occasion, by Dr. Tyng, of the Episcopal Church, N. Y. city. I send you two numbers of the "Palladium," containing a review of them. The position taken by that servant of Christ stands invulnerable to all the cavillings and sophistry of the would-be great men that have entered the lists of controversy in opposition to this glorious truth. My prayer is, that God in mercy may engrave it upon the fleshly tablets of every heart that read it.

Bro. H. BARLOW writes from East Barnard (Vt.), March 1st, 1847:—

Dear Bro. Himes:—After so long delay, it is in my power again to cast in my mite to aid in sustaining the "Advent Herald." No other paper that comes within my reach is equal to it in the soundness of its principles, or in the ability with which they are maintained. I believe that every consistent friend of the Advent cause should endeavor, according to their ability, to sustain the Advent periodicals. They should remember, also, that one well-conducted paper is abundantly sufficient for a large section of country. That editorial which is suitable for a few readers, is suitable for many thousands; and the remuneration which would sustain one establishment, would be utterly insufficient when divided among many. Did all professed Adventists feel as they ought the immense responsibility which rests on them as "lights in the world," what a coming up we should see to the help of the Lord against the mighty, in the prayerful spirit with which they would go forth to enterprize, and in the unreserved consecration of all to the service of our blessed Redeemer. Assuredly we live in a time when gross darkness covers the people,—when iniquity abounds, and the love of many waxes cold. How infinite will be the reward of

such as "turn many to righteousness," and are careful to remove all the stumbling-blocks from the path of the wicked. May God give all his people the spirit of their duty, whether it conduct them in the path of quietness, or to the martyr's stake. Then should we see the work of the Lord revive.

[We are constantly receiving letters similar to the above, but publish but few of them. This is so appropriate for the present time, that we cannot withhold it.—Ed.]

Bro. G. W. CLEMENT writes from Landaff (N. H.), Feb. 23d, 1847:—

Dear Bro. Himes:—I am poor, as well as some of my brethren here and elsewhere; but I can scarcely conceive how I should feel to receive volume after volume of your invaluable paper, and acknowledge myself fed by its contents, when I knew that I had not paid the expense of publishing it, and that the publisher was pressed hard for funds to meet his weekly expenditures. I read the declaration in a recent number of the "Herald," setting forth the number of delinquent subscribers, with some fear and trembling. I wondered how you had struggled with such success so long under those circumstances. I feared lest, after all the efforts that could be made by the real friends of the Advent cause, the "Herald" would cease shortly to plead in its behalf. But in the midst of these fears, the question came home, Why should the "Herald" die? Have the friends of disorder, strife, and confusion more money than the friends of Jesus? There are papers well sustained, whose tendency savors of strength to the robber's hand, and to make the poor still poorer, to blast the genius of liberty, and put out the lamp of the Christian's hope. And shall the "Herald" languish, and its voice be drowned, when its columns are so copiously filled with the heart-cheering and soul-stirring doctrines of the word of God,—such as are calculated to alarm the wicked, but to strengthen and encourage the saints of the Most High? Let the response continue to be, No! Let a voice come up like the voice of many waters, united with corresponding action, and say, Let it live till Jesus comes—let it continue to herald forth the near approach of Him who is soon to be King of kings, and Lord of lords.

Extract of a letter from Bro. H. CLARK, of England.

We are happy to hear from this dear brother. He rendered us efficient aid when we were in that country.

Dear Bro. Himes:—A few more evenings and mornings, and then the day of eternal ages will dawn. Soon the thrones of earthly monarchs will be cast down, and the Ancient of Days will sit; thousand thousands will minister unto him, and ten thousand times ten thousand will stand before him: the judgment will sit, and the books will be opened. We stand upon the very eve of the event. Oh, dear brother, go on faithfully warning a wicked world. Go on, and, if possible, awake our nominal churches who are sleeping the sleep of death, vainly dreaming they are converting the world. Strengthen the hands of the feeble, encourage them "to gird up the loins of their minds, to be sober, and hope to the end, for the favor that is to be brought unto them at the revelation of Jesus Christ." Soon he that shall come will come, and will not tarry; for as soon as the 2300 years are expired, the earth will be cleansed, and Abraham, Isaac, and Jacob, with all the Israel of God, will be put in possession of their inheritance.

If time continue, your labors will be greatly needed in this land. Truly the harvest is plentiful—the fields are already white for the harvest—the birds of the air devour it—the beasts of the field tread it down, and there are none to rescue it. Give my love to Bro. Brown. If we never more meet in this state of probation, I pray we may meet at the marriage supper of the Lamb. Yours in hope of immortality.

Bro. F. EVANS writes from Spring Mills (N. Y.), March 1st, 1847:—

Dear Bro. Himes:—The "Herald" to us is a welcome messenger. We hail it weekly with much joy. We love it because it contains the very doctrine we believe the Bible teaches, viz., the consummation of all things being near at hand; and those who dispute that must throw away many passages of Scripture, or acknowledge they have no meaning at all. It is just such a paper as we need in these perilous times, for it contains meat in due season. It rejoices us to hear from the brethren and sisters in different parts of the land, who, amid the many conflicting views which have been published, still remain steadfast. The subject of the English Mission is a very interesting one to us. We feel glad that the labors of our brethren in a foreign land have been blessed.

We regret that we are not able to do more than pay our bare subscription; but be assured, you will have our prayers and best wishes. Although we are not permitted to see or hear you here, we have strong consolation that we shall shortly meet where toil and labor will be over, and where prayers will be turned into praise.

We should be glad if some of the brethren could make it convenient to visit this place, for there seems to be more interest on the subject of the Advent now than at any former time.

Sister ABIGAIL MUSSEY writes from Lisbon, Sugar Hill, April 1st, 1847:—

Dear Bro. Himes:—The coming of the blessed Lord to redeem his people, is a hope like an anchor to the soul; and my soul is still comforted that our salvation is near to come. I do rejoice that the Advent doctrine still lives. Yes, and it will live till the heavens be more. I find much in the "Herald" that strengthens me to continue watching for my glorious King. And why should we not be expecting him, when we have so much Bible evidence that the judge is at the door? Surely those that are watching the signs of the times have eyes to see, and they do see, bless the Lord, that the signs on earth, distress of nations with perplexity, bespeak Him near. They have ears to hear, and they do hear the rumbling of his chariot wheels. I never saw plainer than now the place we occupy. That the signs given by the Savior of his coming are past, is very plain. And that we are living in the last part of the Roman kingdom, or in the toes of Daniel's image, is quite as plain. And what next? It is to repent, for the kingdom of heaven is at hand. What good news to the way-worn pilgrim! Their language is, Even so, come Lord Jesus.

"A Baptist minister in this place [Busti, N. Y.] says that the Baptist is not a Protestant denomination;—that it was never connected with the Papacy, but can trace back through the Waldenses (who he said were Baptists) to the apostles. I should like to know if this is so. J. S.

We know that the Baptists claim to have descended independent of the Papists. How good their claim is, we know not, having never investigated. We consider it of very little importance through what medium any truth has come down to us, provided it come through the Bible. No truth rejected by the church of Rome can be said to come through it; for they never had it. Nor can those who hold such truths have come through such church, when they were never connected with it. We do not know but the Waldenses were Baptists. We know they were Adventists. If any Baptist claims to be in the succession from them, and yet denies the Advent, it is very clear that he has apostatized from their faith.—Ed.

Bro. E. S. BRYANT writes from Ithaca (N. Y.), March 31st, 1847:—

Dear Bro. Himes:—We received eight copies of No. 5 of the "Children's Herald," and shall be glad to receive more as soon as they are published. Is it for want of support that it is not published more frequently? Every Advent family might certainly take one or more copies; and Sunday schools require quite a number. I should think it might be well sustained. We hope it will still be published, as there are so very few things we are willing to put into the hands of children, as almost all the works designed for them contain more or less error.

The cause of the suspension of the "Children's Herald" was on account of funds. We expect to resume its publication next week, and shall issue it regularly each month. There is some obscurity in our minds respecting the chapter you refer to. We should now hardly be prepared to give an exposition which would be satisfactory to ourselves.—Ed.

OBITUARY.

"Blessed are the dead who die in the Lord."

DIED, in Pompey, Onondaga Co., N. Y., April 2d, Bro. DANIEL P. WILLIAMS, aged 60 years. He died in hope of a speedy and "better resurrection." He has been afflicted with infirmity and weakness for about twenty years, so as to be unable to labor most of the time. For the last three months his disease seemed to assume a new form. But his last increased sufferings, as well as those of years past, he bore with Christian patience and resignation. Although his disease weighed down the powers of his mind, yet at times he rejoiced and praised God aloud. Four days before his death, he said with clearness and emphasis, "I am at peace with all men, although they should stand with sword in hand to cut me in two. Yet I am at peace with all men,—proclaim it in the paper." Where would professed Christian warriors be if they all had this spirit? Surely they never would be found with carnal weapons, to slay their fellow men. He and his widowed companion have perused the Advent papers for the last four years with great interest, and rejoiced in the light they received concerning the inheritance of the saints, the millennium, and the very near approach of the day of the Lord. J. D. JOHNSON.

Manlius (N. Y.), April 7th, 1847.

FOREIGN AND DOMESTIC SUMMARY.

Since our last, the packet ship Washington Irving has arrived at this port, bringing advices eight days later than the previous ones. The aspect of affairs had not materially changed. Gloom and consternation appear to pervade the entire mass of European society. Political affairs in Russia, Turkey, Greece, Prussia, Spain, and Portugal, seem to be in the most "admirable disorder." The truth is, the entire Social framework of society throughout the world is so disintegrated, and the faculties and passions of men so grossly perverted and debased, that we cannot indulge the hope of seeing the world in a purer state than it is at present, before the "new heavens and the new earth, wherein dwelleth righteousness," shall be created.

The deficiency of food in Great Britain is estimated at 16,000,000 quarters, equal in value to £18,000,000.

A Mr. Hoare, of Middlesex, Eng., in a letter to Lord Robert Grosvenor, with much zeal and positiveness, attributes the present famine and distress in Ireland to the endowment of the Maynooth College by the English Government.

A Paris paper states, that there were in the prisons of La Force and the Conciergerie, on the 15th of March, 28 Gentlemen, 11 Knights of the Legion of Honor, 6 Viscounts, 5 Counts, and 2 Marquises, forming quite a respectable representation of the aristocracy.

The notorious Madame Lafarge, sentenced to imprisonment for life, a few years since, for poisoning her husband, is about to be pardoned, says a French paper.

A fire-damp explosion lately happened in a large colliery at Barnsley, Eng., by which 75 persons lost their lives, and some others were severely hurt.

The 24th of March was appointed by the Queen as a day of general fast and humiliation throughout Great Britain and Ireland, in consequence of the prevailing distress. A voluntary fast at Buckingham and Lambeth Palaces, we fancy, is somewhat different from the involuntary one experienced in Ireland, and in the highlands of Scotland.

The "Cork Reporter" says, that in three successive days, there arrived in that harbor 45 vessels, laden with grain. The markets were said to be well stocked with Indian corn (which had declined in price), yet the famine did not appear to be in the least abated.

The Liverpool "Mercury," speaking of the tide of emigration which has already set in from Ireland to this country, says, it "continues to flow with a rapidity really fearful, when it is considered that the class of emigrants is altogether composed of the more sound and healthy portion of society. What will be the end of it, God only knows." The "Mercury" says that most of these emigrants are possessed of considerable money, and are removing through fear of coming to want.

The Archbishops, a native tribe in alliance with Russia, have been nearly exterminated by the Circassians, who put nearly 5000 men, women, and children to death.

The London "Eclectic Review" for March, in speaking of the Bishop of London, says, that the Right Rev. Diocesan has consecrated 500 churches, receiving a fee of £150 each—making the snug sum of £75,000! His Grace has also at his disposal 500 church livings, each of them worth, on an average, £250 a year! Think of a minister of Christ having at his disposal £125,000, to say nothing of an enormous yearly income, and the fees aforesaid!

Dr. Wolff has lately become a Freemason, in order, he says, to increase his usefulness, and to enter more fully into the depths of sacred antiquity. Never having been initiated into the mysteries of Masonry, we are at a loss to understand how the Doctor, after having travelled so extensively in the East, can "enter more fully into the depths of sacred antiquity," within the walls of a Masonic Lodge in England.

Out of 60,000 persons who made the last pilgrimage to Mecca, 20,000 had died of the Cholera.

The Pope, envious of military distinction, perhaps, has, at his own request, been elected the Colonel of a regiment of the Roman Civic Guard.

We see by the papers, that Dr. Chalmers has entered upon pastoral duties in connection with a new church in Edinburgh. His opening sermon is spoken of as doing honor to the head and heart of one who had so long labored in the cause of Christ.

Louis Philippe is allowed by the nation about \$2,500,000 a year. He has thirteen or fourteen magnificent palaces at his disposal, besides Neuille and the Chateau d'Eu, which are his own private property. He is entitled to all the fire-wood and timber cut in the royal forests, which yields no inconsiderable sum. Besides all this, he speculates in stocks, and has the custody of the income (£40,000 a year) of his grandson, Count of Paris, heir to the throne.

The London "Standard" says, that the Romish clergy in Ireland receive annually for confessions, \$1,350,000; for christenings, 150,000; for unions and burials, 270,000; for marriages, 1,350,000; for prayers for deliverance from purgatory, 450,000; collections at chapels, 2,410,000; curate collections, 101,000; grant to Maynooth College, 45,000. Total, \$6,135,000!

A bill has been brought into the House of Commons, for the abolition of capital punishment.

The Emperor of Russia has bought up nearly all the 5 per cent. stock of the Bank of France, amounting to about \$10,000,000.

The Grand Ducal Theatre of Karlsruhe was recently destroyed by fire, in which 70 persons perished.

The Pope is about to send a minister to China, to protect the interests of Catholics.

A new sect of Baptists has arisen in Denmark. In Copenhagen and Seeland they are very active in proselytizing. They say they have been "made perfect," and indulge in the most fanatical proceedings. The regular Baptists have protested against the doctrines of these "new lights."

Twenty Turkish students had arrived at Southampton, Eng., from Constantinople.

A private of the Royal marines, stationed at Portsmouth, has been sentenced to death for striking a lieutenant.

The Committee of the British Association for the relief of the Irish and Scotch, report that, up to the 17th of March, they had received £240,000.

Mr. O'Connell has been ordered by his physicians to the south of Europe. A hope is entertained of his recovery.

The city of Vera Cruz, with the Castle of St. Juan, surrendered to the American army on the 26th ult., after a bombardment of three or four days. Nearly half of the city was destroyed. The Mexican loss was about 1000, principally women and children; the Americans lost only 65, from the time the troops first landed.

The Dubuque (La.) "Republican" publishes an account of a fall of aerolites, which took place lately in that vicinity. In one instance a large stone, six feet in diameter, and resembling a mass of sulphur, in its descent went through a large tree, crushing it, and embedded itself in the earth at the depth of twelve feet.

We noticed, a few days since, an advertisement, of a rather unique character, announcing that "Elder" G. J. Adams would perform the character of Richard III. at the National Theatre! "Elder" Adams (who is a Mormon preacher, we believe) says he differs with most of his brethren as to the moral tendency of the stage, for it was by attending the theatre that he became converted; playing Richard III. Saturday night, and "playing" with the gospel Sunday morning, is not often exhibited by the same person.

The Grand Jury of Ithaca, N. Y., lately had under consideration bills of indictment against sundry persons, members of the Dutch Reformed and Episcopal churches, "for being engaged in getting up and carrying on lotteries, connected with the fairs held by ladies of those churches."

Gen. Taylor has been nominated in some towns, both by the Whig and the Native American parties, as a candidate for the Presidency. The N. Y. "Courier" and the "United States Gazette" have openly avowed their intention of supporting him. Though not a word is now said in disparagement of Gen. Taylor, yet when he shall have been regularly nominated (which, no doubt, will be done), it will be found out, very suddenly, that he is the most corrupt man living!

During the operations of the army and navy in their attack on Vera Cruz, a succession of severe storms—three or four in number—occurred in the Gulf, in which twenty or thirty vessels, loaded with Government stores, were driven ashore, and the principal portion of their cargoes destroyed.

In the ten new regiments authorized by Congress just before the close of last session, there are 172 commissioned officers, 120 of whom have been appointed from slave-holding States.

The ship "Thomas W. Sears" arrived at Boston a few days ago, having lost, on her passage from Liverpool, out of 141 passengers, 24, by fever and dysentery, and about 20 are sick, many of whom will undoubtedly die. On arriving at this port, the visiting physician found them in the most deplorable condition. Not one of many that were inquired of had a single cent!

The following are the returns made to the Chief of the Police of New York. They are the arrests for the quarter ending Feb. 1st, 1847:—Drunkards, male and female, 2339; arrested for disorderly conduct, arising, no doubt, from the use of intoxicating liquors, 1523; vagrants, 455; and assault and battery, 1058.

Two young, healthy, able-bodied Irishmen lately applied to the Mayor of New York for means of support. They stated that they were told by the shipping agent at Liverpool, that when emigrants arrived at New York, the Mayor was bound to support them until they could get employment.

Another horrible massacre of Mexicans has been perpetrated. Among the many volunteers who have been murdered, one after another, by the infuriated Mexicans, was a nephew of Senator Colquitt, belonging to the Arkansas regiment. His body was found, shockingly mangled, with a lasso round his neck, and bearing the marks of having been dragged a considerable distance on his face through the chapparrel. His comrades, in revenge, attacked a small village, and before their officers could interpose, about 30 were killed, not one of whom, probably, had been concerned in the murder of Colquitt. Who can advocate war, when such deeds are its legitimate fruits?

A destructive fire broke out in New Orleans on the 25th ult., destroying property to the amount of \$300,000. There has been another anti-rent outrage in Columbia Co., N. Y. A tenant had been ejected by the owner, and another put in possession. During the absence of the latter, the former, accompanied by fifteen or twenty men, took forcible possession of the premises, and removed the furniture into the road. The rightful occupant returned accompanied with sheriff's officers, and others, when they were attacked by the intruders with pistols, knives, bludgeons, &c., and some very severely injured.

"CHRISTIANITY AND SLAVERY: A REVIEW OF Drs. Fuller and Weyland, on Domestic Slavery, by Wm. Hague. Boston: Gould, Kendall & Lincoln, 59 Washington-street, 1847.

This is the title of a neat pamphlet of 54 pages, in consideration of the Scriptural argument, showing that the Bible does not sanction a state of involuntary servitude, as Dr. Weyland admitted in his discussion with Dr. Fuller. The question is presented in a very clear, calm, and logical manner, and presents thoughts worthy of consideration.

"A Practical Grammar of the English Language." By Rev. J. Blackmar.

This is a small manual of 36 pages, designed to correct improprieties common in the use of the English language. It exhibits several hundred specimens of inaccuracies in common conversation, with directions how to avoid their use. Price 12 1-2 cts. We have a few for sale at this office.

"CHAMBERS'S CYCLOPEDIA."—We have received the 8th number of this excellent work, which completes the first volume, from the publishers, Gould, Kendall & Lincoln. Its contents exceed in interest those of former numbers.

POSTAGE LAWS.—The new postage laws have made it advisable for many of our subscribers in the vicinity of the city to make a change in the mode of transmitting their papers. Some of the Postmasters, we learn, do not know how to interpret the law. For the information of our subscribers, we will state the main features of it. The privilege of receiving papers, free of postage within thirty miles of the place of publication, is abolished. Papers sent from the office of publication to any distance under one hundred miles, are to be charged 1 cent, over one hundred miles, 1 1-2; papers not sent from the office of publication are to be charged 3 cts. for any distance, and must be pre-paid. Those who desire it, may receive their papers by any other channel which they may select, and thus save postage. Many of our subscribers in the neighborhood of the city are now receiving their papers by private conveyance.

One act of the Post Master General has caused us some surprise. The law says—papers not sent from the office of publication must be pre-paid 3 cts. The Post Master General, deeming the law not sufficiently stringent, has taken upon himself to insert the words "to subscribers." We ask what right he, or any other of the public servants, has to tinker the laws that Congress has passed. If he says, that is the meaning of the law—we ask him to show us that in the law. Editors often have occasion to forward copies of their papers to those who are not regular subscribers. If they go from their office, the law says they shall go at the ordinary rates—the Post Master General says they must be charged 3 cts., and be pre-paid. Who is right?—Chris. Chronicle.

THE POST OFFICE.—Postmasters whose salaries amount to less than \$200 a year, have the franking privilege restored to them, as formerly. They can now remit subscription money to printers free of charge, as well as the names of new subscribers.

A suit was commenced against the Postmaster of Onondaga village, N. Y., for refusing to deliver a newspaper to a citizen, for which he offered to pay newspaper rates of postage, but which was charged with 15 cents, in conformity with the Postoffice regulations, the wrapper being endorsed with a single initial. The jury gave a verdict against the Postmaster, six cents damages and costs.—Post.

BUSINESS NOTES.

J. B. Morgan—You are indebted on the paper only for the present vol. We have no account of any books. If you have received any, please inform us what and when.
R. Harley—We have appropriated as you directed.
C. Stoddard—Where is your P. O. address?
T. Smith, \$3 on account—Your paper is credited to end of v. 13. The assistance you have rendered has been abundant proof. The paper of C. Brown is paid to No. 316.
Those other brethren may pay what they feel able, and according to their convenience.
L. P. Griffith—We have sent a package to you in Bro. Litch's bundle, who will forward it to you by express.
James Wise—You are paid to the commencement of the present volume.
K. Elliott—The P. M. of Troy, N. Y., informs us that the paper sent to you is not taken from the office; and as you are a new subscriber, and have paid to the end of the volume, we suppose the paper has been misdirected. It meets your eye, please inform us.
Elder Ira Bowles—We have discontinued your paper, as you requested by the Postmaster.
L. Wood—You have paid to No. 306.
C. A. Foster—We have stopped one of the papers sent to St. Towel, as you request. There is due on it \$1 75.
S. F. Bliss—We have sent by express.

DELINQUENTS.

[Under this head we may do some injustice. We hope not to. If any noticed here have paid, and through mistake have not been credited, or are poor, we shall be happy to do them justice.]
Previous delinquencies. — \$371 75
The P. M. of Middletown, Pa., writes, that the paper directed to WILLIAM DEWITT is not taken from the office. He owes — 3 00
The P. M. of Southridge, Mass., informs us that the paper sent to W. LINDESEY is not taken from the office. He owes — 3 40
P. CROSBY, of Cortlandt Village, N. Y., returns his paper, owing — 2 40
Total delinquencies since June 1st, 1846. — 389 53

WEST INDIA MISSION.

Mrs. Nina. — 1 00
M. Williams. — 1 00

CONFERENCES.

Conference at New York begins on Monday, May 11th, on Anniversary week; at Boston, May 25th.
Lord willing, there will be conference meetings as follows:—At North Barnstead school-house, evening of the 20th; at Upper Gilmanston, evening of the 21st; at Davis Island, Gifford, evening of the 22d; at Mendish Neck, evening of the 23d; at Holderness, Saturday evening and Sunday, the 24th and 25th. I. R. GATES.

APPOINTMENTS.

If time continues, I will preach at Shelburne Falls, as Bro. David Wilson shall appoint, the 22d, 23d, 24th, and 25th of April. R. V. LYON.
Bro. HINES will preach in the Town-hall in Templeton on Sunday, May 2d. Friends in the neighboring towns will come in.
ALTERATION IN TIME OF APPOINTMENTS.—Providence permitting, I will preach in Ashburnham, Mass., the second Sabbath in May; in Winchendon, Mass., the third; in North Scituate, R. I., the fourth; and in Abington, Mass., the first Sabbath in June. Meetings at intervals as Providence may direct. N. BILLINGS.

A correct and splendid lithograph, from a daguerrotype of Bro. Miller, for any of his numerous friends who may wish, may be had at this office. 50 cents per copy.

BOARD.—A very central and pleasant location at No. 5 Pitt-street. Gentlemen coming to the city would do well to call.

NOTICES.

BOOKS FOR SALE.—The New Testament (pocket edition), the Gospels translated by Campbell, the Epistles by Macknight, with the Acts and Revelations, in the common version. Price 37 1-2 cts. retail, 33 1-3 wholesale.
BLISS'S "ANALYSIS OF GEOGRAPHY."—Price, 62 1-2 cts., or \$5 per doz.
CRUDEN'S CONCORDANCE.—Price \$1 50 bound in sheep, and \$1 25 boards.
"THE VOICE OF GOD: OR AN ACCOUNT OF THE UNPARALLELED FIRES, HURRICANES, FLOODS, AND EARTHQUAKES, COMMENCING WITH 1845. Also, Some Account of Pestilence, Famine, and Increase of Crime. Compiled by Thomas M. Preble."—The above pamphlet, which is what its title indicates, has been received, and is for sale at this office. Price 12 1-2 cts.
TWO HUNDRED STORIES FOR CHILDREN, Selected by T. M. Preble.—Price 37 1-2 cts.
CLARK'S Gospel Chart.—Price 37 1-2 cts.
WHITEHEAD'S LIFE OF THE TWO WESLEYS.—Price one dollar.

MEETINGS IN BOSTON at the "Central Saloon," No. 9 Milk-street, nearly opposite the lower end of the Old South, three times on Sunday, and on Tuesday and Friday evenings in the vestry, above the Saloon.

MEETINGS IN NEW YORK are held three times on Lord's day in Washington Hall, 142 Hester-street, one door from the Bowery, and on Tuesday and Friday evenings in the vestry of the German Reformed church in Forsyth-street.

Meetings are also held regularly three times every Sunday corner of Hudson and Christopher-streets.

MEETINGS IN BROOKLYN, N. Y., are held in Washington Hall, corner of Adams and Tillary-streets, three times every Sunday, and also on Monday and Tuesday evening. A Sunday-school is held in the same place each Lord's day afternoon.

The friends visiting Philadelphia, will find the Second Advent meeting on the Sabbath at our old place, the Saloon of the Chinese Museum, in 9th street, between Walnut and Chestnut-sts. J. LITCH.

Meetings are held in Lowell, Kirk-street Chapel, three times each Lord's day, and also on Tuesday, Thursday, and Saturday evenings.

Second Advent Meetings are held in Concord, N. H., every Sunday, at the Athenaeum Hall, No. 101 Main-st.

[We insert the following without comment]
Will Elder Himes please insert the following notice in the "Herald" with the list of notices of the like class, and oblige, &c. Yours, T. G. CLAYTON.

Second Advent meetings are held in the Chapel, under the old Museum, corner of Tremont and Bromfield-streets, three times on the Sabbath, and Tuesday and Friday evenings. Boston, April 14th, '47.

AGENTS.

FOR "HERALD" AND SECOND ADVENT PUBLICATIONS.

Albany, N. Y.—T. M. Preble. Buffalo, N. Y.—J. J. Porter. Cincinnati, O.—John Kiloh. Cleveland, O.—D. I. Robinson. Derby Line, Vt.—Stephen Foster, Jr. Hartford, Conn.—Aaron Platt. Lowell, Mass.—M. M. George. Low Hampton, N. Y.—L. Kimball. New Bedford, Mass.—Henry V. Davis. New York City—Wm. Tracy, 54 Forsyth-street. Orrington, Me.—Thos. Smith. Philadelphia, Pa.—J. Litch, 46 1-2 Walnut-st., opposite the Exchange. Portland, Me.—Feo or Johnson, 21 India-street. Providence, R. I.—George H. Child. Rochester, N. Y.—J. Marsh, Talmun Block (third story). Buffalo-street, opposite the Arcade. Toronto, C. W.—Daniel Campbell. Waterloo, C. E.—R. Hutchinson. Worcester, Mass.—D. F. Wetherbee.

Receipts for the Week ending April 15.

17 We have annexed to each acknowledgment the number to which it pays. Where the volume only is mentioned, the whole volume is paid for.

C. Preston, v 12; S. Wells, 346; S. R. Dennet, v 10; D. O. Hopkins, 335; R. Harley, 335; S. L. Carroll, v 12; Wm. W. Wheeler, 332; J. C. Furuback, v 13; J. Graham, 332; J. Timothy, 332; E. Robinson, 332; M. Williams, 335; S. Dunham, v 13; P. Blood, 368; B. Dwelling, 357; J. Carter, 310; R. Bullock, 219; J. Porter, 354; E. Shaw, v 12; S. M. Carr, 335; R. B. Chambers, v 13; S. Howland, v 13; H. Rohrer, v 13; R. R. Hill, v 13; S. Brown, 342; M. Betsey, v 13; John B. Spalding, 336—each \$1.—J. E. Merrill (has not been sent to J. W. Merrill), v 12; B. Libbey, 230; J. V. Lyon (to balance account), and 342; A. M. Pettie, v 10; E. Hale, 313; S. Williams, 341; H. Lougee, v 16; A. Thayer, 333; E. Brookings, 321; A. M. Shaw, v 9 (\$4 due); Richardson, v 12; J. Shepherd, v 12; A. M. Sampson, 329; R. Winter, v 12—each \$2.—B. M. Clary, v 15; G. Hubbard, 308—each \$3.—B. Colby, 332; M. Holden, v 16—each \$5.—C. A. Anderson, v 22—\$10.



"THIS SAME JESUS WHO IS TAKEN UP FROM YOU INTO HEAVEN. SHALL SO COME IN LIKE MANNER AS YE HAVE SEEN HIM GO INTO HEAVEN."

WHOLE No. 212.

IS PUBLISHED EVERY SATURDAY

TERMS—\$1 per Volume of 26 Numbers. \$5 for Six copies. \$10 for Thirteen copies.

All communications, orders, or remittances, for this office, should be directed to "J. V. HIMES, Boston, Mass." (post paid). Subscribers' names, with their Post-office address, should be distinctly given when money is forwarded.

(Original)

The Necessity and Certainty of Judgment.

[illegible]

The present life is but a mixed state,
Its scenes, some odious, some inspire delight ;
Its miseries and joys amalgamate,
As twilight glimmers 'twixt the day and night.

Wast though kind plenty fills her horn with good,
See penny famish, proud profusion waste;
Wast though life's cup with nectar'd sweets is strow'd,
'Tis dash'd with dregs that mock our eager taste.

Here virtue mourns, while neighboring vice enjoys ;
Oppressions, unrelenting hand invades ;
Deception's art the unwary step decoys,
Folly struts safe, and wisdom groins in shrouds.

Injustice lifts her partial scales and sword,
Arraigns, condemns, and innocence expires;
Foul bigotry usurps the rights of God,
Exiles, enchains, or lights the martyr-fires.

When ends this turbulent, mysterious scene?
Who can from moral chaos order call?
Above the tumult, lo! a hand unseen,
Restrains, o'errules, and brings to judgment all.

Raise, mortal, raise, extend thy view on time
Beyond the precincts of life's changeful hour:
See good, or ill, unmix'd, eternal, thine
Its ill, o'erwhelm; or good, in bliss empower.

Great Day of Judgment! day of final doom,
For virtue safe, (secure her happy state:)
The guilty fly thy dark, portentous gloom,
The just, thy dawn with patient hope await.

HAVERHILL, March 10, '47.

Parsons Cooke on the Anabaptists.

(Continued from our last.)

After showing the untenableness of the position of the fanatics, Luther turned to the people and rulers. Said he:—

"After all you have suffered in opposing the gospel, some of you continue to add new contempts of God's word, and attribute all the troubles of the country to my doctrine. But go on with your railing, and in your refusal to know what my doctrine is, and what the gospel is, show your obstinacy and malice. I have in all my teaching, revered and upheld the government, and abhorred sedition, and earnestly exhorted the people to obey magistrates, and even to endure tyranny, and your impious domination. Ye are witnesses of this. This sedition, therefore, has not come from me, but from those blood-thirsty men who are as much my enemies as yours. They have imposed upon the ignorant people, and brought in this pest. For more than three years, they have been driving this game. And from all other sources, they have not met with as much resistance as from me alone. And if your continued

wickedness shall provoke God, to let Satan loose and raise a popular fury against you, I shall have no power to stay the tempest. Yet the fault will not be mine, nor the fault of the gospel."

"At length, in despair of peace, the confederate forces were led forth to battle. But now a part of the peasant forces had fled, and the rest surrendered without fighting.

"In the mean time, the fire broke out in a new spot. In a different part of Switzerland, about the Hala, and through Franconia, other bands of peasants had collected in great numbers. They took possession of the town of Weinsberg, and put to a cruel death Lewis Count Helfenstein, and seventy men under his command. . . . A division of the rustic army went into Franconia, and there burnt two hundred castles, houses of the nobles, and convents, and took the town of Wircberg, and laid siege to the citadel. But Truchess coming from Wirtemberg, cut them off at Engelstadt, and put them to flight. Afterwards he came to Wircberg, and raised the siege of the castle, and punished many with death.

"The peasantry of the Black Forest had enrolled themselves under John Muller, of Bulgenback. He, with an imposing appearance, wrapped in a red cloak and wearing a red cap, proceeded from village to village, followed by peasant trains. Behind him went a waggon decorated with boughs and ribbons, and bearing a tri-colored flag, black, red, and white, the standard of revolt. . . . In their progress they increased in violence, exclaiming, 'We must compel the lords of the soil to submit to our terms.' They proceeded to break open the granaries, to empty the cellars, and to draw the fishponds, and also to destroy the castles and convents. They swore that they would make every man who wore a spur, bite the dust. At their approach, towns, which could not stand a siege, opened their gates, and made common cause with them.

"The flame had spread into Lotharinga, and Anthony, prince of that province, with his brother, Claudius of Guise, and others, collecting the fragments of the French army, after the capture of their king, sent a detachment of horse and foot to the town of Lupstien, and killed fifteen hundred peasants, and the rest were put to flight. The next day he made a vast slaughter of peasants near Zaberne, and withal a disgraceful breach of faith.

"The flame ran from Thuringia, and the bounds of Saxony, even to the Alps and through the region of Salzburg. So much for the first peasant war in the south and west of Germany. The number of slain in this one war, in a single year, was, by the lowest estimate, fifty thousand.

"But the trouble was not confined to the South and West. Muncer, having traversed those parts, and lighted the flame for a general conflagration, left his fires to burn, and found like employment

for himself in other places. . . . The cry went out, We must exterminate with the sword, as Joshua did the Canaanites.— And Muncer sent letters abroad in every direction, inviting the peasants to enlist under him, as a divinely commissioned leader. And he signed his letters,— ‘Thomas Muncer, armed with the sword of Gideon.’

"He taught that community of goods was specially agreeable to humanity, as all men were equal and free, and had equal right to all property. Of course all labor ceased, and all united in consuming the existing property, probably expecting to live by plunder for the future."

"While these things were in progress here, and the war which we have described in Upper Germany was advancing, Muncer formed the plan to strike a decisive blow. Having got possession of the convent of the Franciscans, he there cast some cannon, and then he sent forth a summons to rouse peasants in the whole neighborhood, to enlist in the cause of universal liberty.

"The peasants were not slow in obeying the summons. The remembrance of their oppressions, mingled with the hope of plunder, to inflame their passions. And they eagerly flocked around the standard of revolt. Through the districts of Mansfield, Stolberg, Swartzberg, Hesse, and Brunswick, the peasants rose in a body. And at once they begun to plunder the convents, and to spread terror and devastation around them, far and wide. Even at Wittemberg, the doctors who feared not Emperor nor Pope, trembled in the presence of a mad man, and watched his every step with intense anxiety. Melancthon said, 'If he succeeds, it is all over with us, *unless Christ appear for our deliverance.*' His progress is marked with a cruelty more than Scythian, his threats are too horrible to be repeated."

“Both Popish and Reformed princes united against the common enemy.—When these combined princes came in sight, the peasants, in alarm, took their station on a hill, near Frankhausen.—They set about fortifying their position, with the little skill which they had, and with such materials as carriages, and the apparatus of their camp. They had cannon, but no powder for their use. And the allied army had hemmed them in, and no help appeared.

"The princes, pitying their condition, sent messengers, to exhort them to surrender, and go home in peace. And the mass of them showed signs, that they would have been glad to have done it.

But Muncer said, "Heaven and earth will change, sooner than we shall be left of God. So of old the sea gave way, for Israel to escape her pursuers. Let then no array of opposition or danger disturb you, but go and bravely meet the cursed foe. Fear not his terrible engines of death. I will receive his shots in my sleeve." At this instant, a rainbow appeared in the heavens, and he adroitly

turned it to his account, by connecting it with the rainbow painted on his standards. "See," said he, "my bow in the clouds, a pledge of help from God, a sign and testimony of his perpetual favor towards us."

"Then a hymn was sung, imploring the aid of the Holy Spirit.

"But soon the cannon opened a breach in their frail fortifications, and scattered confusion and death among them. Now their courage forsook them, and they fled in complete disorder, hither and thither. And five thousand of them were killed in their flight. Finally the battle centred upon Frankhausen, where three hundred more were captured and put to death.

"What remained of this branch of the rebellion was quenched in blood."

"We have traced the peasants' war to its end in Germany. . . . It next disturbed Switzerland, where Muncer in exile, had previously scattered the seeds.

"They broke forth in wild disorder, alleging that Christ required us to become as little children, they fell to imitating the sports of children. Men and women went dancing through the streets, clapping their hands, sitting upon the ground, and tumbling each other in the sand. Some threw the Bible into the fire, saying, The letter killeth, but the Spirit giveth life. Some fell into convulsions, under pretended revelations of the Spirit.

"In a solitary house near St. Gall, lived a family of an aged farmer, John Schucker, with five sons. The whole family, including servants, had received the new baptism. A party of Anabaptists had been invited to the house, for a merry-making. And the whole night was spent in a revel of fanaticism, in convulsions, visions, and revelations. In the morning, Thomas, one of the sons, undertook to enact a revelation that could eclipse all the rest. He took the gall-bladder of a calf, and approaching his brother Leonard, he said to him, Thus bitter is the death thou art to suffer. He then added, Brother Leonard, fall on thy knees. The terrified spectators said, Be careful what you do; his father and mother anxiously enquired what he meant. He told them not to be frightened, he would do nothing but what God had commanded. He then snatched a sword, and cut off his brother's head at a single blow. Then he said, The will of the Lord be done. The spectators were horror-struck, and the parents vented their shrieks and groans, and the farm resounded with lamentations. Thomas rushed out of the house, and ran half naked through the streets of St. Gall, with wild gestures and haggard countenance, shouting, I proclaim the day of the Lord. He was arrested, but professed no sorrow, and insisted that it was not he, but God that did it. On the 16th of February, 1527, the wretch was beheaded by the executioner.

"Many of the sect, excluded from Switzerland, and Upper Germany, went over into Moravia, and there found men

of their own spirit, and got up assemblies under various pretences, and effectually diffused the leaven. Next, the pest invaded Bohemia, Hungary, Austria, and Silesia. And everywhere sedition and tumult were the indications of its presence. . . . Soon the party split into divisions and subdivisions. The principal branches in Moravia, were the Huttenians, named after James Hutter, and the Gabrielites, named from Gabriel Scherding.

"Nor was Lower Germany any more free from like tumults. The flourishing provinces of Westphalia, Friesland, and Holland, were sadly vexed by the new prophets. Pretending to visions and revelations, and backing the pretence by an affectation of great sanctity, they succeeded to poison a great multitude. But Munster, a renowned city of Westphalia, took it the most fatally, and was the theatre of tragedies rare and shocking.

"All history shows the fruits of fanaticism to be the exact opposite of those of Christian piety, as opposite as are the Spirit of Christ and the spirit of the devil. Malignity is its presiding spirit, and destruction to all that is valuable, to man and in man, is its natural fruit. It prefers lofty claims, to the highest style of religion. But it is the religion of the devil, taking holy names and garbs, the better to do the devil's work.

"The religion of the gospel has no more determined enemy than fanaticism. It is not the excess of zeal, but zeal in a bad cause, and under the direction of a bad spirit, and generated by bad principles. If the zeal be according to knowledge, excited in view of Divine truth, and centreing in love to God, it cannot be excessive. Paul says, It is good always to be zealously affected in a good thing. Any affection of the renewed heart, that is any grace of the Spirit, if it be genuine, may with safety be carried to the highest possible elevation. When it comes nearest to an angel's zeal, it is removed the farthest from fanaticism.—Fanaticism is a zeal, not according to knowledge, not kindled in view of truth spiritually apprehended. It is kindled in view of some delusion, that ministers some selfish gratification. The fanatic raises a blaze in his imagination, constructs in his mind an exciting and stimulating error, as a means of excitement, similar to that sought in tragic representations. Yea, he makes a stage of his own fancy, and on it enacts tragic illusions, causing them to dance before the mind, in a ceaseless phantasmagoria, for the sake of a luxury of the mental excitement, and the indulgence of that passion which sways the theatre-going multitude. This is the zeal and religion of the fanatic, but the Christian's zeal kindles in view of the holy, humbling, and purifying truths of the gospel."

The fanaticism continued to spread. It was not confined to Germany; they sought to extend it over the world. They professed to look to the immediate erection of Christ's kingdom on earth, and his appearance to reign in person. This has caused the opponents of the Advent doctrine to stigmatize that doctrine as the cause of the fanaticism. Those who thus attribute it to the doctrine of the Advent, forget that the faith of Luther and of the other reformers was the same on the Advent as ours, which they thus condemn; while these fanatics did not look to the resurrection to usher in the everlasting kingdom. While they looked for the personal reign, they still expected to set it up by human instrumentality, and to establish it in this world before the resurrection. As far then as there was any

connection between the faith and practice of the fanatics, as the former was more nearly allied to that of those who expect the kingdom before the resurrection than it is to ours, it must follow that the believers of the Millennium in time are the most responsible for their fanaticism.—*(To be continued.)*

The Modern Jews.

We never begin to write about this wonderful people, without thinking of so many things, that we know not how to begin, or where to leave off.

They are the children of Abraham, the father of the faithful, but they have long been noted for their unbelief; yet their history is one of the strongest arguments against those who disbelieve the sure words of prophecy.

I have lately been reading the deeply affecting narrative of Capt. James Riley, Master of the American Brig Commerce, which was wrecked on the western coast of Africa, in Aug., 1815.

After enduring hardships, beyond what we could suppose it possible for man to bear, he was redeemed by a Christian merchant, at Mogadore, with whom he remained several weeks. His heart had been softened by suffering, and his eyes were open to observe the condition of all classes of people around him. In that part of Africa there are many Jews, and their condition in 1815 was a living commentary on the prophecies recorded by Moses 3300 years ago.

Before reading the testimony of Capt. Riley, let us fancy ourselves waited backward in the stream of time, over the 18 long centuries of the Christian era, by the times of the heroic brothers who were put to death by the wicked Antiochus, because they would not taste swine's flesh, by the times of the faithful but suffering prophets, beyond the days of Solomon's glory,—of Samuel's fidelity,—of the sufferings and deliverances in the days of the Judges,—beyond the times of Joshua's conquests, while the settlement of the Israelites in Canaan was yet in the future, and we hear Moses, speaking in the name of Jehovah, foretelling what nothing less than infinite wisdom could foreknow:—"Because thou servedst not the Lord thy God with joyfulness and gladness of heart, for the abundance of all things; therefore shalt thou serve thine enemies which the Lord shall send against thee, in hunger, and in thirst, and in nakedness, and in want of all things." (Deut. 28:47, 48.)

I wish you would read the whole of the 28th chapter of Deuteronomy, and see what threatenings are uttered against that chosen people, if they should refuse to obey their gracious Deliverer, and bountiful Benefactor.

See now how exactly those prophetic words have been fulfilled!

The town of Mogadore is the chief port of the Empire of Morocco, on the Atlantic Ocean, and contained about 6,000 Jews. Capt. Riley says:—"The Jews are forced to live in a town by themselves, separated by a wall from the rest of the city, but the Moors enter it whenever they please, without the smallest restraint.—

Should a Jew attempt to resist a Moor on any occasion, he is sure of getting a sound drubbing, and, as his testimony cannot be taken against a Moor, any more than that of a negro slave in the West Indies, and the Southern States of America can be given against a white man; he is forced to pocket every affront."

In another place, he says:—"The Jews in West Barbary are as completely under the control of the Moors as if they were slaves, though they fancy themselves in some measure free. Even their dress is regulated by a Moorish law."

While Capt. Riley was at Mogadore, a new Governor was sent by the Emperor, who is called the Sultan, and the Jews, a few days after the new governor's arrival, were ordered to pay a tribute of three thousand five hundred dollars. Among them were four merchants of considerable wealth, a few petty traders, a larger number of mechanics, and a great multitude of miserably poor laborers. The gates of their portion of the town were immediately closed upon them, and none were allowed to go out till the money was forthcoming. The rabbies assembled the people in the synagogues, and apportioned the tax, requiring the four merchants to pay about \$2000 of it. The small traders, called the second class, were required to pay another portion, the mechanics another, and the poor laborers, the fourth. It took them three days to make the apportionment, and get ready to pay the tax. Capt. Riley says:—"During this period, I visited the Jews' town several times, but never without seeing more or less of these miserable wretches knocked down like bullocks, by the gate keepers, with their large canes, as they attempted to rush out, when the gates were opened, to procure a little water or food for their hungry or thirsty families."

That we may understand this part better, I will copy a few words from McCulloch's "Geographical Dictionary." He says of Mogadore:—"The country around is low, flat, and unproductive, so that vegetables have to be brought from 4 miles to 12 miles inland, and cattle and poultry from a still greater distance.—Water is also scarce, and rather dear; being either rain water collected and preserved in cisterns, or brought from a river about two miles distant."

When we think of these oppressed Jews, shut up in their confined and filthy town, driven to such madness by hunger and thirst, as to brave the clubs of Moorish gate-keepers, while they were preparing to pay tribute to their barbarous persecutors, we seem to see the very scene, which Moses, by the spirit of unerring prophecy, so long ago described. But let us watch them a little longer, and see new evidences of their degradation and misery.

On the fourth day, word was sent to the Governor that they were ready, and the first three classes were ordered to come before him and pay their tribute. As they approached, they put off their slippers, took their money in both their hands, and, holding them along-side each other as high as the breast, came slowly

forward to the Mahommedan scrivener appointed to receive it. He took it from them, hitting each one a smart blow with his fist, on his bare forehead, at which the Jew said, "Thank yo, umy lord," and retired, to give place to the next.

When the first three classes had paid their tribute, and received their share of abuse, the fourth class was driven up. They came very unwillingly, and were forced along with *big sticks*. This class was very numerous, and very miserable. They were asked, one by one, if they were ready to pay. When one said yes, he approached as the others had done, paid his money, received a similar blow, and went away. If any one was unable or unprepared to pay, he was instantly seized, and thrown flat on his face on the ground, by the Moors, who gave him about 50 blows, with a thick stick, and conducted him to a dungeon. There were many served in this way,—the Jews' town, all the while, being strongly guarded and strictly watched. At the end of three days, they were brought out. The friends of some paid the tax, and they were dismissed, while the others, after receiving more stripes, were carried back and put in irons. Before the next three days had expired, many of them renounced the religion of their fathers, and embraced the Mahommedanism of their persecutors, who then received them as brothers, conducted them to the mosque and feasted them highly, but held them responsible for the last tax, notwithstanding.

In the next paper, we expect to tell you more about the modern Jews. In the mean time, we hope all our young friends will read the prophecies respecting them,—and let us see to it that we are none of us found among *unbelievers*.—*Children's Advent Herald.*

Famines and Scarcities in France.

The following is a list of famines, which according to history have taken place within the last eleven centuries.

The first famines are those which, in consequence of war and pillage, took place in 679 and 753.

Under the reign of Louis le Debonnaire, in 824, there resulted for the third time a scarcity, caused by the inclemency of the seasons.

In 843, the famine was so great, that earth was mingled with flour in making bread.

In the subsequent year of 845, there was an awful mortality.

In 855, there was another, which was so extensive that the living were too few to bury the dead.

In 864 and 867, the famines were frightful.

In 868, the country was a desert, and the men and women became cannibals.

This continued in 869. At Sens, 56 persons died of hunger in a single day.

In 873, there was again famine.

In 874, one third of the population died. This continued in 875, and 876.

Twelve years of famine in 33!

In 945, Paris was desolated by the gripping sickness, which took its rise in the scarcity and bad quality of provisions.

In 1005, caused by the extortion and rapine of the Counts, says DuRoi, commenced a famine which was continued for five years, and was followed by the plague. The men, according to Raoul Glaber, nourished themselves on reptiles, and unclean animals; they also ate the women and children.

From 1021 to 1029, a famine of seven years continued, and the whole population was in danger of death from want.

In 1031, there was a terrible famine, during which the people devoured dogs, cats, rats, corpses, and carrion. Travelers were everywhere arrested, killed, and their bodies equally divided. They caught children to kill and eat them. At Tournus, human flesh was sold in the market place. The chronicles of Verdun state that the famine was followed by a pestilence. The scourge continued till the abundant year of 1034.

But in 1035, the pestilence and famine returned.

In 1042, commenced a famine through all Europe, which continued seven years.

In 1053, there was another scarcity, which lasted five years.

In 1059, it returned for seven years, and was compared to the famine in Egypt at the time of Joseph.

In 1074, was a new famine.

In 1080—5, there was again famine, which re-commenced in 1096, and caused the plague.

It returned in 1108.

Here we find a gap of nearly two centuries.

In 1359, according to Froissart, a net of herrings sold at Paris, for 30 gold crowns. There died, daily, at the Hotel Dieu, Paris, 80 persons. And Edward, of England, who was at the time besieging Paris, raised the siege on account of the want of provisions.

In 1381, there was a famine in Paris, caused by the Duke of Anjou, who burnt and pillaged the environs.

In 1448, there was a scarcity at Paris, caused by the Armagnacs.

In 1590, there was another.

In 1593, there was another horrible famine, described by Voltaire in his *Henriade*; 14,000 persons died in Paris alone, of hunger.

In 1596, a famine occurred, in which, according to L'Estoile, a mother drowned her two children. On the 26th of April, the poor were chased from the city. Notwithstanding, the luxury and dissipation of the great still continued to take their course.

In 1725, under the ministry of the Duke of Bourbon, bread at Paris bought 10 sous a pound.

In 1788, the famine was frightful.

In 1793, there was a great scarcity.

In 1816, the scarcity was also great, the continued rains having considerably reduced the harvest.

Also, in 1829 and 1839, bread was very dear, but there was no scarcity.

The Power of Kindness.

Years ago we were in habits of familiar intercourse with a family, consisting of the parents and their two sons. These parents were both professing Christians, and enjoyed in a high degree the confidence and esteem of all who knew them. Their piety was much above the common standard. There was a sincerity, a solidity, and a circumspection about it, which everywhere commanded respect. On this account, we remember often to have felt surprised that their two sons, who had been brought up almost to manhood under their immediate care, and had never been for any length of time absent from home, should yet be, not only destitute of religion, but active leaders in all wickedness, bold ringleaders in iniquity in their neighborhood, and fearless scoffers at religious things. The father died soon after, but no visible effect was produced by this event upon their minds. Not long since we met the widowed mother, and from her learned, for the first time, and with unspeakable pleasure and surprise, that both of her sons had for many months given evidence of a change of heart, and from being ringleaders in

all wickedness, had become meek, gentle, and gracious disciples of the Savior.

We could not refrain from expressing surprise, and some curiosity, to know what means had been owned of God to effect their conversion. The mother frankly replied, that by some means she had been led to think, that her sons in their unregenerate state had frequently imparted a warmth to her manner in reproving them, which she now believed savored more of soured fretfulness than of love, and she clearly saw that the effect upon them was wholly injurious and repulsive. She pondered this thought in her heart, and retiring to her closet, bowed in prayer for the assistance of Divine grace to enable her wholly to change her spirit and manner towards her children. She rose, baptized with the spirit of tenderness and love. She approached her sons with a heart overflowing with pity and tenderness, and in due time observed a corresponding change in them, and ultimately their hearts yielded to the new spirit of the mother.

Such, very briefly, was the mother's account of the means that proved successful with her almost hopeless sons; and we suspect many a parent and many a minister might derive from it a useful lesson. We risk nothing in saying that harshness and bitterness of speech and manner have caused many a heart to recoil in disgust from the subject of religion, which might by wiser means have been drawn to reflection and repentance.—*Burritt's Chris. Citizen.*

The Millennium.

No. VI.

We have said that the subject of Christ's reign in the Millennium will be the saints, or the true Israel.

In connection with the first Advent, the nominal Israel, or the dead branches of the Jewish nation, were broken off, and the living branches left standing by faith. The Gentile converts who became Israel indeed by faith in Christ, were grafted in among them,—among those who were not broken off. The Jews also, who have not remained in unbelief, who have ceased to be dead branches, by becoming living ones, and thus came to life from the dead, have been received, and grafted in again by faith, where they formerly stood by profession only. (See Rom. 11:17—23.) Such compose the church of God,—the true Israel to whom unfulfilled promises belong. This is further seen by referring to other portions of the Scriptures.

Matt. 3:7—10—"But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits meet for repentance: and think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham. And now also the axe is laid at the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down and cast into the fire."

"The law and the prophets were until John." When he began to preach, he began to apply the new covenant. The dead branches were to be broken off.—The axe was laid unto the root of the trees; if they bring not forth good fruit, they were to be hewn down. John gave the Jews to understand that their natural descent from Abraham now would avail nothing: and before the Lord would call them the seed of Abraham in the sense of being his people, he would of the stones raise up children to Abraham.—They were required to bring fruits meet for repentance, or in other words, to have the law in their minds, and written in their hearts; in order to be the Lord's peo-

ple. The same sentiment is contained in the following:—

John 8:37—44—"I know that ye are Abraham's seed; but ye seek to kill me, because my word hath no place in you. I speak that which I have seen with my Father: and ye do that which ye have seen with your father. They answered and said unto him, Abraham is our father. Jesus saith unto them, If ye were Abraham's children, ye would do the works of Abraham. But now ye seek to kill me, a man that hath told you the truth, which I have heard of God: this did not Abraham. Ye do the deeds of your father. Then said they to him, We be not born of fornication; we have one Father, even God. Jesus said unto them, If God were your Father, ye would love me: for I proceeded forth and came from God; neither came I of myself, but he sent me. Why do ye not understand my speech? even because ye cannot hear my word. Ye are of your father the devil, and the lusts of your father ye will do: he was a murderer from the beginning, and abode not in the truth; because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it."

The Savior admitted they had Abraham to their father, or that they were of the Jewish nation, and of course the natural descendants of Abraham. He, however, told them that they were not his children by works. He thus taught them that none of the children of Abraham were any longer to be called the Lord's people, except those who should do the works of Abraham. All others were the children of the devil,—trees which do not bear good fruit.

From these texts we learn, that the former distinction between Jew and Gentile, and the prominence of the Jew over the Gentile, had become extinct. Both John and the Savior entirely nullified every claim to the promises of God, on account of being the natural seed of Abraham. As further proof of this sentiment, we refer the reader to the following passages:—

Rom. 2:28, 29—"For he is not a Jew which is one outwardly; neither is that circumcision which is outward in the flesh: but he is a Jew which is one inwardly; circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God."

From this we learn, that the time had ceased when the Jew was the Lord's on account of any outward distinction. He that now is a Jew, in the sense of being one of the Lord's people, must be a Jew of heart,—must be circumcised at heart; circumcision of the flesh having ceased to distinguish those who should be called the Lord's Israel.

Rom. 4:8—16—"Blessed is the man to whom the Lord will not impute sin. Cometh this blessedness then upon the circumcision only, or upon the uncircumcision also? For we say that faith was reckoned to Abraham for righteousness. How was it then reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision. And he received the sign of circumcision; a seal of the righteousness of the faith which he had yet being uncircumcised: that he might be the father of all them that believe, though they be not circumcised, that righteousness might be imputed unto them also; and the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which he had being yet uncircumcised. For the promise that he should be the heir of the world was not to Abraham, or to his seed, through the law, but through the righteousness of faith. For if they which are of the law be heirs, faith is made void, and the promise made

of none effect. Because the law worketh wrath: for where no law is, there is no transgression. Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed: not to that only which is of the law, but to that also which is of the faith of Abraham, who is the father of us all."

Rom. 9:6—8—"Not as though the word of God hath taken none effect.—For they are not all Israel which are of Israel: neither, because they are the seed of Abraham, are they all children: but, In Isaac shall thy seed be called. That is, They which are the children of the flesh, these are not the children of God; but the children of the promise are counted for the seed."

Rom 10:10—12—"For with the heart, man believeth unto righteousness; and with the mouth, confession is made unto salvation. For the scripture saith, Whosoever believeth on him shall not be ashamed. For there is no difference between the Jew and the Greek: for the same Lord over all, is rich unto all that call upon him."

Gal. 3:6—9—"Even as Abraham believed God, and it was accounted to him for righteousness. Know ye therefore, that they which are of faith, the same are the children of Abraham. And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed. So then they which be of faith are blessed with faithful Abraham." Vs. 16—18; and 26—29—"Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ. And this I say, That the covenant that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect. For if the inheritance be of the law, it is no more of promise: but God gave it to Abraham by promise. For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ, have put on Christ.—There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."

In Hebrews 12th, the Apostle speaks largely of faith and its fruits as a qualification for obtaining the promised inheritance under the future reign of Christ. Speaking of the multitude who died in faith under the Old Testament, he says, "These all died in faith, not having received the promises, but having seen them afar off (in the future), and were persuaded of them, and embraced (believed) them, and confessed that they were strangers and pilgrims on the earth." After naming some who were included in this number, he adds, vs. 39, 40—"And these all having obtained a good report through faith received not the promises: God having provided some better thing for us" (all)—better than Egypt from whence they came, or the land of Canaan into which they entered—"that they without us should not be made perfect." (See v. 15.)

In conclusion, we again refer to Rev. 11:15—18. Now suppose that Christ's reign in the Millennium will commence before the seventh angel sounds. When this sounds, the Lord takes his great power, and reigns; the kingdoms of this world become His. Then the kingdom and greatness of the kingdom under the whole heaven will be given to the saints. (Dan. 7:27.) Then the Lord will give reward to his servants the prophets, and to the saints, and to them who have feared his name, small and great. This

is the whole house of God's Israel. "So, then all Israel shall be saved." God will then open the graves of his people; (for they are to be rewarded at the resurrection of the just) "and bring them up out of their graves, and bring them into their own land, into the land of Israel,"—into their promised inheritance,—into the land cleansed,—made new; the new earth,—into paradise regained; over whom Christ will reign for ever; of whose kingdom there shall be no end.

J. S. WHITE.

Wrentham, April 15, 1847.

The Advent Herald.

"BEHOLD! THE BRIDEGROOM COMETH!"

BOSTON, APRIL 24, 1847.

Fifth Monarchy, or Personal Reign.

The following article we copy from the "New York Observer." Its appearance there shows that the waters are still being agitated by the great question of this age. We give the article to show what is being said on the subject, to present the full force of all that can be said against the doctrine of the Advent, and to correct some impressions which might be conveyed by it.

Is it becoming fashionable at this day for Christians, and Christian ministers, to adopt the exploded doctrines of the old "millennarians;" or those of the "Fifth Monarchy men," that figured in the days of Cromwell? [Note 1.] In certain quarters I see such principles advocated under the heads of "The Second Advent," and the "Personal Reign of Christ at Jerusalem." It is hoped, and believed, that vagaries of this kind, so contrary to the spiritualism of the Gospel, cannot be received by enlightened Christians! [Note 2.]

But notions on this subject have been put forth by our British brethren, are, however, extensively circulated in this country; as though it were expected that they would be adopted without hesitation.

But on what grounds are such notions founded? It is assumed that the "Resurrection," in the 20th chapter of Revelation, is a *literal resurrection* of a part of mankind, as introductory to a "personal reign of Christ," before the universal triumph of truth in the earth! But is this more legitimate, than it would be to assume, from the 19th chapter, that all the hosts of heaven ride on white horses? [Note 3.]

This is not the plan, indeed, to attempt to settle what is the meaning of the "First Resurrection," as employed in that symbolical book. But, if we advert to the language of Christ and his apostles, in their plain and didactic instructions on the subject of the resurrection, we shall find it implied, that the resurrection of both the righteous and the wicked is *simultaneous*. For instance, in John 5:28, Christ says: "The hour is coming, in the which all that are in their graves shall come forth; they that have done good, unto the resurrection of life, and they that have done evil, unto the resurrection of damnation." Would any one, from this language, ever have conceived, that one class would arise long before the other, unless we had a particular theory to maintain? [Note 4.] And does Paul (1 Cor. 15:52) represent that the dead will be raised "in a moment, in the twinkling of an eye?" By what authority will any attempt to limit this universal proposition? Especially as Paul affirms, that then *Death will be swallowed up in victory*? Could that be, so long as the grave holds away over a single son or daughter of Adam? [Note 5.]

But when are the dead to be raised? Is it as introductory to a "Fifth Monarchy" at Jerusalem? or is it when "the last trumpet shall sound," and Christ shall judge all nations? Need any one hesitate? The trumpet shall sound, and the dead shall be raised *INCORRUPTIBLE*! [Note 6.]

And are some of those, that are raised incorruptible, to be joined with some seven millions of Jews, still clothed with corruptible bodies, and brought under a Theocracy at Jerusalem? Methinks the elements of that body politic would not easily coalesce! Would the *incorruptible require food*? Would they till the mountains and plains of Palestine? Or would they wander about, like those which fable represented as on the shores of time, because they were not ferried over the Styx? [Note 7.]

But the advocate of the theory will say, "This is horrible trifling with a solemn subject." And it should be no objection to the direct testimony of an apostle; 1 Thess. 4:16—"The dead in Christ shall rise first." But stop, my friend, are you sure that you read the clause aright? What is Paul declaring? That those who are alive and remain, at the coming of Christ, will not get be-

fore hand of those that are asleep. Now read the clause in its connexion, and with its proper emphasis: "The dead in Christ shall rise first, then those that are alive will be caught up TOGETHER WITH THEM!" It has no reference to their being raised *before the wicked*! And how could the idea have originated, but from a desire to maintain some theory? [Note 8.]

But whither are they "to be caught up?" To Jerusalem? To the throne of David? Does not the apostle say: "IN THE CLOUDS," "to meet the Lord in the air;" and to "be ever with the Lord?" Does it not plainly speak of their final condition? And by what logic will you make out that they are to be set down at Jerusalem, in a "Fifth Monarchy." [Note 9.]

But, I must take notice of some English criticism upon 1 Cor. 15:27—"Then cometh the end," "afterward," the writer says, and he gave by conjectures, that it must be equivalent to the word before used, and hence concludes, that, as the same is used where there is an intervening space of 1800 years, there may be an equal space between the resurrection of Christ's disciples, and "the end when Christ shall deliver up his kingdom." That British brother may be told, that in the 15 instances where *ETA* occurs in the New Testament, it denotes "a sequence," immediately connected with something going before, and inseparable from it! and it is most preposterous to make *ETA* fill a space of some thousands of years! [Note 10.]

But the same writer presses into his service a criticism on Acts 3:21, to make it appear that Christ, when he comes the second time, will restore, "replace things in their proper completeness." But the passage has nothing to do with setting up or replacing a person or thing in its former condition; much less with placing Christ at Jerusalem on the citadel of the world! And what a pity, that we should spoil the argument of the so called Restorationists, who have pressed this passage into their service to prove that the *fires of hell shall have burnt out*!

Though the word here rendered "restitution," is no where else used in the Scriptures; he says that the verb from which it is derived, "in all the cases where it occurs," means "to replace a person or thing, after some defect, or loss in its proper integrity or completeness!" But let him turn first to the LXX interpreters, and see if it be so. It is admitted, indeed, that it sometimes means thus. But (1) turn to Job 22:28; where it means "to decree;" (2) to Amos 5:15; where it means "to establish;" (3) to Hosea 11:12; where it means "to place;" (4) to Job 8:6; where it means "to make;" and (5) to Ps. 12:5; where it means "to maintain!" Besides, is he quite sure that "in all the cases" in the New Testament it means as he has said? Perhaps he slipped by Mark 9:12—"Elias verily cometh first, and restoreth all things." How will he make out that John Baptist "replaced either the persons or things of the Jewish nation in their proper completeness?" He surely did not set up the "Fifth Monarchy!" He did not induce the Jews to receive their king! and it would seem that Christ is yet to bring in that "completeness," by his own showing! Had he simply turned to Doddridge, he might have found a better meaning; viz. that John "regulated things." And he might also have found that the verbal in Acts 3:21 is used "in the same sense." And, if not satisfied with Doddridge, he might consult Schleusner, certainly one of the best critics, who expresses the meaning thus: "Reductio rerum in meliorem statum;" "the bringing of things into a better condition," and he might also have seen that Schleusner represents Peter as saying: "That Christ is to abide in heaven so long as the times of the new testament endure, in which, by means of the Christian Religion, all things are to be reduced to a better condition!"

And if the Mediator is to continue in heaven during the times of the New Testament—the times of making things better—is there any probability that he will after that set up the Fifth Monarchy at Jerusalem? "Then cometh the end;" that is, immediately connected with the resurrection of the dead; "when he shall deliver up the kingdom," having quelled rebellion, and put down all opposing power; and the Christian Empire will be merged in the Divine Empire! and his redeemed subjects will be ever with the Lord. And is it not most futile, to think of a personal reign of Christ at Jerusalem as the citadel of a Theocracy embracing all nations?—[Note 11.]

Note 1.—We here notice in the very commencement of this article a species of unfairness, which should be reprobated by every honest mind. It is the custom with some, when they cannot meet the arguments, to stigmatize the opinions of an opponent; and by giving a bad name to an antagonist, bring him into bad odor, and thus destroy the effect of his reasoning. This is a custom which the large religious papers should endeavor to avoid. They represent the religious world; and if they condescend to such acts of unfair-

ness, intelligent spectators will condemn them, and in condemning them, will condemn the cause they represent. To speak of the exploded doctrines of the "Fifth Monarchy men" that figured in the days of Cromwell, as being connected with the doctrine of the "second advent," and "personal reign of Christ," either shows a design to blacken the opinions of the Adventists and Millennarians, or it exhibits great ignorance of the dissimilarity of the two views. These who believe in the Personal reign are no more responsible for the fanaticism of the Anabaptists and fifth monarchy men, than are those who believe in the millennium in time; for both of those views were held by the fifth monarchists.—The writer of the above article is therefore as responsible for their absurdities as are those with whom he would connect them.

Note 2.—Does it follow, because the doctrine of the advent is opposed to the spiritualism which imaginative persons have incorporated into the gospel, that it is opposed to the teachings of the gospel? Those who reject the Personal reign, may complacently regard themselves as more enlightened than those who see fit to differ from them. It however shows no superior wisdom to make so striking a display of egotism.

Note 3.—The writer of the above article would not ask these questions, if he had considered that the declaration of Rev. 20:5—"This is the first resurrection," is not a part of the symbolic vision he saw, but is the explanation of what those symbols denoted. We have before been told what the resurrection is; here the revelator saw the symbols of what might have denoted that, or something else, he would not know what. The explanation, however, limits the signification to the first resurrection; the same as the symbolic goat, is limited to the king of Grecia, by the declaration of the angel,—"The rough goat that thou sawest is the king of Grecia." Very "enlightened" men sometimes make great blunders by overlooking very little things.

Note 4.—Yes, they might. The writer of that doubtless well knows that that text is literally rendered at the resurrection of life, and at the resurrection of damnation. The Savior does not say that all will come forth at the same hour. It therefore does not contradict the literal import of Rev. 20th; while the interpretation that "X." puts on John 5:28 is contradicted by it. Would an "enlightened" mind press a text into the support of his opinion, merely because it does not contradict it, and spiritualize those passages that do, if he had no theory to sustain?

Note 5.—Does not "X." know that Paul is there only speaking of the righteous? Why does he neglect the fact so prominent in the same chapter, that "they that are Christ's" are the ones who are to be made alive at his coming! Because "death will be swallowed up in victory," does it follow that the wicked will participate in that "victory?" If "X." thus supposes, he is a Universalist. The second death will never be swallowed up in victory.

Note 6.—Does not "X." know that the believers in the Personal reign believe that the last trumpet will introduce the judgment, and is preparatory to the resurrection?

Note 7.—These are questions for the Millennarians to answer. We have no belief in a mixed state of mortals and immortals during the millennium. We hold that all who attain unto that world and the resurrection from the dead, will be equal to the angels.

Note 8.—True. The word "first" does not there imply that the righteous will be raised before the wicked, but that they will be raised before the living are changed. But did not "X." observe that they are "the dead IN CHRIST" who "shall rise first," that is, before the living are changed? Will he answer

the question, why the apostle should thus limit the resurrection to the dead in Christ, if all are to be then raised? Did not he also notice that all who are then raised, with all the living who are then to be changed, are to be for ever with the Lord?

Note 9.—Will they be any the less "for ever with the Lord," if they descend with him to the regenerated earth, when the "tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be their God?" Will "X." read in connection with his argument Rev. 21st and 22d?

Note 10.—This is a criticism which helps us against the position of the Millennarians. We claim that the end, the rescuing the kingdom from Satan, and the giving it to God, will transpire immediately after the advent, and not at the end of the thousand years.

Note 11.—The last paragraph is more in reference to the position of the Millennarians than to our position. The half corruptible and half incorruptible state, the half mortal and half immortal, the half worldly and half heavenly state, of that doctrine, we regard as a great absurdity. If, however, "X." wishes to see the probability of the setting up of a fifth monarchy on the earth, after Christ's second advent, let him consider the following passages:—

Dan. 2:44—"And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever."

Chap. 7:13, 14, 17, 18, 27—"I saw in the night visions, and behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom, that which shall not be destroyed. . . . These great beasts, which are four, are four kings, which shall arise out of the earth. But the saints of the Most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever. . . . And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him."

Rev. 11:15-18—"And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ: and he shall reign for ever and ever. And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God, saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned. And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldst give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldst destroy them which destroy the earth."

Foreign News.

The Cambria arrived on Tuesday evening, bringing news to April 4.

The most important event since the sailing of the last steamer, is the decline in the price of provisions. The corn markets are receding in every direction, and in some descriptions—that of Indian corn, for instance—the fall has been astounding.

A general fast has been lately held in reference to scarcity of food, but like the fasts in this country, it was observed mostly as a day for riotous amusement. Steamboats, Omnibuses, &c., were in great requisition.

Rice has fallen in price, on account of extensive arrivals.

The supplies received into every part of the United Kingdom of foreign Bread Stuffs have been immense, and an eagerness has been manifested to realize upon reduced terms; yet the home buyers operated with much caution, and the export orders have been greatly lessened. It is now quite apparent that speculation, false reports of the stocks of grain in the country, and the quantity actually taken by foreigners, were

the main causes of prices attaining their late alarming height.

EMIGRATION TO AMERICA.—On the 25th, in Parliament, Mr. Vesey wished to know whether the Government had made any preparation, or had it in contemplation to assist poor persons emigrating from Ireland upon their arrival at Quebec. He believed that upwards of 400 families were now preparing in one part of Ireland to proceed abroad, without the assistance of the emigration committee; and as it was not probable that they would be enabled to collect together more than a sufficient sum to carry them across the Atlantic, it would therefore be desirable if the Government could afford them any assistance upon their landing.

Mr. Howes said that there was a fund in Canada available for the sick and destitute emigrants who might be landed there. This fund was, however, very small, arising mainly from a tax upon the emigrants, and from a vote taken with the estimates for Canada, and required considerable care in its distribution. He did not anticipate that the fund at present existing in Canada would be found insufficient for the purpose. He would add, that during the last year the number of emigrants to North America had been upwards of 125,000, the system of emigration had been found to work well, and in general no complaints were made of their condition.

In France, the distress that exists in all parts of the country is very great. In some departments, carts and boats, laden with corn, have to be accompanied by detachments of soldiers, to save them from being pillaged by the people. In others there has been rioting, which, however, has been promptly suppressed. In Paris bread is now dearer than it was in the great scarcity of about thirty years ago, and yet a new increase of price to the extent of a 1d. or 1-1-2d. per lb. took place on the 1st. The Government, however, has taken every measure that ingenuity could suggest to keep prices moderate at Paris, and it has succeeded in making them less than in most parts of the kingdom. The extraordinary dearness of food would have occasioned some tremendous outbreak in the capital, if the municipality had not devoted many millions of francs to enable the poorer of the working classes to get bread at the ordinary rate. The sum spent in this way during the present month amounts to about 1,500,000f.; for the month of April it is calculated at 1,460,000f.; a similar amount will have to be given in May, and perhaps also in June; and, ever since the end of October, a sum equally considerable has been spent every month. Vast importations of corn have been made from Russia, Turkey, the Levant, Greece, and the United States, but especially from Russia. From the States the arrivals have been much fewer, and much less important, than were expected. But all these vast importations have been almost ludicrously small, when compared with the immense wants to be supplied.

The position of the Bank of France has been long known to be critical. But who could have imagined that aid would come from Russia?—The King of the Barchinades and the Czar of the North, are doing business together as comfortably as if the one never professed liberty, or the other never practised despotism. The Emperor has more gold than he knows how to invest profitably; more corn than his subjects are enabled to consume. The citizen King wants both, and both are coming from a quarter which has taken the commercial as well as the political world by surprise. By the loan of two millions sterling from St. Petersburg to Paris, the value of money will rise in Russia, the price of grain will fall in France; and if the transaction involved no other consequences, people could hardly regret to see our volatile neighbors find a wealthy friend in their necessities, or the Autocrat meet with so substantial a customer in his plethoric misery. But the strings will probably be pulled tighter after the ledger has been balanced, and Republican France may some day be found sailing in the same boat with despotic Russia. Misfortunes, it has been said, make men acquainted with strange bedfellows. The European horizon looks murky. A storm seems impending. Prussia, by conceding the semblance of representative liberty, has offended the Czar. Austria is alarmed at the liberal tendencies of an enlightened Pope. France has an eye upon Spain; and England, jealous of her rights, and able to maintain them, sleeps, as travelers are said to find it necessary to do, by way of protection in the desert—with one eye open. These combined causes have imparted to the Russian loan the interest it has excited—the conjectures it has given birth to. Time, whose scythe is constantly, without compunction, mowing down with equal impartiality, monarchs and millions, will some day point the moral that we can only now darkly fathom.

O'Connell has just quitted this city, after a stay of two or three days, on his way to Italy. He is not so ill as the London newspapers have represented; but his medical attendants doubt that he will ever again be able to take part in public life. The greatest respect was shown to him by most eminent personages of this country, and his door was literally besieged by visitors, but he received very few.

The celebrated General Drouot, one of the most eminent lieutenants of Napoleon, has just died, at an advanced age, universally lamented. He distinguished himself greatly in the campaigns of Germany, Russia, France, and also at Waterloo. He has left no fortune behind him, having given all that he had to the poor. Just before his death, he actually sold his epaulettes and uniforms to buy bread for the wretched. Napoleon loved him greatly, and always regretted that he had not followed his advice to remain at Elba, where Drouot accompanied him.

The Ministers of the United States in France and Sweden have been received by the King.

In Spain, things are in a deplorable state.—The Queen and her husband hate each other with intense hatred—never occupy the same apartment—never exchange a word, unless it be in public, when appearances must be kept up. Her Majesty has cast an eye of favor on General Serrano, a young and handsome man. Ministers drew up a decree appointing General Serrano Captain-General of Navarre. This decree the Queen had refused to sign, whereupon the Ministers had appointed him to inspect the troops stationed in Navarre and the Basque Provinces, and to proceed forthwith to his destination. This order General Serrano refused to obey, and at an extraordinary Council, it was unanimously resolved to bring him to trial for disobedience. Serrano appealed to the Senate, of which body he is a member, and a committee was appointed to take the matter into consideration. The committee retired at once, and in half an hour presented a report in favor of the Government. It was rumored that the Ministry would be re-constructed, and that Bravo Murillo, Olivan, Narvaez, and Mon, would have seats in the Cabinet. In all these movements the Queen is said to be coerced by her Ministers, who are the mere puppets of Louis Philippe. Her Majesty wishes to send them about their business, but they will not resign; she desires to make Serrano her Chief Minister, and they appoint him to another office, and on his refusal, bring him to trial for disobedience.

Louis Philippe is charged with having foisted, through his Madrid representative, an imbecile consort on Isabella, in order to pave the way for the accession of his daughter-in-law, the Duchess de Montpensier; and, assuming the charge to be correct, the leading organs of the English press are firing away paper pellets at the old man in the Tuilleries, as furiously as if the fate of the two kingdoms depended on the intensity of the literary warfare. That female Marplot, Queen Christina, dreading the coming storm, has left her daughter's dominions to take refuge with the King of the French. Meanwhile, another Carlist insurrection is threatened; and the son of Don Carlos will make an effort, at the point of the bayonet, to supplant his fair cousin. It is a melancholy specimen of family intrigue and double dealing; and the world, in amazement, looks on wondering what can happen next. When things come to the worst they must of necessity mend, saith the proverb. The present state of Spain is a reproach to civilization. The fear is, that the impending explosion may embroil neutral parties, and that the flames may produce an European war. The materials are all prepared, the train only requires firing, and then, as the Scaramouch, in the circle of the circus, says—"We shall see what we shall see!"

INDIA.—The army of Scinde is ordered to be broken up, and the number of troops reduced, so as, in future, to form the ordinary garrison of a frontier province.

This, as regards the interior tranquillity of Scinde, might have been done two years ago. But the character of the Lahore Government and of its troops, made it necessary for the Government of India to keep an army in Scinde.

The portions of the Nabha territory which had been confiscated have been made over, partly to the Rajah of Patialah, and partly to the Mahomedan chief of Mulhair Kotlee, "in testimony of the opinion entertained by the Governor-General of the value of the assistance rendered by those States to the army during the campaign on the Sutlej."

The rebels in Goomsoor were still in arms. A commission, however, had been appointed to inquire into affairs, and it was hoped that further hostilities might be avoided. The Nizam's dominions still present the same picture of confusion, dissatisfaction, and general misery. A petty rajah at Kandhar, about 70 miles from Hingolee, having refused to obey the orders of the new Wuseer, was seized and carried prisoner to Hyderabad, while his fort was occupied by the troops from the neighboring stations. The misery which prevails in the rural districts of the western presidency of India is unalleviated.

A MIRACLE.—The Methodist "Christian Advocate and Journal" chronicles as a *miracle* the fact, that one of their poor subscribers was about giving up his paper because of inability to pay for it; but taking his hook and line on Christmas day, he cut through the ice, put in his hook, and drew up a fine fish, which he sold for two dollars and a half, the price of that sheet, which sum he forwarded for the continuance of his paper!!!

English Mission.

Dear Bro. Himes:—When I wrote you last, I was in Scotland. I had just arrived in

JEDBURGH.—I got to this town on the 25th of February, and remained five days. I delivered five lectures, to good congregations; and the word of the kingdom produced the most happy effects. The seed which was sown when I was there before, has not been lost; and many, who were much opposed, have repaired to their Bibles, and are becoming blessedly instructed into the things concerning Christ, and his kingdom. The doctrine has taken a lasting hold in the place. I had an agreeable interview with the Rev. Mr. Purves, of the Free Church, who holds the pre-millennial and speedy coming of the Lord. He says he does not see any reason why the event may not be at any time. But his light does not find its way much beyond his own people.

KELSO.—I came to this beautiful town March 3d; but as I was not aware of any special opening, I had not arranged to stay. However, to my surprise, I was at once offered the use of the Independent Chapel, and also was much urged to remain and deliver a course of lectures. I was sorry that I could not enter this open door. I had just time to call upon the Rev. H. Bonar, of the Free Church, who is deeply interested in Advent truths, and who has done much to keep the Lord's speedy coming before the public mind.

COLDSTREAM.—I lectured once in the chapel of the "Evangelical Union." It was a season of much refreshing. I lectured a week in the same house when I was in Scotland before. Bro. Noble, the pastor, is still taking a lively interest in the Advent question, and keeps it constantly before his congregation.

EDINBURGH.—I got to this city on the 4th of March, and remained ten days. I engaged a good hall, in the best part of the city, and got my lectures well advertised. The following report of my humble labors appeared in the "Border Watch," and I will take the liberty of giving it to you, instead of what I might write myself:—

A very interesting course of six lectures has just been delivered in Edinburgh by the Rev. R. Hutchinson, from Canada, on the subject of the Second Advent of our Lord Jesus Christ, and the great events preceding, accompanying, and following that all-important event. The lecturer is a man of gentle and affectionate address, and has evidently great knowledge of the whole subject, which he handled like a workman that had no need to be ashamed to speak before all his brethren, upon that branch, at least, of theology. He began the course on the evening of Sabbath, the 7th, with the Visions of Daniel, and gave a very interesting historical outline of the Scriptural and prophetic history of the four great monarchies of the world, from the era of the 70 years' captivity of the Jews in Babylon till the present time. He showed in the clearest manner that we are now living very near the close of the fourth monarchy, or Roman, in its subdivided state, and that the very next event we may look for is the second coming of the Son of man, in the clouds of heaven, to destroy Antichrist, and to set up, and reign with all his saints, in his millennial kingdom, for ever. He proved that, according to the Scriptures, there can be no millennium of peace, nor general conversion of the nations, till after the second coming of the Lord, and the destruction of Antichrist, the Man of Sin, and the fourth monarchy, upon the very eve of which mightiest events we appeared at this time to be standing. His arguments to disprove the notion of the merely temporal and sinful millennium, so generally believed, appeared to be unanswerable. In one of his lectures, he proved that all the saints shall be raised in the first resurrection, before the millennium, at the second advent of the Lord to receive that kingdom, and to reign in it with them for ever. He gave one lecture on the prophetic dates, proving that we are now about the close of most of the periods given, and that in this very year the 2300 days of Daniel 8th—when the sanctuary shall be cleansed—will most probably come to an end. Jerusalem and the Sanctuary have been and are still desolate, and must continue so till the times of the Gentiles be fulfilled, and the great dispersion comes to a close at the second advent of the Lord, who "shall appear in his glory to build and repair Zion." The concluding lecture was upon "the restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." (Acts 3:21.) In this lecture, he drew some very striking and happy parallels, bringing the first chapters of Genesis and the last chapters of Revelation to meet and harmonize in the paradise that was lost by the first Adam, being restored into heavenly and eternal glory, to be the everlasting kingdom and inheritance of the second Adam, with the Church of the redeemed—the Bride—typified by Eve, who, in the wedding robes of his righteousness, shall reign with him, and "possess the kingdom for ever, even for ever and ever." (Dan. 7:13.) The Hall where the Lectures were delivered (Clyde-street) was crowded to overflowing, especially on the first and last evenings, by an attentive and deeply interested audience. Many of the hearers on the last evening, after the dismissal of the congregation, waited to express their gratitude and satisfaction with the course of Lectures, and their regret that they were no longer to enjoy the advantage of instruction upon a great portion of the Scriptures concern-

ing which their own ministers were either silent, or taught what appeared to be a misapprehension of the whole drift of the inspired writers upon that subject. They, at last, reluctantly parted with Mr. H., lamenting the great need there was for ministers to bring the gospel of the coming King and Kingdom before them, as they had heard it for the last eight days.

I may add, that I never left a place with greater reluctance, as the word which I preached created me a great many friends, and opened before me a great door of usefulness. One clergyman of the Church of England attended, and several students of the University, and the Free Church College, two or three of whom became deeply interested in the matter. I have reason to think they will let their light shine. Mr. Scott, with whose works on the Advent you are conversant, was present at every lecture. He gave me a lodging in his house during my stay in the city; and he and Mrs. S. treated me with much kindness, for which I was grateful.

STEWARTON.—This is where the celebrated W. Cunningham, Esq., has his estate and residence. I visited the place through his niece, with whom I formed an acquaintance in Edinburgh. He is now an aged gentleman. He has studied the prophecies more than forty years, and has likely written on the subject as much as any other man. He received me with much kindness; and I deemed it an honor and a privilege to be with such an enlightened and devoted person. His mind is evidently in a very high state of cultivation in the things of Christ, and he lives in the spirit and power of the Lord's return. He is looking for the event daily; and the theme seems to be his meat and his drink. Though he is worth about £7000 a-year, his heart does not appear to be in the least upon it; and I understand he devotes it to good purposes. He never married, as he always thought he could serve the cause of Christ better single. At his request, I expounded the Scriptures to his household evening and morning, and spoke to them especially on the Second Advent. He presented me with his numerous works, which may be of some service, if time continue a little longer. He would have been pleased for me to have lectured in his chapel, if I could have remained. I had also sweet intercourse with his assistant, the Rev. Mr. Smith, who is a man of the right kind. If I had time, I should be pleased to give you the interesting history of the origin and progress of the church of which Mr. Cunningham is pastor.

BARRHEAD.—I made a very short stay here, and found a few still loving the appearing of Christ. Bro. Coekran will not return to Canada at present. He works at his trade, and exerts a good influence in the Advent cause.

Thus closed my second visit to Scotland, and on which I look with a good degree of pleasure. Though I am sensible of shortcomings, yet I feel that I endeavored to do my duty, and I was cheered to see some fruit of my labor. I was treated with much respect and kindness by many Christian friends; and though I left them, not much expecting to meet them again in time, yet they will live in my warmest affections and deepest solicitudes.

I returned to London on the 20th of March, where it seems needful I should remain at least a few weeks. My time is employed with the paper; in matters connected with the general event, and in endeavoring, along with Bro. Paul and Bro. Bonham, to advance the cause in this important field.

In many respects, the cause in this country is just now in a critical state; though in other respects encouraging, much will depend on those who may come from America this spring. They will need the sympathies and prayers of the friends of Jesus.

But I must close, as the mail will soon leave. My kind love to all the dear brethren and friend. Yours, in the blessed hope,

R. HUTCHINSON.

London, April 1st, 1847.

Correspondence.

Letter from Bro. L. Wilcox.

"His breath goeth forth, in that very day his thoughts perish." Will you say that refers to thoughts of this world—that he does not think of, or have any sympathy of, anything under the sun, then the representation of the rich man could not be to mean the intermediate state; for he thought of his five brethren. [Note 13.]

Again, "In death there is no remembrance of God." So you see Abraham, Isaac, and Jacob, have no God, because they don't remember him: their thoughts have perished, they don't know anything, and in order to have a God they must be raised; and God is their God by promise, and they will be raised. Now if the thief went directly that hour to paradise with Christ, then his thoughts did not perish that very day, and it is not true that "in death there is no remembrance of God," unless we are alive when dead, and in his presence and not remember him. [Note 14.] Job says if he had died from the womb, he should then have been with kings and counsellors, have been quiet, have lain still, have slept, have been at rest, where the servant is free from his master, where the rich and poor are, and where the prisoners rest together, and should have been as though he had not been, that is, have ceased to be, until the resurrection. At the resurrection may it be said to the prisoners, Go forth; and to them that are in darkness, Show yourselves. Isa. 49:9.—That is where Job said he was going when he died—a land of darkness, as darkness itself, and the shadow of death, without any order, or the enemies' land, and where the light is as darkness. Is this paradise, where the tree of life grows, bearing twelve manner of fruits, where there is no night, nor any need of a candle? Ps. 88:10—"Wilt thou show wonders to the dead? shall the dead arise and praise thee?" The dead praise not the Lord, neither any that go down into silence. In the grave who shall give thee thanks! What man is he that liveth and shall not see death? shall he deliver his "soul" from the hand of the grave? Job 7:21—"And why dost thou not pardon my transgression, and take away mine iniquity? for now shall I sleep in the dust." Dan. 12:2—"When Michael stands up, they that sleep in the dust shall awake. Daniel then stands in his lot. David says, 'I shall be satisfied when I awake in His likeness.'" John says, "When He shall appear, we shall be like him, for we shall see him as he is."—This is our hope and desire, not to be ashamed before him at his coming, but have confidence.

We have no ground to hope to be with Christ till he appears. Isaiah and David say the dead praise not the Lord, neither any that go down into the pit; but the living, the living, as I do this day. "Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in the dust, (not in paradise,) for thy dew is as the dew of herbs, and the earth shall cast out her dead." You say this means the body, not the spirit, and that the spirit lives and is comfortable, or uncomfortable, as the case may be, and conscious, not very much blessed, or very miserable. Job says, "All the while my breath is in me, and the spirit of God is in my nostrils, my lips shall not speak wickedness." His breath goeth forth, the spirit returns to God who gave it, in that very day his thoughts perish, he ceases to think or speak, till he is raised. In Ezek. 37th, the bodies are first raised with no breath in them; but he prophesied to the wind and breath came, and God put his spirit in them, and they lived and stood upon their feet, an exceeding great army.—"The spirit of God hath made me, and the breath of the Almighty hath given me life." If he set his heart on man, if he gather unto himself his spirit, and his breath, all flesh shall perish together, and man shall turn again unto dust." James says, "For as the body without the spirit is dead, so faith without works is dead also." Now reverse it: are not works dead without faith? and likewise the spirit unconscious without the body? Was it conscious before it was put in the body, and is it after taken away, till re-united?

Again, note 7th, you say Paul expected when absent from the body to be present with the Lord. [Note 15.] Very well, Paul says in his epistle to the Romans, "But ye are not in the flesh, but in the spirit, if so be that the spirit of God dwell in you." Now does he mean here that he is not now in this tabernacle, in which he groans, nor for that he would be unclothed, (which you admit is the intermediate state,) but clothed upon, that mortality might be swallowed up of life. [Note 16.]

And this he tells us will be at the last trump, when we shall be raised. 1 Cor. 15:54. Now do no violence to plain passages of Scripture. [Note 17.] He tells us plainly he does not groan for the intermediate state, but for the resurrection. If he was to be comforted in paradise, with the presence of the Savior in that state, why did he not groan for that? [Note 18.] He was confident, and willing to be absent from the body, and present with the Lord. Why? For we walk by faith and not by sight. He was not in the flesh, but in the spirit, then. He lived daily in the immediate presence of his Savior, by faith. He did not care for his body—he thought more of heaven. [Note 19.] He says the earnest expectation of the creature waiteth for the manifestation of the sons of God, and this groaning within ourselves is for the redemption of our body. For we through the Spirit wait for the hope of righteousness by faith. [Note 20.]

Dear brother, when is it Christ gathers together in one all things in heaven and on earth, even in him, but in the dispensation of the fulness of times? Why is it he sends his angels at the last trump to the four corners of the earth to gather them into paradise, if all go there immediately at death who are his? [Note 21.] Why does the prophet Jeremiah tell the Jewish mothers (when they were weeping for their children, which were slain by Herod at the birth of Christ) to "refrain thy voice from weeping, and thine eyes from tears: for thy work shall be rewarded, saith the Lord; and they shall come again from the land of the enemy. And there is hope in thine end, saith the Lord, that thy children shall come again to their own border." You need not cry, or sorrow as those without hope; for if ye believe that Jesus died, and rose again even those that sleep in Jesus will God bring with him. Where from? From the land of the enemy, (not Paradise,) the land of darkness and shadow of death, the enemy of all mankind, where the dead don't know anything. When the true Israel of God is brought back from the land of their captivity into the new earth, these children will be there that were slain for Christ's sake. When we die, we are in the enemy's land, not Abraham's bosom, till we are carried there by angels at the last trump—we are taken captive by him at his will. [Note 22.] You may ask why did not Christ say that was the case of Lazarus the next account after death? I will answer you by asking you kindly another question—Why did he tell us that it is appointed unto man once to die, and then after this the judgment, if this is not the next event of consciousness? [Note 23.]—(To be continued.)

Oswell (Vt.), March 19th, 1847.

Note 13.—We have before shown that the word rendered "thoughts," is literally *purposes*. The purposes of the wicked will fail: they cannot be accomplished.

Note 14.—Notwithstanding this, we believe the Savior's promise did not fail,—"This day shalt thou be with me in paradise." We should not dare to interpret any Scripture so as to contradict the Savior.

Note 15.—These have all been repeatedly given. But why should they be brought to darken the testimony of Jesus? He is the one who brought life and immortality to light. Let his words then illuminate what is dark and obscure in the writings of those who preceded him. Let the sun illuminate the moon, and not it the sun.

Note 16.—Does any one thus apply it?

Note 17.—Paul does not connect those passages as you do. Who is it that does violence?

Note 18.—Because it is less desirable than the perfected state. Notwithstanding he did not groan for that state, he said he was "willing rather to be absent from the body, and to be present with the Lord."

Note 19.—Brother, remember your caution to do no violence to the text! Paul does not thus apply it. He does not speak of being "in this tabernacle," "unclothed," "clothed upon," "absent from the body," &c., and mean nothing by such language.

Note 20.—That does not prove we are then absent from the body.

Note 21.—You forget that before they are gathered they return to their bodies, and they are gathered in the air: not in paradise then.

Note 22.—Well, that is no doubt your honest judgment: we would not have you change

your opinion unless you see good evidence; but you must permit us to believe the plain declaration of the Savior, in preference to any such interpretations.

Note 23.—Do you know that judgment is not given in each individual case immediately after death? The judicial decision, and its execution, are two things.

"Theophilus" on the Resurrection.

Dear Bro. Himes:—There have recently appeared, in the "New York Baptist Register," a paper published at Utica, N. Y., five articles, over the signature of "THEOPHILUS," on the doctrine of the Resurrection, in which are some statements and views that I consider incorrect, and demand some attention.

Wishing to have the remedy applied as near the locality of the disease as possible, I addressed the following note, post paid, to the editor, to ascertain whether a different view might be advocated through his columns:—

Jamesstown, N. Y., March 1st, 1847.

Dear Sir:—I have read the five successive articles in the "Register" on the Second Advent, which I propose to review; and should prefer to do so through your paper. I therefore write to ascertain whether you would admit a review into the columns of the "Register," provided there was no other objection to it except that it should teach the doctrine of two resurrections, with a thousand years of the personal reign of Christ, over the saints, in their immortal state, to intervene. The review to occupy about the same space as the articles. Will you please inform me, either by letter or through the Register, and much oblige, Yours, &c., L. P. Jenson.

Having waited a sufficient time for an answer, and received none, I conclude that, from indifference, or an unwillingness to publish the review, friend Beebe concluded not to notice it: I therefore send to the "Herald," as that is circulated in some portions in this vicinity, where I think the articles are doing an injury.

But as truth, and not controversy or victory, is my object, I shall agree with "Theophilus," as far as I can. I choose, therefore, to profess the occasion and object of writing, in his own language, which is as follows:—

"The interest which has been excited for a few years past, by what has been styled the 'Second Advent Doctrine,' seems to demand of all who profess adherence to the cause of Christ, a thorough investigation, in the light of the inspired word of God. Christians should be able to give a good reason of the hope they entertain; and they should know whereof they affirm, in reference to it. The doom pronounced upon false teachers—the curse invoked upon those who shall be guilty of introducing and preaching another gospel, should make us especially careful that the sentiments we teach should commend themselves to men, by having the plain and literal testimony of God's holy word. This is the only arbiter of human opinions on this and every other subject which it teaches, that is worthy of our confidence—and to it we should invariably appeal, for it is pre-eminently 'THE TRUTH.'"

"I suppose all evangelical Christians agree, that the time is approaching when Christ will appear personally in 'the clouds of heaven,' clothed with authority, attended by an immense retinue of angels, and seated on the throne of his glory." This point, being admitted by all who believe the Scriptures, requires no proof in order to conviction. Let it suffice then to remark, that the Scriptures are full of evidence on this point, and need only to be read to establish this truth beyond contradiction. It is not therefore to prove what all admit, but to correct, by a reference to some established principles, which cannot be denied, some erroneous views on this subject, which have obtained among many of his brethren, that the writer takes up his pen at the present time.

"The object which the writer has in view is, to notice some events invariably connected with the 'coming of Christ,' in the Scriptures; and then draw a few necessary conclusions from them. And I would that I were capable of using arguments that would convince every one who has wandered from the truth: but should I benefit one, or two, my labor in writing will be abundantly repaid."

We now come to a point where it is probable we shall differ; but being agreed in object, there is ground for oneness of heart, and a final union of sentiment on a perception of truth. He says:—

"1. I wish to call to notice the fact, that the time of 'Christ's second coming' is the moment fixed upon for the 'resurrection of the dead.' By this I mean what the Scriptures

undoubtedly mean by the same language—a resurrection of all the dead—not the righteous dead only—but the wicked dead also. The Scriptures testify to this point in the plainest terms, in the most literal and simple language.—"Marvel not at this: for the hour is coming in the which all that are in the graves shall hear His voice, and shall come forth; they that have done good unto the resurrection of life; and they that have done evil unto the resurrection of damnation." John 5:28, 29."

His assumptions as to the meaning of this passage are, that it "speaks of all the dead, and of their resurrection. But more: it declares that all the dead shall be awakened by the same voice, that they shall hear it at the same time, and that they shall come forth at the same hour; some to life, and some to damnation."

Assertions as to the meaning of Scripture are not proof. They amount to a mere profession of belief of their meaning, and are useful only in ascertaining the opinions of the writer or speaker. Hence "Theophilus," to prove his position, should have showed us, either from the language of the text, from the context, from other Scriptures, or by other means, that his view is the meaning of the Savior in these words. He should have shown us what was meant by the "hour;" that it would not admit the idea of two resurrections, with a time to intervene, if he could; or that the other language of the text necessarily meant something more than the mere fact, that both classes of the human family shall be raised. These are important points, which seem to have entirely escaped his notice. His assertions are the very point at issue—they are the things to be proved. A re-affirmation of them a thousand times would not prove them. They would only amount to a faith, or opinion, or the position of our good friend.

Now, if the Bible teaches the doctrine of the resurrection of the righteous first, and the resurrection of the wicked after a thousand years of the reign of the righteous with Christ, then this, and all other passages, are perfectly in consistency with this fact, when understood correctly. They are explainable, on fair principles of interpretation, with this view. All I have to do with this passage at present is, to show that it can be thus explained. If I succeed, I show that the assertions of "Theophilus" are incorrect, so far as this passage is concerned, and that we must refer to other passages to decide the difference of opinion between us.

What are we to understand by the "hour?" There is nothing in the original signification of the word requiring an adoption of this view; but, on the contrary, it is against him. Among other significations, it means "a time," "season," "a space of time," "a certain time of life, as youth, middle age," &c.; and with the Greeks it was used to signify "the heat of summer." It is a word which was of very general, various, and indefinite signification in the days of Christ; and hence, if he saw fit to speak of certain events that were to transpire, and denominate the "space of time" occupied in their occurrence *ora*, or *hour*, it was no deviation from the original signification and use of the term.

This term is thus variously used in Scripture. Rev. 3:10—"Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth." Now, does this mean sixty minutes, or the "space of time" necessary for those temptations to occur, of which the Savior was speaking? It cannot mean the former, for the temptation has lasted more than sixty minutes. If it means the latter, then how much time did it take to fill that "hour," or "time," or "season?" That it included all the time from its commencement up to the Savior's coming, is evident, to my mind, from the two verses that follow.—"Behold, I come quickly: hold that fast which thou hast, that no man take thy crown. Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is New Jerusalem, which cometh down out of heaven from my God." Again, John 5:25—"The hour is coming, and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live." The 24th and 26th verses show what the life and death here spoken of are. By it we understand regeneration. Now, were all converted within sixty minutes, or does the "hour," here spoken of include "a space of time," over eighteen hundred years in length? A longer hour than any of us have ever claimed for the scenes of the judgment to transpire.

By referring to Matt. 24:3, 36, Luke 12:32, 40, Acts 1:6—which I have not space to insert, it is very evident that the Savior was speaking of his second coming, the setting up of his kingdom, and the saints' entering upon the possession of it, when he says, "Of that day and hour knoweth no man." &c. And yet "Theophilus" himself has assumed that the "kingdom" will have been on earth at least one thousand years when the Savior shall come. Now he has extended the "hour" over as large "a space of time" as we understand it will be necessary for the judgment scenes to transpire. If, therefore, we have occasion to extend it over the same "space of time," we shall consider "Theophilus" good authority, at least in this argument.

Of the remaining portion of the text, it is sufficient to affirm of it, that, during the "space of time" included in this "hour," it will be true, that the righteous and wicked will both be raised, judged, and receive their reward. This is all, we apprehend, that can be affirmed of the passage. If other Scriptures teach us that a thousand years will intervene between the resurrection of the righteous and the wicked, the term "hour," according to general usage, is of sufficient dimensions to extend over the whole: and there is nothing in the other portion of the text but what would be most literally fulfilled.—(To be continued.)

PHILO.

Jamestown (N. Y.), April 12th, 1847.

LETTER FROM BRO. S. A. CHAPLIN.

Dear Bro. Himes:—Although differing in some things from views held by those brethren conducting the "Herald," yet, inasmuch as the great theme was the "Second Advent," at the commencement of your sheet, I feel disposed to assist you by my humble penitence, while you are still striving to place this crowning truth of Revelation before the world. It is true we have not yet realized the consummation of our hopes and expectations, although four years have passed since we confidently began to look for the "same Jesus" to return the second time, for the salvation of his people; yet, heeding the sure word of prophecy, we are compelled to hold fast our confidence in the doctrine of the immediate coming of our Lord.

A retrospect of the fundamental evidences of our faith, instead of nullifying, or materially changing our former conclusions, serves to confirm us, that we are not in essential error relative to the end of all things. Human government has passed through all the changes foretold in prophecy, and so completely has history exhausted the predicted delineations of earthly rule, that no modification of worldly power whatsoever remains to be exhibited, antecedently to the establishment of that kingdom set up by the God of heaven (Dan. 2:44)—given to one like the Son of man (Dan. 9:13, 14), and possessed by the saints of the Most High (v. 18). Concerning the periods, we may assert, that we are warranted, from the testimony of chronologists and historians, (as shown by several brethren,) to continue waiting for the "coming One;" as we have not yet passed the ultimate limit of difference assigned to the termination of prophetic times by different computations, although we are rapidly nearing this interesting terminus. As to the signs, they have all occurred in regular succession, excepting those that are immediately connected with the Advent glory itself.

From these evidences, unscathed in their validity by the tarrying of the vision a little while, you are warranted in warning the world, and exhorting the brethren, and "so much the more as you see the day approaching." The next sign will challenge faith from the most sceptical. When the "earth reels to and fro," and the "heavens depart as a scroll," unveiling "the great white throne," and Him that sitteth thereon, the scoffer will cease his scoffing, the mocker his mocking, the proclaimer of "peace and safety" will cease his syren prosing, and the evil servant his cruel smiting. Then "the ransomed of the Lord will return to Zion,"—those that weep now will then rejoice, and those that suffer now will then rest. Oh, glorious day, when death's iron bars will break, and the prisoners go free. After the rising up of the Lord, and the terrible shaking of the earth (Isa. 2:19—21), the glorious resurrection takes place (compare Job 14:12 with Joel 3:16 and 1 Thess. 4:14); and so the 1335 days, and the last sign in the series, terminate with the coming of the Lord, and the resurrection of the just.

Dear brethren, we occupy an important crisis. According to one view of the connection of the 70 weeks and 2300 days (which I have not room here to explain), the Gentile churches have had about the same period of long-suffering forbearance, since the vision apparently began to tarry, as the Jewish church had after the crucifixion of the Lord of Glory. I mean to be understood, that about four years of this shorter period extended beyond the crucifixion, during which time the Jews enjoyed the exclusive preaching of the gospel. Will the Lord be more lenient to apos-

tate Christendom than he was to apostate Israel? But I close. "Watch and pray always, that ye may be accounted worthy to escape those things that are coming on the earth, and stand before the Son of man."

Warsaw (Ind.), March 13th, 1847.

[We have had quite as long a period. From the 3d of April, 1843, to the 3d of April, 1847, is four full years; and completes the entire period covered by the four years' discrepancy among chronologists.—Ed.]

LETTER FROM BRO. N. FIELD.

Dear Bro. Himes:—Your course in relation to certain mooted questions, such as the mortality of man, the intermediate state of the dead, and the final destiny of the wicked, is, to my mind, altogether fair and unexceptionable. You have a perfect right to your own opinions on these subjects; and as an editor, it is your duty, when circumstances require it, to express them candidly. Although I differ with you on these questions, I nevertheless admire your candor and liberality in opening the "Herald" to their discussion. Your differing with me on these subordinate themes, will never make me think any the less of you as a Christian and an Adventist, so long as you do not proscribe and non-fellowship brethren who dissent from your views. I cannot see why Christians may not unite on the Bible alone, in all the great and vital truths of our holy religion, and differ on minor matters, and temperately and charitably discuss them without filling out. I had thought that this happy state of things was attained in the community known in the West as Christians, or Reformers; but time, the greatest of all reformers, has taught to the contrary. There is not a paper in that Society (and I think they have near twenty) willing to open their columns to the discussion of the topics above mentioned. If there is one willing to do as you have done, it is unknown to me. I think more of the "Herald" than ever on this account, and more than ever do I hope for the success of the Advent cause, and the unity of all in every land who are "looking for the blessed hope."

The Advent churches stand on solid ground. Having no creed but the Bible, no law-giver but Christ, and no selfish or sectarian ends to accomplish, it must, it seems to me, prevail until the Lord comes. On all doctrinal and practical matters, they will finally come right, if liberty of speech and free discussion are allowed. The honest and sincere portion of the Christian community are heartily sick of sectarianism, and take no pleasure in the petty rivalries and jealousies of religious partisans. And one of the salutary effects of the Advent doctrine is, to extinguish the vain hope of denominational supremacy, and embody the sincerity, purity, and moral excellency of these last days. There is a soul-subduing influence in the hope of living to see the Lord return in majesty to this wicked and distracted world, that destroys the love of this present earth, and makes us feel like Christians indeed.

Independent of any consideration of time, the Second Advent doctrine has solved many doubts, and explained some of the deep things of God, to the joy and consolation of his people.

I am still holding fast the faithful world, and as my professional engagements will permit, teaching publicly, and from house to house, the things concerning the kingdom of God, and the name of the coming King. May the Lord bless you, and all the dear brethren of like precious faith, and give you abundant success in your labor of love. Yours, waiting for the Lord.

Jeffersonville, April 9th, 1847.

[The above is the spirit Christians should ever manifest towards those who differ from them in sentiment. We have never felt a loss of Christian affection for any on account of any mere difference of sentiment. But we have been often ostracized for differing from others. One man, who wrote us a long article, threatening to withdraw his support if we would not publish it, has withdrawn it since we published, showing that he would have us believe his views as well as publish them, or not receive his support.—Ed.]

BRO. ARNOLD SMITH writes from Sandgate (Vt.), March 29th, 1847:—

Dear Bro. Himes:—I desire greatly to see you, and many more of our Advent brethren, who have done and suffered so much for the Advent cause. Blessed be our heavenly Father, that you, with others, have been directed to exhibit the truth in so clear a light, and in so bold a manner, in this age of trial, to the comfort of thousands. The Lord reward you all.

My health is much improved, and though infirm and aged, I am able to lecture occasionally, without authority from human tribunals.

You know very little with what anxiety we wait each week for the "Herald." I was greatly instructed by the exposition of Isaiah 65th, &c.

I rejoice to hear of the success of the Advent doctrine in various parts. I stand almost alone here. No Advent lecturers venture this way; and if they should, I do not know that many could be prevailed on to hear, the prejudice being so great in this section, arising, in a great mea-

sure, from the variety of views held and taught by some who professed the Advent doctrine in this vicinity. It is impossible to persuade some of these last to give up their inconsistent notions. Among other views, they hold to these—a healing power, the man of sin on earth in person, the Ancient of Days on the earth, the three witnesses in the United States, &c. Yet we have no reason to be discouraged, for I think the prejudice is rather weakening. I have lectured occasionally at Sunderland. A few weeks since, at the close of my lectures, a Methodist preacher arose, and said he had long believed the doctrine, but had no one to stay up his hands; but now he confessed the truth, and should teach it, &c. Our Methodist circuit preacher here spoke a few Sabbaths since very pointedly on the immediate coming of Jesus; he is an unbeliever in the restoration of the Jews. His observations brought a spell on his congregation. One deacon thought he should have to talk to him, &c. On the whole, the cause is not losing ground here.

BRO. A. PALMER writes from Massena (N. Y.), April 1st, 1847:—

Dear Bro. Himes:—I feel that I can no longer do without the "Herald." I feel it to be, next to the Bible, the best light that shines in this degenerate age, to guide the lone pilgrim on his way amidst the moral darkness that covers the earth, and the gross darkness that covers the people. I admire the rich grace that has enabled you to pursue a straight-forward, uncompromising course amid the frowns of enemies, and perils of false brethren, even those that say they are Jews, and are not, but are of the synagogue of Satan. It seems to me, that no one who gives heed to the sure word of prophecy, can mistake the signs of the time in which we live. Yes, I firmly believe, the last message of mercy God has in store for this guilty world, is sounding out its last notes of warning; and soon, very soon, those that have been faithful in the cause of our coming King, shall receive from him a crown of never-fading glory in the world to come. Take courage, the journey's end is near, and soon we shall rest for ever from the toils and ills of this wicked world, and partake of the glories of that better country, promised to the seed of Abraham. My heart swells with emotion when I contemplate the glories of the coming kingdom, and I ask who would not deny self, and be willing to be counted the off-scouring of all things, in order to become a partaker of the glory that shall be revealed. I truly feel

That glorious morn of heavenly rest
Will soon be ushered in;
When groaning nature shall be blest,
Free from the curse of sin.

Then haste the day when we shall see
The saints of God arise,
From death and every foe set free,
And mount the upper skies.

When Christ, who is our life, shall come,
Then we shall see his face,—
Forever dwell in his bright home,
And shout redeeming grace.

That is the rest I long to find,
And daily pray my Lord
To give me Jesus' patient mind,
And cleanse me by his word.

Please send me the "Herald," commencing with the present volume. Yours, waiting for redemption.

BRO. J. HAZLETT and J. E. BARNES write from Schaff's Valley (Pa.), April 8th, 1847:—

Dear Bro. Himes:—Thinking that perhaps what we are doing would encourage our brethren and sisters, we take this opportunity of addressing these few lines to you. Since we wrote last, we have held two protracted meetings, and twenty-five souls have been converted. It may truly be said, that the gospel of Christ is the power of God unto salvation to every one that believeth. In this valley there is now a flourishing church of about twenty members; one month since, there were but few professors, and they very cold. The prospect is very encouraging. In the valley adjoining this, we have seen about eight souls converted; so that there are now, within two and a half miles, twenty-five or thirty rejoicing in hope, and looking for Jesus. Of that number, six have been baptized within a few weeks past. Many of the others had been converted, but were backsliders. Dear brother, we are more and more encouraged. We have had meetings in various places, and there is much reason to hope for good in Cumberland Valley. In Waterford we have had very large congregations. We are still looking for Jesus, our only hope and elder Brother. Yours, waiting for Jesus.

BRO. JOSEPH PARKER writes from Clark's Mills, April 2d, 1847:—

Dear Bro. Himes:—I think it my duty to say, that the "Herald" is much admired here by the few that will look into a paper advocating, now-a-days, such an objectionable doctrine as the speedy advent of our Lord. I will also say, that I am much pleased with the very sensible, impartial, good-natured, and Christian manner in which objections have been met, subjects advo-

cated, and ill-natured and envious strictures and charges refuted, by the "Herald." Such straight-forward and charitable course is sure to win its way to the hearts and understandings of all who love the truth for the sake of it.

One thing rather astonishes me, that, notwithstanding the contempt and ridicule cast upon the Advent doctrine in its various bearings, by the professedly pious and learned, yet none attempt anything like a fair and Scriptural refutation of the doctrine; but perhaps its opposers think it either beneath their notice, or above their capacity. Be this as it may, I really would like to see some attempt at it by some of the learned.

The selection of moral and instructive pieces which the "Herald" from time to time contains, renders it, in my estimation, and I will venture to say in that of many others, one of the very best papers now in circulation. Wishing you every success in your laudable and, I fear, ill-requited labors and intentions, I remains yours in Christian love and hope.

BRO. SAMUEL BROWN writes from Milwaukee (W.T.), March 31st, 1847:—

Dear Bro. Himes:—There are a few here holding on to the glorious hope of soon seeing Jesus, and being made like him. There is here and there one occasionally gathered in, for which praised be the name of the Lord. Bro. N. A. Hitchcock, who is laboring with us, is a faithful brother; I have seen to-day some of the fruits of his labors, under God: one who has tried to be a Universalist, but now is rejoicing in the hope of the glory of God, and laboring with all his powers to lead others to the dear Savior. May the Lord bless his labors to the salvation of others. I feel that the meeting of the saints will soon take place. May we all be prepared to unite in that triumphant song, "Worthy is the Lamb that was slain, and hast redeemed us by his own blood," is the prayer of your brother, waiting for redemption.

BRO. JOSEPH SNOW writes from Sandgate (Vt.), March 29th, 1847:—

Dear Bro. Himes:—I am happy to say to you, the "Herald" has been a great blessing to me. I have been favored with its perusal by Bro. A. Smith, who came to this place about a year since, and has staid up my hands in the Advent cause in this place. We are almost alone in our faith. Though I have never seen you in body, yet I am with you in spirit, rejoicing in the Lord, and cherishing the blessed hope of soon seeing Jesus coming in his glory, when we shall be like him. Even so, come, Lord Jesus.

OBITUARY.

"Blessed are the dead who die in the Lord."
Fell asleep in Jesus, in Milwaukee (W. T.), Feb. 17th, Sister KERRICKA BURDICK, aged 57 years. She, with her husband, embraced the Advent faith in '43, and have adorned their profession ever since. They had long been professors in the Baptist connection; but when they saw the glories of the coming kingdom shine forth from the sacred page, they embraced the truth with all their heart. Their house has been truly a house of prayer, as well as a home for the humble follower of Jesus. But our sister has gone, and left her aged companion to mourn her loss; but he mourns not as those without hope: she fell asleep in the triumphs of faith, believing that she would, with all the dear saints of God, soon hear the voice of the son of God, and live. She bade all her friends farewell until the resurrection of the just. She selected as a text for her funeral discourse 2 Cor. 4:10—"Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our mortal flesh." It was preached by Bro. N. A. Hitchcock, to a large and attentive audience. It was a searching discourse, and I hope the seed has fallen into good ground. s. b.

DIED, in Braintree, Vt., April 4th, 1847, of consumption, ASENATH M. LITTLEFIELD, wife of Ebenezer Littlefield, aged 47 years. The subject of this notice had, for many years, been sorely afflicted with several complaints, from which she had suffered greatly for the last fifteen years of her life, which at last terminated in the consumption. At times, her sufferings were great, with she bore with much patience and meek fortitude, sustained as she was by the strong consolations of the Christian's hope, and believing that the sufferings of this present time were not worthy to be compared with the glory that should be brought at the revelation of Jesus Christ. She experienced religion at the age of twenty-two, and united with God's people soon after. In 1838, during a course of lectures on the Second Coming of Christ, by Wm. Miller, she embraced the doctrine of the immediate coming of Christ, which hope was strong in her last sickness; and in view of the approaching glories which that hope inspired, she said to her friends, her two daughters, and her companion, but a short time before she died, "It will be but a little while before we shall meet again, with all the people of God, no more to part." She died as dies the Christian; and without a struggle or a groan, fell peacefully asleep in the arms of her Savior. Elder Joseph D. Marsh preached a funeral discourse on the occasion, from Heb. 11:13.

Foreign News.

It is reported that the first steam-ship conveying the Irish mail, will leave Havre about the 1st of next month for New York.

"Vulcanized India-rubber" is now used instead of steel for the buffer springs of railway carriages.

A vessel which has arrived in London from New York has brought 20 casks of cider.

A subscription has been set on foot in London for the purpose of erecting a statue in honor of the Queen Dowager.

For the 1st time, on the 14th ult., the "Augsburg Gazette" was permitted to publish the debates of the Austrian Diet.

The Norwegian herring fishery for this year is ended, and on the whole, 250,000 tons have been put into salt.

The Emperor of Russia has issued an ukase, declaring that Jews in the army shall be allowed to rise to the rank of lieutenant.

The Duke de Rianzares, husband of Queen Christina, has paid 18,000*fr.* duty for the title of Duke de Montmorot in France.

A Hanoverian paper states that it is intended to make free ports of the harbors of Harburg and Geest.

Greater activity now prevails in the shipbuilding trade at Perth than has been witnessed for several years past.

It is said that Government intends to introduce a bill for the entire prohibition of burials in towns.

Letters from Naples announce that a reconciliation has taken place between the Prince of Capua and his brother the King of Naples.

The central relief committee of the Society of Friends in Dublin have received £7000, per Cambria, from their brethren in America.

Mr. Bain is about to erect his electrical clock in the tower of Wenham church, with power of motion to be incessantly maintained by a perpetual electric current derived from the earth.

The duration of the treaty under which the Grand Duchy of Luxemburg was admitted into the Zollverein, has been prolonged for several years.

The Pope has ordered general gas works to be constructed beyond the walls of Rome, in order to light the streets and supply private consumers.

In consequence of the corn disturbances in the department of the Loiret, all convoys of grain and flour in that district will henceforth be escorted by soldiers.

During the past week, potatoes were imported into London from Holland, Germany, Italy, Spain, France, Madeira, the United States, and the British colonies in North America.

A vessel has arrived in London with 2000 barrels of flour from Venice. Although corn has frequently been imported from that city, flour had not previously been brought thence.

The magnanimous Government of Louis Philippe has refused Prince Jerome Napoleon Bonaparte permission to spend a fortnight in Paris with his sister, the Princess Mathilda Demidoff.

The greatest activity prevails in the shipbuilders' yards at Sunderland, in consequence of the extraordinary demand for new vessels, to be engaged in the timber and corn trade.

Trade is reviving in Paisley—so much so, that the relief committee expect to be able to cut off 200 portions per day of soup kitchen supplies.

The run on the Paris savings bank not only continues, but increases. The deposits on the 21st and 22d ult. amounted to 487,198*fr.*, and the withdrawals to 859,767*fr.*—a difference of £15,000 sterling.

The Board of Admiralty have entered into a contract with the Peninsular and Oriental Steam Navigation Company, for armed mail steamers to Vigo, Oporto, Lisbon, Cadiz, and Gibraltar, to sail the 7th, 17th, and 27th of each month, from Southampton.

Experiments have been tried with gun-cotton (found to be far more powerful than gunpowder) in blasting rocks, at Standedge Tunnel, Yorkshire. One explosion broke 224 cubic feet of rock, about 16-12 tons weight, into six pieces.

The house of Sina & Co., at Vienna, has been adjudged by a court of justice to pay 1,800,000 florins (£180,000) to Messrs. Allman, of Pesth, as their share of the profits on the tobacco contract with the Austrian Government for a single year.

At Beyrout, an American missionary has formed a native Asiatic society, composed chiefly of young Syrians, who are studying the history and literature of the East, and who are anxiously collecting a library, which is intended to comprise all known Arabic literature.

An accredited delegation from the natives of the Hudson's Bay Company's territories is at present in London, urging their complaints against the company. They complain of illegal oppression, and of neglect on the part of the company to provide for the moral advancement of the natives.

The King of Denmark has addressed a rescript to the Minister of Finance, authorizing him to apply all the duties on consumption, as well as the excise duties on necessities, to the relief of the indigent during the six months ending on the 1st of September next.

Prussia and Austria intend to reduce their armies.

Prussia has recommended to the German Diet a law according certain liberty to the press, and Bavaria and Wurtemberg have notified their intention of supporting it.

The ex-Dictator of Cracow, M. Tysofski, has taken his departure for the United States. He would probably have been condemned to death, or, at least, to imprisonment for life, for the leading part he took in the late Polish outbreak, had he not consented to perpetual banishment to America. The Austrian Government has sent him out, and has given orders to its Minister at Washington to help him to get his living.

All the inhabitants of the town of Egelsbach, in the Grand Duchy of Hesse Darmstadt, 1400 in number, have requested permission to be allowed to emigrate to the United States. From Bremen the number of emigrants has been really extraordinary, and in April and May will yet be greater. Throughout all Germany, in fact, preparations are making for emigration to the States—indeed, some districts are threatened with complete depopulation.

THE ADVENT HERALD.

"THE LORD IS AT HAND!"

BOSTON, APRIL 23, 1847.

☞ We thank our kind patrons for their steady and liberal support. We have for a few months past had substantial evidence of their deep interest. Considering the state of things, we have been better supported than we could have expected. We wish to say only a word now in reference to the future.—This volume is now about half out, and there are many delinquents on this and back volumes, yet. And we have need at present of all that is due us. Will agents and friends generally just consider this, and make a little effort for us about this time? They will have a good opportunity to send in at the May meetings in Boston and New York.

CHANGE OF THE DATE OF PUBLICATION.—Our readers will notice that the date of the "Herald" has been changed from Wednesday to Saturday, for two weeks past.

When dated Wednesday, we used to print Saturday, and mail them principally on Monday. Now we print on Friday, and mail them all by Saturday night. When they were put in the Post-office on Monday, owing to the pressure of papers on the first of the week, there was often a delay in sending them out. On Saturday, ours is about the only paper they have to distribute, so that they are put immediately into the bags and sent off. By this arrangement, our readers will get their paper earlier in the week, and many of them before the Sabbath.

THE CONFERENCES IN NEW YORK AND BOSTON.—These meetings take place on the week of the Anniversaries of the great religious and benevolent societies of the age. One object we have in view is, to circulate light among strangers who attend these meetings. Another is, to have a free interchange of views, by conference and lectures on the great question of the speedy coming of the Lord; to comfort one another in our pilgrimage to the land of rest. Also, to unite on Scriptural grounds to spread the light of the speedy Advent as extensively as practicable in this and other lands. Our bond of union is the earnest love of Christ's soon appearing in glory.

We do not meet, therefore, for controversy, or discussion of irrelevant questions. Our meetings for the last five years have been most refreshing and profitable. We hope they may continue so, till the appearing of our Lord. These may be our last gatherings, before we shall be gathered into the everlasting Kingdom. May the Lord be with us, and give us a refreshing season.

Conference at New York begins on Monday, May 11th, on Anniversary week; at Boston, May 25th.

DIFFERENCE OF OPINION on the state of the dead, does not necessarily make a difference of interest and feeling among us. We have a host of friends among those who differ from us on this subject. And when we speak of those of this view who seek to make dissension in the body, they understand that we have no reference to them. They have no occasion to disclaim such unchristian conduct. We wish our friends to understand that we do now, and always have, cherished the same fellowship for our brethren who differ from us, as others. It is well understood, therefore, that when we speak of the abuses of the doctrine, to party purposes, that all good Adventists who hold to the sleep of the dead, &c., are as much opposed to any such movements as we are. We shall say more on this subject before long.

DISCORD.—The following motto cannot be too firmly imprinted on the minds of all: "In essentials, unity; in non-essentials, harmony; and in all things, charity."

As the effect which a want of harmony and charity for those we differ from, we copy the following from the letter of a subscriber who has turned Mormon and stopped his paper—it giving the cause of his change of opinion.—Let those who give cause to such complaints, see to it that they be no longer stumbling blocks in the road to perdition.

There is one thing I discovered in the doctrine of the Advent and Mormonism. As far as I have knowledge, there seems to be agreement among the different preachers of the latter sect, though I never had an opportunity to hear any preach; yet I have read some of their writings. On the other hand, I find amongst the Adventists discord and contention, which do not appear to be in unity with the Spirit, as would be expected among Christians. Among those persons that I once took sweet counsel with, some, as soon as I began to talk of my belief, began to act towards me precisely as my old Methodist friends did when I embraced the Advent doctrine. The Adventists act very much towards the Mormons as the churches do towards the Adventists.

"CHILDREN'S ADVENT HERALD."—We have this week published the sixth number of the "Children's Advent Herald." It has been long delayed, but we hope to issue it monthly for the present. The present number we think our young friends will find a highly interesting and profitable sheet.

Contents of No. 6.—"Rules for the Young"—a hymn. "The Two Ways"—a sermon for little children, illustrated by the letter Y. "Redeeming the Time." "The Modern Jews." "Jerusalem." "A Foolish Choice." "A Wise Choice." "A Word to Boys." "Power of Kindness."

The number of passengers in an emigrant ship, as required by the late law of Congress, is one for every 14 superficial feet of deck, which the Secretary of the Treasury says must be over and above the 5 feet occupied by the berth. There must also be a separate berth for each passenger.—Exchange paper.

It would be a more judicious law, to require 14 superficial feet to each passenger.

BUSINESS NOTES.

J. M. Clapp—Yours of the 15th inst. is received. The two previous ones never came to hand. But we have credited Bro. Atwater, Woolley, and yourself, to end of v. 13.

H. Sharp—If you sent \$2, you should receive the paper to end of v. 13. As the "Voice" cannot be sent from Boston without our paying 3 cents on each paper, we will send you the "Herald" from the time we stopped the "Voice," and have credited you to end of v. 13. Bro. Marsh will send you the "Voice," as we informed you.

I. Bell, \$1—It pays tracts, and paper to No. 312. We do not know when Mr. Scott's work will be out. Should give notice when it is. It cannot be sent by mail, being bound; the expense by express we do not know—you might enquire at Auburn. We have none of the other works you inquire for for sale. Should we have, notice will be given.

N. Field—We have done as you request.

S. Foster, Jr.—We have appropriated the \$20 to Ireland's poor. Have sent the bundle.

T. F. Pomeroy—Your paper had been regularly sent. Your letter cost us 10 cents postage. We have sent the Nov. on order.

P. Hoogh, \$5 for charts, which we sent you on receiving it.

J. B. Mitchell—The P. M. of Baltimore sent back the paper of Sarah Ball, as not taken out.

N. Richards—Your papers have been sent regularly from this office. We have sent again.

ENGLISH MISSION.

Received since our last—G. Elden.	3 00
G. P. Maxson.	1 00
Abel Wood.	5 00
Amount of receipts above expenditures.	307 93

DELINQUENTS.

[Under this head we may do some injustice. We hope not to. If any noticed here have paid, and through mistake have not been credited, or are poor, we shall be happy to do them justice.]

Previous delinquencies.	\$389 53
The P. M. of Morristown, N. Y., writes, that the paper sent to IBA MARIEAD is not taken from the office. He owes	5 50
The P. M. of Sturbridge, Mass., informs us that the paper sent to P. D. TOWNE is not called for. He owes	7 60
LORING CURTIS, of West Scituate, Mass., returns his paper, owing	6 25
Total delinquencies since June 1st, 1846.	399 88

CONFERENCES.

Conference at New York begins on Monday, May 11th, on Anniversary week; at Boston, May 25th.

Providence permitting, I will meet the Advent brethren and hold meetings in the following places:—Waterbury, Vt., May 1st and 2d; Johnson, Vt., 4th and 5th, p. m. or evening; Lowell, Vt., 7th; Troy, Vt., 8th and 9th; Derby Line, Vt., 11th and 12th; Hartley, C. E., 13th and 14th; Stefford, C. E., 15th and 16th; Richmond, Vt., 18th and 19th. Should there be other churches of Adventists in the towns adjoining, or not far distant from the places here named, if desired, I will preach to them Jesus and the resurrection, being duly notified by letter, or otherwise, after having fulfilled the appointments here named.

J. HAZELTON.

If time continues, and the Lord will, I will attend meetings with the brethren at Newburyport, Mass., Lord's day, May 9th; Portsmouth, N. H., Lord's day, May 16th; Portland, Me., Lord's day, May 23d.

WM. M. INGRAM.

APPOINTMENTS.

Bro. Himes will preach in the Town-hall in Templeton on Sunday, May 2d. Friends in the neighboring towns will come in. Bro. H. will also lecture in Lunenburg Friday, April 30th, p. m. and evening, on his way to Templeton.

ALTERATION IN TIME OF APPOINTMENTS.—Providence permitting, I will preach in Ashburnham, Mass., the second Sabbath in May; in Winchendon, Mass., the third; in North Scituate, R. I., the fourth; and in Abington, Mass., the first Sabbath in June. Meetings at intervals as Providence may direct.

N. BILLINGS.

INSTRUCTION IN THE FRENCH LANGUAGE.—Mrs. Gove will give lessons from "Manses's French Course," at his residence, corner of Lime-street, a few doors from Dr. Sharp's church. For further particulars, please call at the above place, between the hours of 10 A. M. and 4 and 5 P. M.

N. B.—By this mode of teaching, the pupil is enabled to read, write, and speak the language in a very short time. Also lessons given in Music. Terms to conform with the times.

☞ The brethren in New York, worshipping at Washington Hall, 132 Hester-street, one door from the Bowery, desire us to say, that all their meetings are now held in that Hall.

BOARD.—A very central and pleasant location at No. 5 Pitt-street. Gentlemen coming to the city would do well to call.

Until further notice, I request my friends to address me, "H. Heyes, care of J. J. Porter, Buffalo, N. Y."

NOTICES.

BOOKS FOR SALE.—The New Testament (pocket edition), the Gospels translated by Campbell, the Epistles by Macknight, with the Acts and Revelations in the common version. Price 37 1-2 cts. retail, 33 1-3 wholesale.

BLISS'S "ANALYSIS OF GEOGRAPHY."—Price, 62 1-2 cts., or 65 per doz.

CRUDEN'S CONCORDANCE.—Price \$1 50 bound in sheep, and \$1 25 boards.

"THE VOICE OF GOD: or an Account of the Unparalleled Fires, Hurricanes, Floods, and Earthquakes, Commencing with 1845. Also, Some Account of Pestilence, Famines, and Increase of Crime. Compiled by Thomas M. Preble."—The above pamphlet, which is what its title indicates, has been received, and is for sale at this office. Price 12 1-2 cts.

TWO HUNDRED STORIES FOR CHILDREN. Selected by T. M. Preble.—Price 37 1-2 cts.

CLARK'S Gospel Chart.—Price 37 1-2 cts.

WHITEHEAD'S LIFE OF THE TWO WESLEYS.—Price one dollar.

AGENTS

FOR "HERALD" AND SECOND ADVENT PUBLICATIONS.

Albany, N. Y.—T. M. Preble. Buffalo, N. Y.—J. J. Porter. Cincinnati, O.—John Kiloh. Cleveland, O.—D. I. Robinson. Derby Line, Vt.—Stephen Foster. Hartford, Conn.—Aaron Clapp. Lowell, Mass.—M. M. George. Low Hampton, N. Y.—L. Kimball. New Bedford, Mass.—Henry V. Davis. New York City—Wm. Tracy, 54 Forsyth-street. Orrington, Me.—Thos. Smith. Philadelphia, Pa.—J. Litch, 36 1-2 Walnut-street, opposite the Exchange. Portland, Me.—Peter Johnson, 24 India-street. Providence, R. I.—George H. Child. Rochester, N. Y.—J. Marsh, Talmage Block (third story). Buffalo-street, opposite the Arcade. Toronto, C. W.—Daniel Campbell. Waterville, C. E.—H. Hutchinson. Worcester, Mass.—D. F. Wetherbee.

Receipts for the Week ending April 22.

☞ We have annexed to each acknowledgment the number to which it pays. Where the volume only is mentioned, the whole volume is paid for.

J. C. Reynolds, 326-75 cts.—Z. Thayer, 336; R. Allen, v 13; J. A. Reed, v 13; S. Fellows, 333; J. Bailey, v 13; J. Clifford, 336; A. Carr, 311; J. H. Reed, 311; J. Woodworth, v 13; E. Woodworth, v 12; S. Wheeler, 330; S. Learned, 330; C. Haley, v 13; G. Wright, v 13; Lydia A. Smith, 336; M. Barnham, v 13; P. Clark, v 13; H. B. Gilbert, 336; B. Storer, v 13; O. H. Goodrich, 336; A. Ware, Jr., v 10; S. M. Case, v 10; Hewett, v 14; E. G. Allen, 311; G. Burrows, 311—each \$1.—R. A. Mills (\$1 for the cause), v 14; G. Elden, v 14; A. Edly, v 12; E. M. Davis, 252 (\$2 26 due); I. Nichols, 240; C. Doolittle, 362; Lyman Condit, v 10; 359; H. Daniel, 368; J. Parker, v 13; E. G. Park, v 13 (\$3 due); G. P. Maxson, v 13; A. R. Upton, v 12; R. A. Heyer, v 13; H. S. Barber, v 14; P. Groom, v 16; G. S. Hyde, v 12; M. S. Fry (chart and 312)—each \$2.—J. Smith, v 15; A. G. Warren, 347; M. Tucker, v 13—each \$3.—H. T. Moore, 308—\$4.—H. Marshall, 294 (owes 61 cts.)—\$6.

ADVENT



HERALD.

"THIS SAME JESUS WHO IS TAKEN UP FROM YOU INTO HEAVEN, SHALL SO COME IN LIKE MANNER AS YE HAVE SEEN HIM GO INTO HEAVEN."

VOL. XIII. No. 13.

BOSTON, SATURDAY, MAY 1, 1847.

WHOLE No. 313.

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IS PUBLISHED EVERY SATURDAY

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BY J. V. HIMES.

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money is forwarded.

(Original.)

"I will come Again."

JOHN 14:3.

The word is spoken, though to hearts
Deeply oppressed with bitter grief,
At present it no joy imparts,
Their burdened souls find no relief,
They dare not think their Lord must go,
And leave them pilgrims here below.

They hear their Master's lovely voice,
They see His smiles, they learn His ways,
In all His promises rejoice,—
To Him repeat their songs of praise,—
Their happiness knows no alloy,
While Jesus' love their thoughts employ.

If then their plume hearts declared
Their zealous love for one so dear,
Who always in their trials shared,
And shed for them the sorrowing tear,
No wonder that with sad dismay,
They welcomed not the parting day.

Still consolation yet remains
A heavenly home for all their tears,
Jesus for them His love proclaims,
And quickly quells all their fears;
"I go blest missions to prepare,
That you may in my glory share."

"I go that I may quickly send
The promised blessing from above,
To guide your ways till time shall end,
In token of my constant love;
And yet I will return again,
To introduce my glorious reign."

"Predicted 'signs' must first appear,
Alike in sun, in moon, in stars;
Men's hearts will fail for gloomy fear,
Beholding famines, floods, and wars;
O'er all the earth there will be
Distress with sad perplexity."

"When scorers walk in open day,
And curse your humble fervent prayer,—
When scoffers in their boldness say,
'Where is His faithful promise, where?'
Then lift your heads with joy on high,
For your redemption draweth nigh."

Thus did the little flock expect
Once more to see their blessed Lord;
Oft on this truth did they reflect,
Confiding in each promised word,
Their eager hearts hoped every year,
To see the last great sign appear.

And Israel's faith yet falters not,
Though sceptics laugh on every side,
They know their Lord has not forgot
His word, which ever must abide;
Though heaven and earth should even fall,
The truth is great and must prevail.

In Thee, O Lord! we will confide,
Though tempting foes invade our peace;
May living faith in us abide,
A holy boldness to increase,
So that our hearts may ever exclaim,
O, come, Lord Jesus! come again.

PORTSMOUTH, N. H.

Parsons Cooke on the Anabaptists.

(Continued from our last.)

We proceed to quote:—

"Their proclamations floated on every
breeze, announcing that Christ was coming
at once to judge the world, and visit
a terrible vengeance on all who would not
at once quit their possessions, and flee
from Babylon, and receive another bap-
tism.

"But the interesting events then occur-
ring in the city of Munster, made that
a point of attraction for the agitators.
Munster was a renowned city, the capital
of Westphalia, the seat of the bishop,
and of a distinguished university, and

fortified both by nature and art. This
city was selected by this pestilent sect
for a centre of operations. These rob-
bers, when they chose it for their den,
fixed upon this city the name of Zion, and
New Jerusalem. And to have got such a
name from them was to have received
its doom.

"The new teachers, by a seductive
manner of teaching, and by an affectation
of rare piety, had drawn around them
great numbers. Those who were in debt,
or in poverty, or who for any reason were
interested in breaking up the existing or-
der of things, flocked around their stand-
ard. And to these were added an in-
creasing rabble of strangers, attracted in
from the surrounding country.

"John Matthias, now the leading proph-
et of the Anabaptists, announced a reve-
lation, that all should bring what they
had, of gold or silver, or moveable prop-
erty, into the common stock, in a public
store, appointed for the purpose. And
death was the penalty of refusal. . . .
Two young females, assuming to be proph-
etesses, pretended to be able, by a spirit
of prophecy, to detect all who kept back
a part. And this, with those who be-
lieved in such prophecy, was enough to
insure a faithful delivery. . . . Diligent
search was made in every house, and all
the valuable property was brought into
the common treasury. The splendid
houses, vacated by the rich, and nobles
expelled, were assigned to the poorest.
All were required to take their meals at
a common table, and the provisions were
spent with great economy; a regular or-
der of dishes was assigned, consisting
one day of fresh meats, one of smoked
meat, and the next of salt fish; and all
were required to pass from their meals to
their regular labor upon the fortifications.

"The prophet commanded all books in
the city, except the Bible, to be burnt, as
useless and impious. For fanaticism and
barbarism usually go hand in hand, as
haters of knowledge, and of the appar-
atus of science. The execution of this
command involved the destruction of a
very valuable public library.

"But the measures which the prophet
of Munster took for the defence of the
city, savored more of the prudent general
than of the mad fanatic. He collected
vast magazines of every kind, repaired
and extended the fortifications. Those
able to bear arms, were formed into or-
ganized troops, and so drilled as to com-
bine the vigor of discipline with the im-
petuosity of enthusiasm. He himself set
the example, refusing no labor, repining
at no hardships. And he kept the pas-
sions and enthusiasm of the people ever
awake, by constantly new revelations and
prophecies.

Matthias was at length killed, and his
mantle was assumed by Buckhold.

"He told them not to be disturbed in
their minds, since this death had been re-
vealed to him long before; and that it
had been further revealed to him, that he

should marry the prophet's wife—a reve-
lation, by the way, more natural than
supernatural, since the widow was a
young woman of very superior beauty
and attractions, and Buckhold himself
short of twenty-five years of age.

"The new prophet had not the cou-
rage and rashness of the old; and he sat-
isfied himself with maintaining a mere de-
fensive war, till his recruits should arrive
from Holland and the neighboring coun-
tries. Though less daring as a soldier,
he was more bold and wild as a prophet.
Having, by obscure hints of prophecy,
prepared the minds of the people for some
remarkable event, he stripped himself na-
ked, and marched through the streets, pro-
claiming with a loud voice, that the king-
dom of Zion was at hand; that whatever
is highest on earth must be brought the
lowest, and whatever is lowest, must be
exalted; and to fulfil his prophecy, and
be obedient to his heavenly vision, he be-
gan by ordering the churches and the loft-
est buildings in the city to be demolished.

"Those dreamers, like their successors
in modern days, expected to rear a new
paradise on earth, in the carrying out of
their notions of equality. If they could
only bring down the pride of the rich,
and arrest the sword from the powerful,
and abolish all these odious distinc-
tions in society, what a free and happy
community they would make! Well,
divine providence, excellent in council
and wonderful in working, determined to
show the folly of their warfare against di-
vine institutions, and providential ar-
rangements, by letting them make the
experiment. They took the city of Mun-
ster, so fortified as to insure their exist-
ence for a sufficient time to carry out
their principles; and so enriched with
the plunder of the wealthy, that they
wanted not the means of doing as they
would. And what was the result? The
freedom which the system so largely
promised, by the operation of the laws of
nature, infallible as those which give us
day and night, degenerated at once into
the most galling tyranny, where every
person was a slave; and none was sure
of keeping his head upon his shoulders
for an hour.

"But the siege went on, and the fam-
ine increased; many were dying daily;
many left the city, the soldiers suffering
them to pass, seeing they were too much
exhausted to be other than objects of pity."

The city was at length taken by strata-
gem, and most of the male fanatics were
put to death. Mr. Cooke says:—

"After such an issue had of the preva-
lence of such doctrines, it is natural to
expect, that the Anabaptists in all parts
of the world, ashamed and disgusted with
their own principles, would throw them
off, and embrace the truth. But that is
not the way of fanatics. Though thou
shouldest bray a fool in a mortar with a
pestle, yet will not his foolishness depart
from him. But they will increase to
more ungodliness, and their word will

eat as doth the canker. Fanaticism is a
disease of mind, over which truth and
reason, enforced by sad experience, has
as little power as it has over a person
whose reason is dethroned in delirium.
We have in the case of our Millerites an
example. The life of their system was
staked on the event of the world's ending
at such a time. But the event falsified
their whole theory; and yet, for the most
part, they cling to it with as much tena-
city as ever."

Mr. Cooke, it seems, cannot avoid an
opportunity to display his spleen against
the Adventists. Nay, he does it at the
expense of truth. When he asserts that
the life of the doctrine taught by Mr.
Miller was staked on the event of the
world's ending at such a time; he either
knowingly asserts a deliberate untruth,
or he displays the grossest ignorance on
that point: he can choose which horn of
the dilemma he pleases. If he would use
the means he has for getting the truth,
he would learn that the given date was
only an incidental part of the system, and
which might fail a thousand times with-
out affecting the nearness of the personal
reign of Christ.

"But notwithstanding the horrid fruits
of Anabaptism at Munster, and the exem-
plary punishments inflicted, the zeal and
courage of the sect in the low countries
were not broken; and though many pro-
fessed to condemn the extravagances of
the Munsterians, the principal teachers of
the sect generally continued to acknow-
ledge the authority of the Munster prophe-
cies. Menno Simonis, the father of the
Mennonite branch of the sect, though he
condemned many things in the Munster-
ians, yet he acknowledged them as breth-
ren, and maintained that their acts of
violence and murder were no proof that
they were not accepted of God."

"But the time would fail to go into
the details of the ravages made by these
fanatics in Friesland and Holland; of
what commotions it excited, especially at
Amsterdam, and at Leyden, and through-
out Batavia; what nefarious plots it
formed for the destruction of cities. I
will here only give a few specimens.—
While the tragedies in Munster were in
progress, the Anabaptists in other cities,
and in all the surrounding countries, were
not only in intimate sympathy with them,
and desiring to send assistance to their
brethren there, but were busy in forming
and executing schemes and plots for the
acquisition of power. At one time, a
great collection of Anabaptists assembled,
from all parts of Holland, having left
their wives and children, and all, except
what ready money they had, and embar-
ked on board a fleet of twelve ships.
When asked whither they were going,
they answered that they were going to a
country which God would show them.
The fleet was detained by order of the
government. The next day, five of these

Anabaptists, at mid-day, stripped themselves to perfect nakedness, and ran through the streets of Amsterdam, with drawn swords. Like so many madmen, they ran hither and thither, uttering things too horrid to repeat. But they failed in that way to make proselytes. For the people, astonished at the strange spectacle, stood and wondered. A company of lancers was called out, and commanded to be in readiness to quell a tumult; the ringleaders were arrested, and the commotion ceased. Six of the authors of the disturbance were punished with death the same day. A few days after, two more, by decree of the senate, were beheaded at Amsterdam; and at Harlem four men were burnt to death, and two women were drowned.

"In another instance, a conspiracy was formed throughout Holland, for burning the city of Leyden. The conspiracy was discovered in season to arrest it, but the city was thrown into terrible consternation. The plot had even begun to be executed. Fires had been kindled, at the same moment, in several places. But the people were organized for action. They searched every house in the city, and found the head-quarters of the incendiaries, and made prisoners of fifteen men and five women, who were speedily punished with death.

"Another instance was after this sort. The wife of a citizen, who had gone to reside, for purposes of trade, in one of the Asiatic cities, in the meantime kept a house in which she entertained a company of these fanatics, consisting of seven men and five women. One of them, a tailor, by the name of Theodorite, had called himself a prophet. Early one morning, before three o'clock, he, having roused the company and taken them into a retired part of the house, threw himself down upon the floor before them, and commenced praying; and in his prayer, he made such impressions on the sympathies and imaginations of the others, as to make them really believe that the house was shaken, and all things around them were in a tremor. When he ceased he said to one of the number, I have seen God in his majesty, and have conversed with him. I was taken into heaven, and thence to hell, and have seen everything there; and the great day of the last judgment is coming, and you are to be damned for ever. You are even unfit to go to hell, but must descend into the bottomless pit. The minister so addressed had his fears powerfully wrought upon, and uttered an earnest prayer for mercy. The prophet then said, God has forgiven you all, and will receive you among his children. In another instance, he assembled his company again, and spent four hours in teaching them, and praying with them; then he took off from his head a helmet which he had put on, and an iron breast-plate, and a sword, and other military accoutrements, and threw them into the fire. Then he stripped himself wholly naked. Then he commanded the other six men to do the same, and they did it; and the women followed the example of the men, and left not so much as a thread to bind the hair of their heads. For their fanaticism had overcome the modesty of nature. Now the prophet commanded that all their clothing be thrown upon the fire, as a whole burnt-offering acceptable to God; which was no sooner said than done. And from burning so much woollen cloth, a horrible smell arose, filling the whole house; and the mistress of the house, who was ignorant of what was going on, awoke from her sleep, and supposing the house was in flames, sprang in, to extinguish the fire, and found these eleven naked before her, and their clothes consuming upon the fire. But before she had time to remonstrate, the prophet commanded her to do the same, and she

obeyed. The prophet then commanded all to follow him, and imitate what he did. Then, after him, they all, men and women, rushed out into the street, and ran through the city, crying, "Woe, woe, woe! Divine vengeance! Divine vengeance!" Never, in the life of man, was heard a more horrible wailing. The citizens rushed to arms, and the military paraded in the market-place, supposing that the city had been invested with a hostile army. The disturbers were all taken in to custody, except one woman, who escaped. While they stood in court, garments were offered them, but they threw them away in contempt, boasting that they were naked truth. A detachment of soldiers were required to be on duty. Many houses were searched; the churches were kept shut, to prevent an outbreak; and the city gates were allowed to be open but a short time, twice a day. This commotion attracted Anabaptists from other places, to the number of a thousand. But by the prudent management of the government, they were dispersed. Some houses that were suspected were demolished; and the seven men who had distinguished themselves by their nakedness, were punished with death; one crying, "Praise the Lord for ever;" another, "Avenge our blood;" another, "Open their eyes;" another, "Woe! woe!" A few days after, nine others were executed; and notwithstanding the shedding of so much blood, through all Holland, the sect became more and more obstinate in their errors.

"Soon after, a tumult broke out in Bolswert, in Friesland. The Anabaptists invaded an old monastery, and made it their head-quarters; and drove out the monks, and laid waste the whole interior of the building, and collected in force about three hundred. They set the government at defiance, demolished all churches, trampled the wafers, with which the Catholics celebrated mass, saying, "These are the gods of the wicked;" and they took special pains to profane what others regarded as sacred. George Schenck was then prefect of Friesland, a man of distinguished virtue and military talent; and when he heard of the outbreak of the Anabaptists, he gathered his forces at once from city and country, and besieged them, before they had time to gather their whole strength. He then held a parley with them, and offered pardon, if each one would lay down his arms and return to his home. To foreigners he offered to grant safe conducts to return through his country to theirs. He offered these conditions to all, excepting ten, whom he reserved. To this they objected, and determined to live or die together. At the same time, they shot one of the attendants of the prefect."—(To be continued.)

The Transfiguration of Christ.

In the Christian "Herald and Union," published at Mount Covington, Ky., is a very good article with the above heading, containing some correct thoughts in exposition of Matt. 16:28: "Verily I say unto you, there be some standing here who shall not taste of death, till they see the Son of Man coming in his kingdom." The article is in reply to some remarks in a work on Universalism, by a Mr. Hall. As it gives the reasons usually advanced against what we entertain as the true view, with an able reply to the same, we give the principal portion of the article.

We have never seen Hall's work on Universalism, but from the notices we have seen of it, and the writings of Universalists in referring to it, it makes Universalism eat itself up. If it is the work

we suppose, it is entitled, "Universalism Against Itself."

In his book on Universalism, p. 145, brother Hall says: "It is the opinion of some, that this coming of Christ in glory was fulfilled after six days, when Christ was transfigured upon the Mount, in the presence of Peter, James, and John.—But for some cause, either the scarcity of testimony, or the obtuseness of my intellect, I cannot see it; whilst I can produce, I think, three substantial reasons against it. 1. Christ, when he came in this manner, was to reward every man according to his works. This certainly was not done on the Mount of transfiguration."

We pause here to remark, that the brother never understood the argument: for we never asserted that Christ came in glory on the Mount of transfiguration. On the contrary, we appealed to Matt. 16:27, ("For the Son of Man shall come in the glory of his Father, with his angels; and then he shall reward every man according to his works,") to prove that the Lord will, at some time, make his appearance, in fact and in glory, and reward every man according to his works; and the fact that no one was thus rewarded either at the destruction of Jerusalem, the transfiguration, or Pentecost, shows that at none of these events was there this glorious judgment-bringing advent. But the next verse, (28th,) promises quite another thing: "Verily I say unto you, there be some standing here who shall not taste of death, till they see the Son of Man coming in his kingdom," "till they see the kingdom of God come with power"—or "the Son of Man enter on his reign." Now, to see the Son of Man come in the glory of his Father, with his angels, and reward every man according to his works, in fact or deed; and to see the Son of Man coming in his kingdom before the death of those who have the sight, are very different things. One is a fact yet to be disclosed; the other a scenic or pictorial view of that fact, just as it will be when it comes. Of the first, Christ says it shall be, but does not say when. Of the last, he says that some shall see it before they die—not the literal transaction, but a vision of that transaction. Therefore, the first "substantial reason" of brother Hall, is no reason at all, it has no substance in it, because it is directed against a thing that no one has affirmed. But there are two more.

"2. If the Savior refers to his metamorphosis upon the Mount, then it was no more his coming than that of Moses and Elias; for they all appeared in glory." (Luke 9:31.) For the same reason, this second one has no substance in it, as we never affirmed that the transfiguration was the coming of Christ, but simply a vision of his coming, a something by means of which "some" of the apostles saw him, through the distance of ages, coming in his kingdom, along with his angels, Moses, Elias, &c., if you please. To be sure, Moses and Elias are represented as being or coming with him, as seen coming with him; but can one brother candidly say that the whole affair was as really the coming of Moses and Elias, as of Christ? They come, indeed, but merely as attendants and ministers. When our President appoints to be at a certain city at a certain time, attended by his chief men, is this advent their coming or his? There is not the least force in this objection, therefore, as it may be made to apply to the actual coming of Christ at the last day, with as much propriety as to this scenic display of the judgment. Should it be affirmed, for instance, that at the last day Christ will be seen in his glory, with the angels; an objector stands up with a 'substantial reason' proving by it that this cannot be 'the day of Christ' any more than the day of the apostles and prophets; for they all appear in glo-

ry! This is a mode of argument not only original in itself, but one that possesses no glory, though made in reference to a glorious subject.

Bro. Hall says, p. 144, that "verse 28" ("there be some standing here who shall not taste of death, till they see the Son of Man coming in his kingdom,") "is explained by Mark to relate to the day of Pentecost;" and his explanation shows beyond controversy that the phrase "coming in his kingdom," means no more nor less than "the kingdom of God come with power." Now it is true that "the Son of Man coming in his kingdom," the words of Matthew, and "the kingdom of God come with power," the words of Mark, mean the same thing, whatever that thing may be; but to say that this 28th verse as "explained by Mark," relates "to the day of Pentecost," is an assumption which never can be proved. This is the very thing in debate. We deny it wholly, and can give some "substantial reasons" for our denial. One is, that no one saw Christ coming in his kingdom on the day of Pentecost—neither some nor all those who had heard his previous discourses. Another is, that so far from coming in his kingdom on that day, and being seen at the time, he had left the premises some days before, with the declaration that the heavens should retain him till the accomplishment of all things the prophets had uttered. He certainly did not come in his kingdom on earth at that time, unless coming in it can mean going from it. He certainly went away from it, and by previous arrangement, committed it to other men, and has not been seen coming in his kingdom from that day to this. Another reason is, the kingdom of God here seen coming with power, cannot mean the militant or suffering church—but the reasons for this reason need not be set down here. If disputed, they will be assigned at another time. So much for brother Hall's two reasons. Another is at hand.

"3. It is not at all likely that the Savior looked only six days ahead when he made this prediction: 'There be some standing here who shall not taste of death till they see the Son of Man coming in his kingdom,' implying, as any one can see, that many of them should taste of death before that event transpired! whilst there is no evidence, and but little probability, that any who were then standing by, tasted death before the transfiguration." We have already seen that the two preceding objections have vanished for ever. This one is born to the same fate. Let us look, then, candidly, at the words of our Lord: "There be some standing here who shall not taste of death, till they see the Son of Man coming in his kingdom."

1. The brother says: "It is not at all likely that the Savior looked only six days ahead when he made this prediction." Why was it unlikely? Why not fulfil the prediction within six days as likely as in six years? We think, upon the whole premises, that there was more likelihood that he looked six days ahead, than that he looked farther; because, if we leave out the incidents of those six days, we shall not be able to find, from that time till 1847, any event that can be regarded as the fulfilment of the prediction. If it be maintained that the scenes of Pentecost will redeem the words of the Lord, we have seen the futility of that supposition; but we will add, to see the Lord Jesus "coming in his kingdom," cannot now be spiritualized to mean the powers, ordinary and extraordinary, of the Holy Spirit, given on Pentecost and afterwards. The Spirit came on that day, not the Lord Jesus. If to have the gospel, enjoy the Spirit, and understand the Scriptures, be to see the Son of Man coming in his kingdom, then the apostles saw

him thus coming before the day of Pentecost; for before that day they enjoyed the Spirit and understood the Scriptures—before that day they had done about as many miracles as they did afterwards. Had the brother fixed this coming in the kingdom at the resurrection of Christ, there would have been more reason in it; but even that position would have remained untenable.

2. It appears from the expressions used by the Lord, that only some of them that stood by should not taste death till they had seen the Son of Man coming in his kingdom. Of course, it is implied that all the rest should die before they should see this advent. Only some should see it before death: the rest, of course, should see it afterwards. In other words, all should see it, but only some without dying. Is it not as plainly implied, as an implication can be, that ordinarily and generally, men have to die in order to see the Son of Man coming in his kingdom? Besides, it is implied, that the others not included in the word *some*, should not see this sight though they might live to any period of human life. But on this Pentecost theory, (for it is certain none of the apostles had died before that day except Judas Iscariot,) all saw the sight; the *some* and the *many*, the *some* that stood by, and others that stood everywhere else, saw it before death! But mark the truth, *only some should see it without dying!* It is fully manifest that only some of the APOSTLES saw this heavenly vision.

3. If we inquire for the number of men who saw the Son of Man coming in his kingdom before they died, we have that number specifically set down, and their names recorded. We make this out by taking into the argument the history and design of the transfiguration. The reader is well acquainted with the history of this event. Jesus, while a mortal man, was transfigured and made to appear in person and apparel, glorious beyond description. It was a divine METAMORPHOSIS that is, a mortal man appearing as an immortal, an obscure mechanic appearing as the undying Lord of an unsuffering kingdom. Such is the meaning of the term. Touching the design of the transfiguration, what was it, if not to show the regal splendor and glorious kingdom of God, with his own Son at its head? No man can exhibit, (so we believe,) any other design or purpose of this unprecedented transaction. Peter, James, and John, saw the majesty of Jesus on this occasion, and never forgot it while they lived. These are the only instances, since the world began, of mortal man being able to see the immortal kingdom of God come with power! For time they saw eternity, for earth they saw heaven, for mortality they saw immortality, for darkness, and misery, and death, they saw light, and happiness, and life, and glory without end! They saw it before they died, but they will see it again, when, not in vision, but in fact, the Lord Jesus shall come again for the salvation of them that are looking for him. The transfiguration was designed to show the Lord coming in his kingdom, and has no other purpose that we can imagine. This one truth is sufficient to establish the truth of our position. It is the doctrine of our book on Universalism, and we have seen no reason to abandon it.

Finally: brother Hall finds that 2 Pet. 1:19—18, might be in his way, and remarks, that "Peter does not say that the exhibition which he saw in the mount was the power and coming of the Lord Jesus Christ" which he had made known to the brethren; but he had made known to them the future advent of Christ, when he should come in *power and great glory*; and as an evidence that such would be the case, he refers them to what he

had witnessed." All this is in the neighborhood of correctness, and shows that if the brother had fully understood our views he would not have opposed them. The proper version of the matter is this:—Peter made known to his brethren the great fact that their Lord and Savior, at the end of time, would come again in power and great glory. He then tells them not to doubt this doctrine as a cunningly devised fable, for, he argues, I saw this very advent from the holy mountain of transfiguration—I saw the day of God coming, its brightness and its glory—its vision or fac-simile was impressed on my mortal eyes, and upon those of James and John, "when we were with" the Messiah "in the holy mount." We never said that the transfiguration was the Son of Man in his kingdom, but simply that by this transaction the three Apostles were enabled to see him coming in his kingdom, and that this event fulfils the prediction that some should see it before death. A thing which was in fact so far off in the future, could not be discerned but by a transfiguration, and by a miraculous blotting out of the intervening gulf of ages. And when the apostles told his brethren that he had seen this glorious sight, it was thus he made known to them "the power and coming of the Lord Jesus Christ," having been an eye-witness of his majesty on the mountain.

There is Mourning.

Yes! conformity of spirit to the maxims and to the action of the Christless world on the part of professing Christians, has brought darkness, and woe, and mourning upon the Church of God—it has stripped it of its aggressive moral power—paralyzed its inherent moral energy, and in some ages and instances, totally extinguished its light. With such a solemn and impressive experience before their eyes, how can *Christians* of the present day look upon the gross derelictions from a Bible course which they are called upon to witness every day, without *mourning*? How can a real Christian, a regenerated soul, look upon those who bear the precious name of Christ, but who carry about with them only the characteristic marks of the worldling; who love the interests of the world vastly better than they do the interests of the church, who prefer the party to the prayer meeting, although, perhaps, in some instances, they may attend both, who neglect almost entirely the family altar, who with unshaken perseverance, violate all covenant obligations, and who are known in the world only as creatures of the world—how, we ask, can a *real* Christian look upon such professors, without both mourning and horror—mourning in view of the deep and lasting injury inflicted upon the church of Christ—mourning in view of an infinite mischief done to the perishing world—and horror in view of the inevitable doom of such professors? When we look upon the wide spread, and wide spreading ills which press like some infernal incubus upon Zion, and gnaw her vitals like a gangrene, when we look at Bibles neglected, closets forsaken, family altars broken down, church and prayer meetings disregarded, and the world pressed with convulsive earnestness to the heart, we say, "there is no mourning enough." But when we look at the proffered strength of God, the infinite love of Christ, the perfect adaptation of the gospel scheme to elevate and bless our race, we cannot avoid the conviction that there is *too much*. Is it not enough, that Christians are called upon to mourn over the corruptions of a world sold under sin, over immortal spirits, who never professed to know a Savior's love, tottering upon the awful confines of perdition, without being penetrated by the cruel pang, which is induced by being compelled to gaze

upon the hideous form of a withering apostasy, as it stalks through our churches, like the ghost of Judas, seeking with the betrayed, the innocent blood. O, reader, are you a thoughtless, giddy, professor of Christ's religion? Is your spirit bound in the iron fetters of worldliness, and death? Stop, I entreat you, for a moment, and commune with your own heart, honestly, before God! Have heaven's angels ever rejoiced over your repentance? If so, how infinitely strange that pious souls should be filled with sorrow, on your account! But who are those who are living in a condition of everyday rebellion against God?—who neither wear the Christian garb, nor speak the Christian language, but who yet assume the Christian name? Those who are not amongst the number of those who mourn over sin? What is their true condition? Are they, or are they not, *Christians*? Is their piety only at a low ebb, or are they destitute of piety altogether? These are solemn interrogations, and no minister of the gospel, especially, ought to waive their serious consideration. For in the light of his convictions on this subject, he must preach and act, and a *wrong* view of the subject may prove the everlasting ruin of thousands; and place the minister before the judgment-seat of Christ, with blood upon his head "that will not wash away."—*Mich. Chris. Her.*

The Cholera.

A letter has just been received at the Missionary Rooms in this city, from Dr. Wright, one of the missionaries of the American Board, at Oroomiah. The letter, which is dated Dec. 22d, 1846, is confined to an account of that terrible pestilence, the cholera. He states that this destructive disease began its work of death in Hindoostan, but that its ravages were first observed by them in the eastern part of Persia. It advanced westward until it reached Oroomiah, where two thousand died of the disease. In Persia thirty thousand died of this sweeping malady. In single cities, such as Teheran and Ispahan, from seven to ten thousand died. The progress of the pestilence is very peculiar. It seems to be perfectly arbitrary in its course, being governed by no well defined laws. It makes a path for itself like fire in prairie grass. Its general course is westward, from the rising to the setting sun. It threatens to traverse Europe as before, and overleap the Atlantic. Dr. Wright says, that the sum of what is now known of the disease, is, as it were, that they know nothing, humiliating as it is to the medical profession. He has studied it with great attention day and night with little success. He gives the symptoms and progress of a case, which seems very like many cases that occurred several years ago; although the cases are not uniform in their development. About half of the cases in Oroomiah proved fatal. Cleanliness is found to be favorable to protection from the disease. What is quite remarkable, none of the families of the missionaries in the town have been visited with the calamity. But very few of the people with whom they labor have suffered from it. The people did not leave the town on account of the cold. Had it been warmer, they would have fled in crowds. The minds of the people are very much influenced by the doctrine of fatalism, in accounting for, and in being reconciled to the visitation. The judgment has had the effect, contrary to what is sometimes the case, to make the people more moral.

Truly, God's judgments are in the earth, war, pestilence, and famine. We are visited by the former. Let us as a people, "seek the things that make for peace," lest we be visited by the two sorer judgments.—*Alliance and Visitor.*

How to SERMONIZE.

1. Go to the bottom of your subject, and think of everything that ought to be said upon it, and consider what points, or parts of it, your hearers would be glad to have cleared up, or most enlarged upon. To skim off only the surface, is to put off your audience with froth. The weightiest sentiments often lie at the bottom; be at the pains then of diving deep to bring them up from thence. On the other hand,

2. Take care you do not torture your subject by aiming to exhaust it. Don't endeavor to say everything that can be said, but everything that ought to be said upon it. A preacher's excellence is seen, not so much in saying a great deal upon a text, as saying the best things in the best manner.

3. Don't crowd your thoughts too thick. This will but fatigue and perplex the minds of your hearers, who should always have time to follow you. If you pour water too fast into the funnel it will run over.

4. Protract not your discourse to an undue length. The best sentiments will not be attended to, whilst your hearers are impatiently waiting and wishing for the conclusion. It were better to offend by the other extreme, provided your matter be solid, well-disposed, and well digested. Better leave your audience longing than loathing. Abstinence is less hurtful than repletion. I think Luther says in his table-talk, that one necessary qualification of a preacher is *to know when to leave off.*—*John Mason.*

REDEEMING THE TIME.

The celebrated Andrew Fuller, Baptist minister in England, recorded the following weighty reflections, occasioned by a seemingly trifling incident.

"Coming hastily into a chamber, I had almost thrown down a crystal hour-glass. Fear, lest I had, made me grieve as if I had broken it; but alas! how much precious time have I cast away without any regret! The hour-glass was but crystal—each hour a pearl; that, but like to be broken—this, lost outright; that, casually—this done wilfully. A better hour-glass might be bought, but time, lost once, is lost for ever! Thus we grieve more for toys than for treasures. Lord, give me an hour-glass, not to be by me, but to be in me. Teach me to number my days. An hour-glass to turn me, that I may turn my heart to wisdom.

A WISE CHOICE.

Solomon was the son of King David. His father had taken care to teach him what was good from his childhood.—When David was dead, Solomon became king, and he was concerned to know how he should act, and govern the people in the fear of God.

The Lord, who saw the desires of Solomon's heart, gave him leave to mention what was his chief wish, and it should be granted. Instead of asking, as most young people would have done, for riches, or honor, or pleasure, he asked for a wise and understanding heart, that he might know how to perform his duty.

The request was so pleasing in the sight of God, that he granted Solomon all that he asked, so that he had more wisdom than any man before or since; besides which, God added to him that which he had not asked for, riches, and honor, and length of days.

And God has been pleased to promise, that if we seek first his kingdom and righteousness, all other good things shall be added to us.

A FOOLISH CHOICE.

A young man named Lot travelled about with his uncle Abraham. In those

days they used to go from place to place, to find pasture and water for their cattle. As each of them had many servants, and the servants could not agree, it was thought better that they should live apart. Abraham kindly gave Lot his choice to go which way he pleased. So Lot looked about, and chose a fine country, where he thought he should become rich, and went there without inquiring what sort of people dwelt there.

This was a sad mistake, for, as the Bible says, "A little that a righteous man hath, is better than the riches of many wicked;" and, "Evil company corrupts good manners." We had better have less riches, and dwell among those who fear God, and set a good example, than get riches and go in the way of wickedness. Lot found it so.

The people among whom he dwelt were so very wicked, that at last God sent fire from heaven to destroy the whole city; and Lot himself, and all his family, would have perished, but that God in mercy sent an angel to warn them, and bring them out. Indeed, some of his family did perish, for they had got so connected with the wicked people in the city, that they would not mind their father when he called them to come out; so they died with the rest, and all the wealth that Lot had so much desired, was entirely destroyed.

Children should remember this when they go to seek a place. Do not go among the wicked for the sake of worldly gain. It will surely come to poverty and misery in the end.

The Advent Herald.

"BEHOLD! THE BRIDEGROOM COMETH!"

BOSTON, MAY 1, 1847.

Israel's Restoration.

No doctrine of the Scriptures is more emphatically and distinctly taught in the word of God, than that which presents the return of the Israel of God to their own inheritance. But says one, I believe in the return of the *literal* Israel. So do we; but in deciding who is *literal* Israel, we must be careful and not despise God's own explanations which he has given of his word. The Bible contains within itself its own glossary: it is its own expositor; and any departure from that principle of interpretation leads at once to mysticism. But, says the disregarder of the New Testament prophetic expositions, How can the inheritance of the new earth by the saints be called a *return*? for they have never yet been there. Indeed, and how can the restoration of the carnal Jews to Palestine be a return of them? for those who are now scattered have never been there. O, we admit the present race of Jews have never been there, so that it would not be to them a *literal* return: but their fathers, their progenitors dwelt there, so that it may be called a *return*. And did not our great progenitor, the progenitor of the entire race, dwell in Eden, out of which he was driven? and when all his ransomed descendants shall again dwell in Eden restored, will not that also be a return? But they are to return to their own land! And will the cleansing of that land by fire, and the rescuing it from the curse, render it any the less their own land? But I believe the *literal* Israel, the actual descendants of Abraham, will again dwell there! And are not the multitudes of pious *Jews*, who in numbers are like the stars in the sky and the sand on the sea-shore, who all died in faith not having received the promise,—are not they children of Abraham! will not they constitute *literal* Israel! or will they be any the less so because God has grafted in among those natural branches, branches from the olive-tree which is wild by nature, that they might also

partake of the root and fatness of the good olive-tree! We will therefore consider one or two of the promises of Israel's restoration.

Jer. 3:16, 17—"And it shall come to pass, when ye be multiplied and increased in the land, in those days, saith the Lord, they shall say no more, The ark of the covenant of the Lord: neither shall it come to mind: neither shall they remember it; neither shall they visit it; neither shall that be done any more. At that time they shall call Jerusalem the throne of the Lord; and all the nations shall be gathered unto it, to the name of the Lord, to Jerusalem: neither shall they walk any more after the imagination of their evil heart."

Here, says the advocate of the return of the carnal Jew, is evidently an allusion to the Israel after the flesh. "Do tell us," says one, "how any other view can be reconciled with the literal principles of interpretation?" Let us look at the context. There we find, vs. 12-14, God directing the prophet to go and say, "Return, thou backsliding Israel, saith the Lord, and I will not cause my anger to fall upon you." "Only acknowledge thine iniquity that thou hast transgressed against the Lord," &c., "and I will bring you to Zion." And then, continuing the same discourse into the fourth chapter, God goes on to say, "If thou wilt return, O Israel, saith the Lord, return unto me; and if thou wilt put away thine abominations out of my sight, then shalt thou not remove." Thus we find that this is not only a *conditional* prophecy, but it has respect to their continuing in the land, instead of a restoration to it. And God goes on to show how, because of their wickedness, the whole land shall be desolated, and the city spoiled, that a lion out of the forest shall slay them, and a wolf of the evenings spoil them, that a leopard should watch over their cities, and a mighty and ancient nation be brought against them from far. Read chaps. 3d, 4th, and 5th. No student of prophecy could adduce such predictions, predictions that only respect the continuance of the Jews in that land, upon their compliance with certain prescribed conditions, as proof of their restoration. Those who look to the return of the carnal Jew, must relinquish this Scripture.—And even if it had reference to their final restoration, "all readers of the Bible should carefully distinguish between the *conditional* promises made to the *natural*, and the *unconditional* promises made to the *spiritual* [the true] Israel. For want of this distinction, many have erred, and persist in their error." *Tab. Ser.*, p. 48.

But says the objector, has not Jer. 30:3, 9-11, 17, 18, reference to the carnal Jew? Let us look at it:—

"For lo, the days come, saith the Lord, that I will bring again the captivity of my people Israel and Judah, saith the Lord: and I will cause them to return to the land that I gave to their fathers, and they shall possess it. . . . But they shall serve the Lord their God, and David their king, whom I will raise up unto them. Therefore fear thou not, O my servant Jacob, saith the Lord: neither be dismayed, O Israel: for lo, I will save thee from afar, and thy seed from the land of their captivity; and Jacob shall return, and shall be in rest, and be quiet, and none shall make him afraid. For I am with thee, saith the Lord, to save thee: though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee: but I will correct thee in measure, and will not leave thee altogether unpunished. . . . For I will restore health unto thee, and I will heal thee of thy wounds, saith the Lord: because they called thee an Out-cast, saying, This is Zion, whom no man seeketh after. Thus saith the Lord: Behold, I will bring again the captivity of Jacob's tents, and have mercy on his dwelling-places; and the city shall be builded upon her own heap, and the palace shall remain after the manner thereof."

But why do you consider this has respect only to the Jewish descent? What is your first reason? "It is to be my people Israel, that God says are to be restored; and that must be the Jews." Let the word of the

Lord decide that question. God does not limit his people to the Jews: Rom. 9:25, 26—"As he saith also in Hosea, I will call them My people, which were not my people; and her beloved, which was not beloved; and it shall come to pass, that in the place where it was said unto them, Ye are my people, there shall they be called the children of the living God."

As God has seen fit to inform us who his people are, give us another argument in proof of your hypothesis. "God limits this promise to his people *Israel and Judah*, and does not include his other children." He limits it to Israel and Judah, but then it is to *his* Israel and Judah. That can surely include none of the children of the devil: God's Israel are not all of Israel, and he is not a Jew who is one outwardly. So testifies the divine word; and God's Israel and Judah must therefore include all the branches of the good olive-tree.

But what is another argument? "Why, they are to return to the land that God gave to their fathers, and they are to possess it." But have any of the Jews ever possessed that land yet? "O, no; they only dwelt in that land as pilgrims, and strangers, and sojourners, and died in faith, not having received the promise, but hoping to attain unto a better resurrection." Dwelling in that land, then, in a mortal and probationary state, did not constitute them possessors; and can any who thus sojourn become its possessors? If they died without receiving the promise, looking to a better resurrection, must not all who will receive that promise look to the same dispensation for its fulfilment? for if it is not to be fulfilled to those to whom the promise was made, it can be fulfilled to none. It must therefore include the fathers in its fulfilment, with all the pious seed of Abraham who looked to the better resurrection, with all who have been grafted into the same olive-tree. But, says the objector, "this land cannot refer to the whole regenerated earth; for they are all to be placed in the land given to Abraham; and that was only the land of Canaan." Indeed! Did not God command him to look northward, and southward, and eastward, and westward, for he would give all that he saw to him? If this includes only what his eye rested on, it could include but a small part of Canaan; but it is a *Hebraism* denoting unlimited extent; and thus the inspired apostle explains it: he says, Rom. 4:13, "For the promise that he should be the heir of the world [kosmos—habitable globe] was not to Abraham, or to his seed through the law, but through the righteousness of faith."

This chapter also points us to the resurrection, when David their King, Christ, is to be raised up to them; and then all who are Christ's will be raised, and all who obey not the gospel will be destroyed.

The great difficulty in the principles of interpretation on the part of those who contend for the Jews' return is, 1st. They do not admit the full force of the New Testament expositions of the Old Testament Scriptures.—2d. They do not carefully distinguish between the conditional and unconditional promises.—3d. They limit the promises of the eternal state, to a limited and probationary state.—And 4th. They do not carefully distinguish between the prophecies which refer to the second advent, and those that had respect to the first advent.

"Judge not in Meats."

Dear Bro. Himes:—I have frequently noticed in the "Advent Herald" your willingness, when required, to throw light upon God's Word. I am therefore encouraged to write a few lines, earnestly desiring that you will give me your views on the following:—

Are God's people at the present day bound to abstain from the use of swine's flesh? Some of our brethren in this section have come to the conclusion that it is the duty of all who profess to obey the commands of God to abstain from the use of it; urging as a reason, that the Lord com-

manded his ancient people not to use it; and that we can find no place in the New Testament where God permits his people, under the gospel dispensation, to make use of those things which were unclean to the Jews; and that there is no proof from Scripture that our Savior or his disciples did ever eat swine's flesh; neither the primitive Church. Some have gone so far as to affirm, that the eating of swine's flesh will shut us out of the Kingdom. This is either a correct view, or it is not. If it is correct, it is highly important that all those who desire to keep God's commandments should have Scriptural proof of it. If it is not, it is also important, that Scripture should be brought forward to confute it, and show its fallacy. All who wish well to the cause of God wish to have the truth. Adventists have, perhaps, suffered more from their own wild and extravagant notions than all the opposition from their opponents.

May the Lord dispose and enable you to give such light on this subject as all who desire it, may know what is the will of God concerning us in this matter. Yours, in hope, T. C. Stanbridge, (C. E.), April 19th, 1847.

P. S.—Please inform me if the "Advent Herald" can be sent from your office to England without the postage being pre-paid. And if sending the direction and the price of the paper for six months to your office, is all that is necessary to be done.

ANSWER.—We have to pay one cent on each paper as we mail it.

We have never gone into the above question. We have no scruples on the subject. We believe with Peter, that what God has cleansed, we are not to call unclean. We judge no man in meats. Those who are querulous on this point, seem to be classed by the apostle among the weaker brethren. We know not that we can express our mind more fully, than in the following advice of the apostle Paul:—

Rom. 14th chapter—"Him that is weak in the faith receive ye, but not to doubtful disputations. For one believeth that he may eat all things: another, who is weak, eateth herbs. Let not him that eateth, despise him that eateth not; and let not him that eateth not, judge him that eateth: for God hath received him. Who art thou that judgest another man's servant? to his own master he standeth or falleth: yea, he shall be holden up: for God is able to make him stand. One man esteemeth one day above another: another esteemeth every day alike. Let every man be fully persuaded in his own mind. He that regardeth the day, regardeth it unto the Lord: and he that regardeth not the day, to the Lord he doth not regard it. He that eateth, eateth to the Lord, for he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks. For none of us liveth to himself, and no man dieth to himself. For whether we live, we live unto the Lord; and whether we die, we die unto the Lord; whether we live therefore, or die, we are the Lord's. For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living. But why dost thou judge thy brother? or why dost thou set at naught thy brother? for we shall all stand before the judgment-seat of Christ. For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God. So then every one of us shall give account of himself to God. Let us not therefore judge one another any more: but judge this rather, that no man put a stumbling-block, or an occasion to fall in his brother's way. I know and am persuaded by the Lord Jesus, that there is nothing unclean of itself: but to him that esteemeth anything to be unclean, to him it is unclean. But if thy brother be grieved with thy meat, now walkest thou not charitably. Destroy not him with thy meat, for whom Christ died. Let not then your good be evil spoken of: for the kingdom of God is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost. For he that in these things serveth Christ, is acceptable to God, and approved of men. Let us therefore follow after the things which make for peace, and things wherewith one may edify another. For meat destroy not the work of God. All things indeed are pure; but it is evil for that man who eateth with offence. It is good neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth, or is offended, or is made weak. Hast thou faith? have it to thyself before God. Happy is he that condemneth not himself in that thing which he alloweth. And he that doubteth is damned if he eat, because he eateth not of faith: for whatsoever is not of faith is sin."

To Correspondents.

"Ely."—We have returned your letter as you wish; but not knowing your name we have directed it to "Ely." What we publish that is not published as truth, should contain evidence of being truth. That which is published with anonymous signature, should not be a subject of discussion. All doubtful questions should be argued over real names. You say, that according to the order of the tares and wheat the wicked are first

gathered and burned, and then the righteous are caught up. Not so: the tares are burned before the wheat is gathered into the barn. The new earth is the garner, the barn, the granary of the righteous. Before they are gathered into the kingdom, the Son of Man will send his angels and gather out of his kingdom all things that offend, and cast them into a furnace of fire, where shall be wailing and gnashing of teeth: thus the order of the parable is the true order. So with the death, mourning and famine. The order is correct: death, through the instrumentality of the cholera, was the first in the order. Therefore we argue the signs are given in their true order: the falling of the stars, is proof that the sun was previously darkened.

J. WESTON.—We have looked at the article you refer to, but do not find merit in it sufficient to warrant a transfer to our columns.

S. B. NOBLE.—We will continue it to the end of v. 13.

☞ We thank our kind patrons for their steady and liberal support. We have for a few months past had substantial evidence of their deep interest. Considering the state of things, we have been better supported than we could have expected. We wish to say only a word now in reference to the future.—This volume is now about half out, and there are many delinquents on this and back volumes, yet. And we have need at present of all that is due us. Will agents and friends generally just consider this, and make a little effort for us about this time? They will have a good opportunity to send in at the May meetings in Boston and New York.

☞ **TO OUR AGENTS, AND SUBSCRIBERS GENERALLY.**—We are under the necessity of calling upon all to make what efforts they can to increase the circulation of the "Herald," and our other Advent publications. A little attention paid to this subject on the part of all, would make a very important addition to our means for the support of this office.

There are several suggestions we wish to make. 1. Let a special effort be made to increase the circulation of the "Herald."

2. Let a new and united effort be made to circulate our new tracts, which are very important for this time, both for us and others.

3. Let an effort be made by our agents to collect what has long been due on old accounts. Also, on late accounts now due. We have need of all our available means at this time to meet our bills.

"**CHILDREN'S ADVENT HERALD.**"—We have this week published the sixth number of the "Children's Advent Herald." It has been long delayed, but we hope to issue it monthly for the present. The present number we think our young friends will find a highly interesting and profitable sheet.

Contents of No. 6.—"Rules for the Young"—a hymn. "The Two Ways"—a sermon for little children, illustrated by the letter Y. "Redeeming the Time." "The Modern Jews." "Jerusalem." "A Foolish Choice." "A Wise Choice." "A Word to Boys." "Power of Kindness."

"**DISPENSATIONAL CHART.**"—We have just published a new chart by the above name, prepared by Bro. Joseph Turner. It is the same size of Bro. Clark's chart, which most of our friends have seen, and will come at the same price. 25 cts. by the dozen, 37½ cts. single, or \$1 mounted on rollers.

This chart contains much information, that will be of real utility to our brethren. A more particular notice of it soon.

☞ We have had several orders for books of which we could supply only a part. Our friends will be patient, we shall soon be able to send them their orders in full.

NEW SUBSCRIBERS.—We can furnish about 100 new subscribers with the 13 back numbers of the "Herald." These numbers are very valuable. We propose to all new subscribers, who will send us one dollar, to give them the back numbers, and send them 26 numbers of the "Herald," or to the middle of the next volume, for the \$1.

The New York "Evangelist" has not attempted to notice the overwhelming facts respecting the state of the Protestant world, which we have published in reply to their attack on us. Dare they do it? Can they refute them? *Nous verrons.*

BRN. ADRIAN, HAWKES, AND POWELL, have been with us some of late, and their visits have been refreshing. We have had some reviving, and a few interesting cases of restoration. Our meetings are held, as usual, in the Central Hall, No. 9 Milk-st., and are well attended.

I wish you to give an explanation of Matt. 10: 23.—"Verily I say unto you, ye shall not have gone over the cities of Israel, till the Son of Man be come."

E. G. ALLEN.

What going over the cities of Israel, and what coming is here referred to? It will be seen by the context that our Savior was now sending forth his twelve disciples on their first mission. "And it came to pass when Jesus had made an end of commanding his twelve disciples, he departed thence, to teach and to preach in their cities." So then the only fair construction which can be put upon this text is, that it had respect to their going over the cities of Israel on that mission whither he himself would come before their mission would be completed; and we read, Luke 9: 10, that "The apostles when they were returned, told him all they had done," i. e. when they were returned from going over the cities of Israel, from preaching the word everywhere, whither they had been sent.

MISSIONS.—It is often affirmed that the doctrine of the advent is opposed to missions. It seems by the following, that Mr. Bickersteth, a distinguished believer in the pre-millennial advent, is of a different opinion.

It is stated in the Dublin "Herald" that Lord Ashley, Rev. Mr. Bickersteth, and others, have raised nearly \$100,000 for the employment of a new body of Scripture readers in Ireland. Seven hundred colporteurs are thus to be immediately dispersed among the poor of that afflicted nation, to read the Word of God and instruct the people from house to house.—*Bost. Post.*

SLAVE SYMPATHY.—A wealthy planter in Lowndes Co., Alabama, Mr. Morgan Smith, called his negroes (about 100 in number) together, a short time since, and told them of the distressed condition of the Irish poor, when the slaves immediately raised a subscription among themselves, amounting to \$50, which was duly applied.—*Bost. Jour.*

Think those negroes, if free, could not take care of themselves? Eh?

The workmen employed in laying the pipes for the water works of the city, in Salem, near Charter-street, yesterday found, about four and a half feet below the surface of the ground, two gravestones, bearing the following inscription:—

"Elizabeth Dan't'r to Isaac & Rebecca Doubt, aged 5 mo died Jan'y 28, 1724."

"Here lies ye body of Mrs. Hannah Palfrey, wife to Mr. Richard Palfrey, Aged 46 years—Deed Jan'y 2, 1727."—*Atlas.*

THE TRIAL OF OUR FAITH WORKETH PATIENCE.—Never was there a man of deep piety, who has not been brought into extremities—who has not been put into the fire—who has not been taught to say, *Though He slay me, yet will I trust in Him.*—*Cecil.*

If our faith were not tried, it would be valueless. The thought that if we are without chastisements, we have no claim to be called sons, should cheer our hearts under the most discouraging circumstances. Also the thought that God's most distinguished servants have been reduced to the greatest extremities should give us all patience and resignation, amid trials and discouragements.

ON AFFLICTION AND REPENTANCE.—Nothing can render affliction so heavy as the load of sin; would ye therefore be fitted for af-

flictions, be sure to get the burden of your sins laid aside, and then what afflictions soever you meet with, will be very easy to you.

If thou canst hear and bear the rod of affliction which God shall lay upon thee, remember this lesson, thou art beaten that thou mayest be better.

The Lord useth his flail of tribulation to separate the chaff from the wheat.

The school of the cross is the school of light; it discovers the world's vanity, baseness, and wickedness, and lets us see more of God's mind. Out of dark affliction comes a spiritual light.

A returning penitent, though formerly bad as the worst of men, may by grace become as good as the best.

Your intentions of repentance, and the neglect of that soul-saving duty, will rise up in judgment against you.

Repentance carries with it a *Divine rhetoric*, and persuades Christ to forgive multitudes of sins committed against him.

Say not to thyself, to-morrow I will repent; for it is thy duty to do it daily.

To be truly sensible of sin, is to sorrow for displeasing of God: to be afflicted, that he is displeased by us more than he is displeased with us.—*Bunyan.*

There is a world of beauty and meaning in little sentences like the above, which may be themes of very profitable meditation.

It may not be generally known, yet it is nevertheless true, that *BUNYAN*, the author of the inimitable "Pilgrim's Progress," was a pre-millennial Adventist.

The Missionary Herald for May gives the following items of Missionary intelligence:—

WEST AFRICA.—Mr. and Mrs. Walker arrived at Gaboon December 24, in good health. The French authorities at first objected to Captain Lawlin's leaving them in the country; but the Commandant subsequently consented to their remaining till the Admiral should visit the Gaboon. "We have no new causes of distrust," Mr. Walker writes, "but we dare not predict what shall be on the morrow. The mission is working in quietness, and with quite as much efficiency as it has been at any time since the breaking up of the people."

SYRIA.—Mr. and Mrs. Smith arrived at Beirut January 12, in good health. The seminary at A'beih has nine pupils; and the brethren were expecting soon to increase the number.

GREECE.—Mr. King wrote from Athens, Jan. 11, as follows:—"I now go about the city pretty freely, and converse freely with people on the subject of religion. Several young men, who are students in the University, attend my preaching on Sunday, and give great attention to the Word; and I endeavor to declare plainly the truth as it is in Jesus, leaving the consequences to God. I think I can truly say that I was never happier in my work than I am now." Nine days later, Mr. King says, "Several persons have expressed to me their full belief in the truth of the doctrines which I preach, and for which I have met with so much opposition the past year."

CONSTANTINOPLE.—Mr. Dwight, under date of February 8, writes as follows:—"Baron Apisghom is absent on a tour to Nicomedia and Adabazar. We hear very good reports from both these towns. At a meeting in Nicomedia, held in the house of Priest Hariton, there were more than a hundred persons present. A company of Turkish policemen, hearing what was taking place, stationed themselves in front of the house, of their own accord; and whenever any person came along, they asked him whether he was a Protestant or an Armenian. If he said 'Protestant,' they told him to enter; if 'Armenian,' to pass on."

NESTORIANS.—Our brethren have not been disappointed in respect to the fruit of the revival of last year. In September last, about eight months after its commencement, there were at least one hundred and fifty who gave good evidence of having passed from death unto life!

SIAM.—Intelligence has just been received of the death of Mr. Robinson, March 3, on his homeward passage. This painful event occurred one week after he left St. Helena. He was returning to this country on account of his health. Mrs. Robinson arrived at New Bedford in the barque Draco, with four children, April 16.

NEW YORK INDIANS.—Mr. Hall, writing from Alleghany, April 8, says that "six parents in middle life, and one young wife, have been received into the church since October. Three others (young women) have been propounded for admission; and others still are beginning to express a hope that their hearts have been renewed by the Spirit."

English Correspondence.

LETTER FROM BRO. E. MICKLEWOOD.

Dear Bro. Himes:—I write to inform you that the cause in Plymouth is steady; the members keep together well; but we want something to give a fresh impulse to the work. I apprehend that your visit, with the other dear brethren, will

inspire new life into us all. Let nothing but the seen hand of God shutting the door, and raising contrary winds against you, prevent you from coming. The Macedonian cry goes forth from many hearts, "Come over and help us, Come over and help us." The cries of the dying, and the weakness of the means to help are known, I am sure, and, what is more, they are heeded by you. How do I not thank God for putting it into your hearts to send papers to England, and then personally to visit us. You were not repaid in money, and you will not be paid in this world: you had many trials, expected and unexpected, but the God of Jacob was your refuge and consolation. We look for the mixture of tribulation and joy in this state, and for the fulness of joy only in the resurrection state, at the right hand, and in the Kingdom of God. We may differ in some features of the Advent cause, but we expect not to see eye to eye until the Lord shall bring again Zion. We are agreed in the main and substantial features of the faith and hope of Israel, and charity supplies what is lacking in unity of judgment, viz., mutual forbearance, and freedom of co-operation.

I have now been laboring in Exeter about one month. The hall in which you spoke when here has been given up, and the cause had gone down a little. I am hoping to re-take the hall for constant worship, to give a right order and solid constitution, and a living expansive principle to the church, and then I shall visit Truro, to repair, if possible, certain breaches which have been made there. I am hoping to have the hall again at Exeter, and the new chapel at Truro, as well as the Central Hall at Plymouth, open for your labors at your next visit. Bro. Burgess is now at Plymouth, supplying my presence. Bro. Wyatt is at Truro.

The cause elsewhere in England and Scotland, Bro. Hutchinson will give you information about. We have the dark side together with the bright, the bitter with the sweet.

The harvest truly is plenteous, but the laborers are few: the fields are all white, the corn is ripe—and an open door to preach the word and gather sinners unto Christ is set before us.

The European "Herald" is a most valuable auxiliary. It can only need to be known amongst the friends of the Bridegroom to be a welcome messenger. It is silently, but effectually working like the leaven in the places where it has gone, diffusing the blessed and glorious truths of the advent and Kingdom of the Lord Jesus.

We very much desire that Bro. Hutchinson should remain in England, and that his wife and family should come over. I was at our friends Mr. Stoodley's, of Tiverton, last week. They are quite persuaded that he should remain. Mr. S. has promised £5 to bring over his wife and family. And I am writing to all the churches to know their mind upon the subject. Bro. H. is an Englishman, and we feel as if we had a claim upon him. And at any rate, if we spare him, we ought to have a substitute from America.—We should like to know, per telegraph if possible, the mind of the churches in America upon this subject.

We are devising measures for the anticipated Conference. I have proposed to convene all the friends of the cause, lay and clerical, by circular; as that will be the readiest plan.

And now, dear brother, let me intreat you, if it be practicable, again to visit us. I fear, lest the friends in America might prevent you. But I fear more that the sins of our nation have rendered us unworthy, and that the Lord may deprive us of your aid. Let nothing, however, but his hand hold you. I cannot but believe that a rich harvest of good would be the result. You have doubtless a wide field open in America, and your valuable labors may be much needed, but nothing really good could be lost in your absence for a few months, in personally limiting the Advent interest together in the two countries.

I would wish through you to salute all the brethren and sisters in Christ in America, and especially Mr. Miller, whom God has so highly honored in the Advent cause, and remain

Yours, in the living hope,
E. MICKLEWOOD.
Exeter, (Eng.), March 30, '47.

Correspondence.

Letter from Bro. L. Wilcox.

(Concluded.)

Why did not God tell those weeping mothers not to cry for their children, for they are now in paradise with Christ, when Christ himself was in Egypt? It would seem to me as though it would have healed their wounded hearts more, to tell them they were in paradise, comforted. [Note 24.] But God told them the truth—they were in the enemy's land, but should come at the resurrection into what I understand to mean Abraham's bosom, not in Hades, where you say Christ and the thief went the day they were executed. [Note 25.] If the thief went there, it is so dark a place that he cannot see Christ as he is, or John is incorrect; for he says, When Christ shall appear the second time, we shall see him as he is—not before. [Note 26.]

Rev. 20:4—"And I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands, and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished." The souls of these martyrs lived again. Then they had been dead, their souls had been dead, or they could not have lived again. [Note 27.]

What is the soul of man? God made man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul. The breath of God in the clay made a living soul. The breath and spirit that is in his nostrils goes to God who gave it, and the dust returns to the dust as it was, and then he is a dead soul. These component parts put together again, and he lives again—then he is a living soul, as in Ezek. 37th. If the body has no need of the breath and spirit, in order to be a living soul, then why does it turn to corruption on their leaving it? If the breath and spirit have no need of the body, in order to be a living being, why does its thoughts perish, and why does it not remember God who has taken it to himself? For it must represent the whole being, and think, and feel, and know, and live, or it does not answer the account of Lazarus and the rich man. And if so, it seems to contradict the plain passage, "Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." Ps. 146:3, 4. Now you cannot say this is the body, not the spirit, and apply it to Lazarus and the rich man; for it says *man's breath*, &c. These persons were thinking beings, the one called a rich man still. According to your explanation, his thoughts did not perish in that very day, if he is a thinking, knowing being, as you represent him, in that very day. [Note 28.]

Now, brother, be consistent. You say in the "Herald" of March 17th, in your remarks on Bro. French's letter, "He rescues us from the power of the grave, and from all the consequences of the fall. But he does not save us from any of the ills, the consequences of the fall, till the resurrection." Now, according to your teaching, it is one of the "ills" of the consequences of the fall for Paul to depart and be with Christ, which is far better, before the resurrection. [Note 29.]

I love you, brother. You was the means of opening my eyes on the immediate coming of our Savior, in your review of Morris, my former minister. But I love my Savior, and his appearing, and his truth, better. You say Christ, "at the end of this dispensation, [which I fully believe] puts an end to the curse, and restores all who have complied with the offers of mercy to their paradisaical state in the new earth." Is this the paradise where the thief went with Christ more than 1800 years ago? Or is there to us who believe in the faith, and do the commands of Christ, two future places of paradise, the one being but a preface, where we, in the presence of Christ, and conscious, comfortable beings, are far less blessed than in the other? If so, show me the word of God for the two, and I will say, Amen. [Note 30.] You say, "The resurrection then rescues the consequences of the fall. The righteous who have turned to dust, will be raised from their dusty beds.—Death and Hades—the former relaxing its power over the bodies, and the latter (the world of spirits) giving up the spirits—will deliver up the dead which are in them."—Brother, you have proved yourself to all the readers of the "Herald," that the spirit is dead; and if so, it is unconscious. [Note 31.]

You have referred to John the Revelator here for proof, that death and hell (which you call Hades, or world of spirits) deliver up the dead which are in them. Where do you get Bible to prove that hell, or Hades, means a world of spirits, or the spirit world, as we often hear it called? [Note 32.] When the last judgment takes place, (after the wicked are consumed,) death and hell will be cast into the lake of fire, which is the second death. Why? Because this is the last enemy. And when that is destroyed, there will be no more death, or need of the grave. Where is the word of God that says there is a world of spirits into which there can no body enter. Peter tells us of the old world, and the present, and the one to come, wherein dwelleth righteousness. Isaiah says we shall build houses, &c. Paul says, Heb. 1:2, Christ is "heir of all things, by whom also he made the worlds;" meaning the present and the one to come, just as Peter told us: for he says in the following verses, the present is in subjection to angels, but the one to come shall be in subjection to Christ. Matt. 12:32—Blasphemy against the Holy Ghost shall not be forgiven in this world, or the world to come, in which we are to have everlasting life if we are Christ's. Mark 10:30; Luke 18:30. [Note 33.]

You say, "We see the great difficulty with those who take your views. You do not distinguish clearly between consciousness after death, and entering on the full enjoyment of eternal blessedness." We believe in consciousness after death, for then comes the judgment; but I cannot distinguish clearly that we are conscious in death, because I believe the Bible teaches the contrary. If the Bible teaches it, I believe I could see it. I once believed it, not because I saw it in the Bible, but from the teachings of men: just as I was taught the conversion of the world, which I once believed. But I have left the teachings of men, and mean to be willing to be taught of God. And here we poor feeble creatures may be deceived, not by God, but from our own imaginary wisdom. I wish to know the truth, and am not sectarian. This doctrine is very unpopular here. Some of my Advent brethren believe it, and some do not. The church to which I belong all do not believe it, nor do the ministers. They tell us we shall walk the golden streets of the New Jerusalem as soon as we die. And if it is so, Amen. If I have said anything harsh, forgive it. I did not mean to. If you see not fit to publish this, send it back.

Orwell (Vt.), March 19th, 1847.

Note 24.—Because the greatest of blessings is promised then, it does not follow that there are no lesser ones.

Note 25.—Of course they are in the enemy's land, while death has dominion over their land.

Note 26.—Does John say "not before"?—The reason we shall then see him as he is, is that we shall then be like him.

Note 27.—John does not say the souls lived again. He saw the souls of them that were beheaded. What was the next thing he saw? They,—not the souls, but they that were beheaded,—lived again. The souls of them, must be something besides them.

Note 28.—Are you satisfied with such reasoning? We see no occasion to reply to it. Some things are too diaphanous to need refutation.

Note 29.—Is that necessary an evil, which is not a specified good? Could you be serious in this argument? Look at it again.

Note 30.—The paradise to which the thief went with the Savior the day he died, could not be the paradise that is to be in the new earth. In those texts, therefore, you have the Scripture for the two. If paradise is the residence of the saints, when their location is changed that must necessarily be changed.

Note 31.—Of course they are in death, if death is the separation of the two. That death is unconsciousness, you must first prove, before you take it for granted.

Note 32.—The declaration of the Savior that the rich man went there when he died, and there saw Abraham and Lazarus, is sufficient. Besides this, that is the generic meaning of the term.

Note 33.—All this has been answered before.

"Theophilus" on the Resurrection.

Dear Bro. Himes:—I had so much to say in my introduction of the first number, that I did not finish the review of the first article of "Theophilus." I will therefore examine the remaining Scriptures brought to sustain his position, "that the time of 'Christ's second coming,' is the moment fixed upon for the resurrection of the dead." In explaining the above position, he says, "By this I mean what the Scriptures undoubtedly mean by the same language—a resurrection of all the dead,—not the righteous only, but the wicked dead also."

The first Scripture used to support this position, was considered in the former article.—There are two others advanced, which we will now consider.

Acts 24:15—"And have hope towards God, which they themselves also allow; that there shall be a resurrection of the dead, both of the just and unjust." The exposition of this text is in the following words: "Concerning this text, which expresses the faith of the apostle Paul, we may notice that it expresses just as plainly as language can do it, that there is but one resurrection from the dead, and it cannot be reconciled with the idea of two literal resurrections—one of the righteous and another of the wicked—with an interval between of 'one thousand years.'"

As the above exposition consists merely of two assertions, I might content myself by asking for proof that his averments concerning the passage are true; but I choose to do something more. I will, at least, make an avowal also on the other side. By referring to ch. 23:6, it will be seen that Paul was speaking of the doctrine of the resurrection: not of the order, or time to intervene between the different classes to be raised, but of the general fact itself—that the human family would be raised. The Sadducees denied this doctrine, were very much offended at it, raised a tumult among the people, and Paul was taken into custody. ch. 23:7-10. In his subsequent defence before Felix, ch. 24:10, he uses the text under consideration. That he intended this as the same as his position before the multitude, is evident from the 21st verse, in which he says it was "touching the resurrection of the dead" that he was called in question among them that day. Now I submit that, from these three passages, it is reasonable to say that he was only speaking of the general fact, that all should be raised, both the righteous and the wicked: the general sentiment that all the human family should be raised.—The time, order, and "space of time" that is to intervene between the resurrection of the different classes, must be settled by other Scriptures. The two classes may rise at the same time, or there may be "one moment," or "one thousand years," to intervene, as other Scriptures may require, without doing any violence to the language of this Scripture. It, therefore, does not prove the position of "Theophilus," and is fairly explainable in consistency with mine.

The next and only remaining passage quoted in the first article is found in 1 Cor. 15:23-26. "But each in his own order; Christ the first fruits, afterward they that are Christ's at his coming. Then cometh the end: when he shall have delivered up the kingdom to God, even the Father; when we shall have put down all rule, and all authority, and power; for he must reign until he hath put all enemies under his feet. The last enemy that shall be destroyed is death."

The assumptions with regard to the teachings of this Scripture are in the following language: "Now this passage teaches that all the dead are raised at Christ's coming, or that the wicked are never raised. Christ raises his own at his coming. When this work is done, he resigns his kingdom as mediator, and the end comes."

But as this is an important passage, perhaps it would be well to give the balance of his exposition, that the readers may have the benefit of all of it, and I may avoid the appearance of unfairness. He says:—

"Now from the passage, it is plain that He does not resign his kingdom till all rule, and authority, and power, opposed to him, are put down and subdued, every enemy destroyed, and yet he resigns his kingdom at the end, and the end immediately follows his coming. One enemy in particular is mentioned—that is Death. To destroy death is his last work.—In its final destruction is implied, both the deliverance of all who have felt its power, and a perpetual security against an assault from his hand. Death will not be destroyed until every human body, over which it has ever reigned, is delivered from its power. This is

more than is implied in the verse preceding the quotation. 'For, as in Adam all die, even so in Christ shall all be made alive.'—This asserts the resurrection of all men, and nothing more. This deliverance from death, and death's destruction, will be effected at the Saviour's coming—and then will he deliver up his authority as mediator, having finished all his work."

Here are several important assertions concerning this Scripture, but nothing that I am willing to consider entitled to the appellation of a well arranged argument to sustain either.

The first part of his exposition consists of three assertions.

Were the last two correct, the first might follow as a sequence.

But it is easy to see, that the last assertion assumes as true the whole point in controversy. The question is, whether "the end" does come when Christ shall have come and raised his own. His assertion, where an argument was needed, does not answer the purpose. It is a mere preannouncement of his faith in his position: which neither teaches us that the language of the passage required such a construction, nor that other passages could be explained in consistency with his view.

In the second part of his exposition, he has made an important concession, to which I wish to call special attention. It is this: "Now from this passage, it is plain that He does not resign his kingdom until all rule, and authority, and power, opposed to him, are put down and subdued, every enemy destroyed, and yet he resigns his kingdom at the end." He then repeats another profession of his faith, that "the end immediately follows his coming." We shall have occasion to refer to this admission again.

He then asserts that the last work of Christ is to destroy Death; and goes on to state what its final destruction implies: matters of no consequence for the purposes of the argument, unless his position, which he again avers to be correct, is true, to wit, that "this deliverance from death, and death's destruction," of both the righteous and the wicked, "will be effected at the Saviour's coming."

Now let us look at the passage, and see what we are to understand by it. The only point we now wish to ascertain is, whether it requires us to believe that the "end of all things" is at the coming of Christ, or whether it is consistent with its language to suppose that an "hour," "a space of time," "a thousand years," shall intervene between the coming of Christ, and the delivering up of the kingdom into the hands of his Father.

In the context, Paul was speaking of the doctrine of the resurrection. He proved it by various and incontrovertible arguments.—Among other things, he says, "As in Adam all die, so in Christ shall all be made alive." "Theophilus" says of the passage, "This asserts the resurrection of all men, and nothing more." To this, we take no exceptions; but it is evident that what follows is designed to give the order in which they shall be raised: "But every man in his own order; Christ the first-fruits, afterward they that are Christ's at his coming." Vs. 24-26—"Then cometh the end: when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death."

The whole point of the difference of understanding this Scripture, will probably turn on the phrase, "Then cometh the end." Does the word "Then" refer to the time that Christ came, or to the time when Christ "shall have put down all rule, and all authority, and power, &c., and delivered up the kingdom to God?"

If it refers to the former, then "Theophilus" is undoubtedly correct in his averments concerning its meaning; but if it refers to the latter, then the passage does not decide how long a time shall intervene between the "coming of Christ," and the delivering up of "the kingdom to God;" or whether any time shall intervene. It does not affirm on that point.—There may be one moment, or "one thousand years," for all that this Scripture decides. It only decides that the delivering up of the kingdom, &c., shall be subsequent to "the coming of Christ."

I now offer a reason or two, why I refer the phrase "Then cometh the end," to the time when all rule, and all authority, &c., and Christ shall have delivered the kingdom to the Father, as the time for its fulfillment.

The first reason is, because "Theophilus" has authorized me to do so. Refer to his remark to which we called particular attention. He said that Christ did not resign his kingdom until this rule, and authority, &c., were

put down, and his last enemy was destroyed. Of course, then, the phrase "Then cometh the end," must refer to the time after these things are done, for the time of its fulfillment.

Again: the punctuation and versification evidently show, that this was the understanding the translators had of the passage.

The original word, which in our translation is rendered "then," favors this view. The first definition given to it is, "afterwards."—After what? Of course, after the scenes shall have transpired, which are to occur during the time qualified by the succeeding adverb "when."

This point settled, and "Theophilus" fails to prove, by his Scripture, that the righteous and the wicked are both raised at the coming of Christ; that he then delivers up the kingdom; and that the "end" is then: while, on the other hand, we show that the passage is perfectly reconcilable with the sentiment that a "thousand years" shall intervene between the "coming of Christ," and his "delivering up his kingdom to God."—(To be continued.)

PHILOS.

Janestown, (N. Y.), April 19th, 1847.

LETTER FROM BRO. T. SMITH.

[We give below an extract from an interesting communication from Bro. Smith, in reference to the difference of sentiment among us on the state of the dead. Bro. S. also refers to the letter and remarks headed, "What do these things mean?" which appeared in the "Herald" a few weeks since. We are much pleased with the spirit of this communication, and fully agree in the principles of toleration therein expressed. Were all like Bro. Smith, we should never have to ask, "What do these things mean?" And as it respects that portion of the body of Adventists who entertain his views, we have no doubt but they feel the same spirit of kindness and union in the great cause. It should always be so understood. Injudicious persons are to be found connected with every cause, and on both sides of every question. It so happens to be in this case. There are some who are seeking to take advantage of the view referred to for ulterior purposes. Bro. Smith may be assured, that we have been slow to judge, and have not done so "before the time." We hope the exposure may be in time to save the cause. Many of our brethren abroad have been deceived, and some of them have withdrawn their support from the "Herald" under this deception. Jesuitical disclaimers and denials do not affect those who know the facts. We have had some experience with this class of persons, and have suffered much from them; and the cause has suffered much more. We trust the true friends of the Advent faith will unitedly stand by the cause. And if they can find any one who will more faithfully discharge the duties of our position than we have done, we will most cheerfully give place to him, for the cause's sake. But let all be frank and open—works of secrecy and darkness are not of God. We have hope, however, that the disaffected will be defeated in their plans by the wisdom and prudence of the faithful among us.—Ed.]

I must avow my entire unbelief of such intention on the part of any child of God, who is, in the midst of "signs there's no mistaking," in obedience to Christ's commands, looking up and lifting up his head, knowing that his redemption draweth nigh. I do think, my dear brother, that we shall do well to "judge nothing before the time;" and while you know my belief on those peculiar views, I can adore my heavenly Father that it never entered into my heart to think less of the piety of a brother who might honestly differ on those points, while he "fears God and keeps his commandments." Has it indeed come to this, that, among those who are expecting soon to join with God's dear children in saying, "Lo, this is our God; we have waited for him, and he will save us," a simple belief in these minor things is made a test of Christian fellowship? I hope not. I most fervently pray God it may not be so. Alas for us! instead of constraining the world to say, "See how these Christians love one another," we are compelling them to say, "See how they hate one another." That there is a difference of opinion among our dear brethren on this subject, is well known; and who are right, the great day of the Lord only can decide. But that any one should be unwilling to grant unto another the same privilege which he claims for himself, is to me unaccountable. Shall man, fallible man, claim infallibility on these, or any other subject, when there is reason to understand differently? No, no. Then let us bury these minor points, or otherwise think and let think, and array all our force and influence against the peace and safety doctrine of all a well with everybody. I am satisfied that neither a belief in or against the views referred to will avail in saving a man, without a full consecration of his all to God. One may suppose that a certain view has a bad tendency, and another imagine that other views have a bad effect. But such suppositions may be without weight. Truth is truth, however man may believe. And the fact, that if you

preach to the sinner "eternal life in misery," he will object in the language of a gentleman of high standing in one of the churches: "It is," said he, "of no use to tell a man what he cannot believe. If you wish to gain credit for an assertion, you must tell a person what he can believe." These were his views, with thousands of others, on the subject of "always dying, and never die;" while others start up and say, "Why, if we are only to be burnt up, I don't care anything about that." Thus, the man who is determined not to repent and believe, will make his vain excuses, not one of which will God accept in the day of judgment, which is now at hand. I have marked, with much care, the spirit and perseverance of professors of religion for the last twenty-seven years; and I am now noticing carefully the spirit and practice of the Advent brethren, who have different views on the subjects of the state of the dead, and end of the wicked, and the result is, I am compelled to say, I see no difference in their devotedness to the cause of God. Nor do those who hold to the destruction of the wicked (whether right or wrong) come behind their brethren in liberality, piety, or perseverance. After having lived fifty-five years in the world, and been an itinerant preacher twenty-five years, (though imperfect and unworthy,) I have learned this, that good men may be found among Methodists, Baptists, Congregationalists, &c. And while many erroneous things may be believed, yet, in my view, God accepts the sincere, devoted person, whatever may be his clime or name. And I am thankful to the Lord, that it is not left to imperfect man to decide the fate of any individual. We in this eastern, cold country, have our difference of views, as well as those in other places; and these have caused some unkind speeches by some whose spirit and practice I do not envy. But we are frail men and women, and I trust in God we are endeavoring to learn of Jesus, who is meek and lowly in heart, and to bear and forbear with one another.

On the last Lord's day we had a blessed communion season together. A brother, who did not see as I do in some things, preached a part of the day, and one who entertains views similar to my own, preached the other part. We then broke bread together, while "love made our unity," in the firm hope and expectation of soon eating and drinking together in the kingdom of our Lord and Savior Jesus Christ.

I hope we shall love as brethren, be pitiful, be courteous, not rendering evil for evil, or railing for railing; but contrariwise, blessing. And notwithstanding I differ with my brethren editorial of the "Herald," I feel a deep interest in its life and circulation.

That God may help us to be sober and watch unto prayer, and above all things have fervent charity (love) among ourselves, from the consideration, that the end of all things is at hand, is the prayer of your brother in tribulation.

LETTER FROM BRO. SAMUEL CHAPMAN.

Dear Bro. Himes:—Immediately after writing you from Charlestown, R. I., in February last, I returned to South Kingston, and completed my labors with our colored brethren there. On one occasion, I addressed them from the words of the apostle (Acts 17:30, 31), showing that the Lord had "appointed a day, in which he will judge the world in righteousness;"—not a day of twenty-four hours, but one of his own days. The friends came in from the neighboring villages of Peacefield and Wakefield, and gave good attention to the word, and seemed to be profited thereby. Several of them, together with the Indian brethren, testified to the truth of the doctrine which we advocate, and so ardently love. The colored church in that place had commenced holding a series of meetings some days before I arrived, which were faithfully attended, morning and evening, for two weeks, during which eleven or twelve precious souls were hopefully converted, and the church became greatly revived. Truly these friends, like the colored brethren in Charlestown, are a happy and devoted people.

I then crossed the river at Newport, and visited the brethren in Bristol, with whom I spent the Sabbath, and a little more time, very profitably. I was happy to find them now favored with the stated labors of Bro. Howell.

Visited the brethren in Providence, and met with them for worship at "Mother Treadwell's," and other places, several evenings, and were materially edified and comforted. In this church there are many precious souls waiting for, and expecting speedy redemption. They are still favored with the labors of Bro. Fassett.

I next visited the church in North Scituate, with whom Bro. Bellows continues to labor with success. I spent the Sabbath and several days there, laboring in connection with Bro. B. to good effect. A few souls were hopefully converted, and made exceedingly happy in testifying of their love to Christ, and their faith in his speedy coming. Of that dear people it may truly be said, "Behold, how they love one another."

From thence I returned to Connecticut, and on my way to Hartford, visited the brethren in South Killingly, Brooklyn, Chaplin, Ashford, Mansfield, Tolland, and Square Pond. Passed the

last Sabbath in February in the latter place; and notwithstanding the heavy rain the preceding day and night, which fell on a great body of snow, rendering the travelling exceedingly unpleasant, the brethren turned out with their ox-sleds and sleighs, and collected nearly the whole church together for worship. It was truly a day of mutual joy, while we feasted on the word of life, probably the last time we should meet till we put on immortality. We found some precious souls in every place, waiting for the consolation of Israel.

I had a delightful interview with the little church in Chaplin, composed of Bro. Northrop's household only. The "Advent Herald" is of material benefit there, and is duly appreciated by them. Let it be continued, Bro. H., till the Lord's coming; and if not in this life, you will, I trust, "be rewarded at the resurrection of the just."

Sister Lathrop, and the few associated with her in Tolland, are steadfast in the faith. As I pass that way occasionally, her humble dwelling appears to me very prominent—"like a city set on a hill." May the Lord continue to sustain and bless that bereaved and devoted sister.

After an absence of six weeks, I returned to Hartford, and thence to Meriden March 1st, and found our friends in health and prosperity, for which I was grateful to God.

I spent the month of March in visiting and laboring with the brethren in the neighborhood of home.—The first Sabbath I preached to the church in New Britain, the second in Middletown, the third in Guilford, and the fourth in Wallingford. The brethren were, generally, in a good state of mind, hoping for and confidently expecting speedy deliverance.

April 2d.—In accordance with our previous arrangement, Mrs. C. and myself commenced a tour to the West, expecting, should time continue, to visit and labor in the counties of St. Lawrence, Jefferson, Wayne, and Cayuga, N. Y., and such other places as may be opened to us in the providence of God.

On the way to this place, we visited the scattered brethren in Windsor, Ct., and were mutually comforted. I spent the first Sabbath in April with the church in Sudfield, who received the word joyfully. They are at present favored with occasional preaching by Bro. Hastings, Stoddard, and others, for which they are thankful. In that place are some precious souls; among whom is the father of our beloved Bro. J. H. Keet, deceased.

On Thursday, the 6th inst., I took the cars at Springfield, and arrived the same day at Adams, fifteen miles north of Pittsfield. The Academy in that place was kindly offered to us, in which I lectured every evening, and also on the Sabbath, for one week, during which our congregation continued to increase in number, and manifestly in interest, till the house was filled. The brethren of the household there became revived, and some of the most intelligent of that community saw and appreciated the force of the argument which were presented touching the doctrines we advocate, and honestly confessed the same. Among these was the preceptor of the Academy, Mr. C. O. that many such minds would give attention to the subject. But this we cannot expect, since we are assured by the Lord himself, that at his coming it will be as it was in the days of Noah and of Lot. And is it not at the present time even so? I honestly think it is.

We have now been in this flourishing village a week. As no other church or house of worship could be obtained for me to preach in, the Universalists very kindly offered us their house for that object, and we heartily praise God for so good accommodations. We also pray that the Lord, in his abundant goodness, will reward these kind friends at least an hundred-fold. On the Sabbath the word took effect in several hearts. Yesterday and to-day we have heard one after another confess their faith in the doctrine, who had never before seen the evidence. Backsliders also are being reclaimed, and the few members of the household are comforted, and their faith in the Lord's speedy coming is strengthened.

To-morrow evening, by particular request, I have appointed a meeting in Centreville, three or four miles west of here, where there has never been a lecture given. A convenient hall is procured for that purpose, and it is supposed that the citizens generally will turn out to hear. We hope and expect the Lord will meet with us. Will the brethren pray that He may direct all our steps?

We expect to leave this section for the West next week. We hope the friends will write us if they have occasion, and direct to Fayetteville, or to Syracuse, N. Y. But don't fail, my dear brethren, to keep in mind, that the Lord is even at the door. Yours in the blessed hope.

North Adams (Mass.), April 20th, 1847.

Bro. E. G. ALLEN writes from Norwich (Ct.), April 24th, 1847:—

Dear Bro. Himes:—Our numbers are small, yet we do not forget the assembling of ourselves together, but meet weekly to encourage each other to be steadfast in the faith once delivered to the saints, that we be not moved from the hope of the gospel, but that we so live, that we may be accounted worthy to escape those things

that are coming on the earth. One of the popular errors which we have to contend against is, that believers have the kingdom of God set up in their hearts. And to show some of the arguments some use that call themselves teachers in Israel I will refer to one passage of Scripture, quoted by a Baptist clergyman to prove that the kingdom was already set up. Matt. 25:34—"Come, ye blessed of my father, inherit the kingdom prepared for you from the foundation of the world." He quoted it from "before the foundation of the world," and contended that that was right. But when I showed him that it had reference to the judgment, he soon left me. A few weeks ago I preached about ten miles in the country, and spoke in the forenoon on the kingdom, and in the afternoon on the millennium, or first resurrection. The house was well filled, and the congregation, which was composed of Methodists and Baptists, appeared to be very much interested.

I wish to make a remark in reference to what has been said in the "Herald" in reference to the unconscious state of the dead. When brethren wish to dispute on that point, let them turn to Luke 16th, and read what Christ said in reference to the rich man and Lazarus. Now, according to what Christ there says, there is consciousness after death. Who dare contradict him?

We have a copy of each of the works referred to in the following letter, the notices of which we publish in the "Herald" with pleasure.

Extract of a letter from Rev. JOHN HOOPER, dated Albany Rectory (Eng.), Dec. 21st, 1846:—

Dear Sir:—I am much obliged to you for the papers you kindly sent me, and herewith beg to enclose you my last publication on the Lord's Advent, entitled, "The Translation; or, the Changing of the Living Saints, and their Deliverance from the Judgments which are coming on the Earth." Also "The Kingdom of God in its Present State and Future Manifestation." I also beg your acceptance of my work on the Apocalypse, entitled "The Revelation of Jesus Christ, Minutely Interpreted, and Considered in Relation to the Church's Expectation of the Nearness of the Lord's Appearing and Kingdom."

The "Church of England Quarterly Review" thus speaks of the last named work:—

"This is, we believe, a new arrangement of the Apocalypse, and a new view of the whole subject; but it is a most important view, if it can be satisfactorily established. Where there are four sets of symbols, each consisting of seven, four parallel columns, in which the numbers of all should correspond, would seem to be the obvious and natural arrangement. . . . And if it be true that six of the symbols in the four series are now past, and that only the last of each remains future, and that futurity may be close at hand, then our thoughts may be collected into a very narrow compass, which yet may involve the most important, and, if neglected, the most tremendous, issues." The editor of the "Church and State Gazette," reviewing the same work, says:—

"The method of interpretation which the author has adopted is, we believe, original; his classification of the leading symbolical forms and periods strikes us as correct; and, if so, as being a very important discovery, and great aid in the interpretation of this wondrous prophecy. . . . If it be the only true principle, a new light is thrown on the whole book: if it be not, so much that is evidently true is advanced by Mr. Hooper in its enunciation, as to afford ground for serious thought, and matter of instruction to all who read his work. . . . Our own estimate of this work is, that it is a most valuable one—a great and striking addition to the prophetic branch of Christian literature."

The "Church of England Quarterly Review" thus speaks of another work by Mr. Hooper, entitled "A Word in Season: a Series of Theological Subjects."—

"They comprise the whole cycle of Christian truth; and we do not remember to have met with any work of such a character, of so small a size, and embracing so many topics, where the subject-matter has been so concisely, yet so tersely, handled—where the proper plainness and clearness of expression have been so little injured by necessary condensation."

Extract of a letter from Bro. JOSEPH CURRY, dated Liverpool (Eng.), April 2d, 1847:—

Dear Bro. Himes:—I return you many thanks for the "Heralds" you send so regularly, and hope to be enabled, by the next opportunity, to send you a remuneration for the same. I am happy to inform you, that our prospects are brightening, and that good is being done. The dear brethren are steadfast in the faith once delivered to the saints, and are persuaded that our redemption is at hand; I mean by this, near at the doors. It behooves us, therefore, to be on the alert, lest we be overtaken. May we, if time continues, expect a visit this spring? We should rejoice to see you. May you be kept and guided by the Good Shepherd unto the end, together with all the beloved disciples. Please to give my love to Bro. Brown. All the brethren join in love to you. Yours affectionately, in the good hope.

FOREIGN AND DOMESTIC SUMMARY.

Our readers will recollect, that a paragraph from the English papers went the rounds of the press here, stating that the Eucharist had been carried in procession through the streets of Kentish-town, by torchlight. It was said to be the first instance of the kind since the Reformation, and was spoken of as a significant feature of the time. It turns out, however, that the story owes its origin to some Jesuitical priest, whose exuberant fancy somewhat preponderates over his conscientiousness.

Mr. Newman, the tractarian, who has been for some time past in Rome, for the purpose of being more fully initiated into the mysteries, intricacies, and sinuosities of Popery, is to return to England, at the close of the present year, as a Catholic missionary.

In Great Britain, one in 1385 of the population is deaf and dumb, and one in 1000 blind.

The Liverpool "Mercury" contains an item, stating the conviction of an old man, nearly seventy years of age, of manslaughter, committed in 1810. He emigrated to America soon after, and had returned to England but a few years since.

The Pope, as well as other potentates, has to run the gauntlet of conspiracies. Several plots against his Holiness have been discovered in various parts of Italy, fomented, principally, by monks, and other bigoted haters of light and knowledge. A young man was arrested in Rome for speaking disrespectfully of the Pope; he afterwards admitted that he designed assassinating him.

The General Assembly of Wallachia lately voted, unanimously, the emancipation of the Rumanians, who were the serfs of the state, or clergy. These number 14,000 families, or 60,000 souls.

The Dublin "Nation," the organ of the Young Ireland, or physical force portion of the Repealers, in speaking of the aid so generously given by America to Ireland in her wretchedness, concludes a significant paragraph as follows:—"In the day of your trial, in the night of your calamity, Ireland will be nearer to you than you may deem, watching for the hour of requital. Remember."

The Edinburgh "Witness" very gravely gives currency to the following instance of extraordinary self-denial, which is worthy of proper laudation.—"Certain members of the Reformed Presbyterian congregation of Rothsay, have resolved to use no intoxicating liquors during the continuance of the famine." We hope these almost self-immolating people will be enabled to maintain their resolution until the famine shall cease.

The English Board of Admiralty have contracted for the building of 14 new armed mail steamers, to ply between England and various parts of Europe.

In consequence of the tete-a-tete position of Louis Philippe and the Emperor of Russia, and the jealousy exhibited by the Northern powers of Europe on account of the liberal and anti-Catholic acts of the Pope, the London "Times" calls upon the English Government to forget its Protestant prejudice, and send a minister to Rome, that the Pope may be encouraged to persevere in his liberal policy.

It is stated to be the intention of the Sultan of Turkey, soon to assert his sovereignty over Tunis.

The Portuguese Government has notified their consuls in England not to grant clearances for vessels to Oporto, in consequence of the blockade of the latter place.

The inauguration of Prince Albert, as Chancellor of the University of Cambridge, was to take place on the 25th of March.

A London paper states, that an additional cord of attachment is about to be formed between the English people and their Queen, by the appearance of another scion of Royalty, which will take place, it is said, in August. These cords of attachment, now five in number, we should suppose rather expensive. Perhaps, if Congress were required to grant a handsome sum to every child that an American President might be possessed of, the American people might lose a little of their political asperities, and come to regard these same cords of attachment in the same light with their English brethren.

The population of Paris is stated to be 1,053,897.

The Spanish Government has sent a minister to the Government of Central America. This is the first act of recognition by Spain since Central America declared its independence.

The difficulty between Greece and Turkey still exists. Louis Philippe, the intriguing meddler of Europe, is accused of being the cause of the continuance of the bad feelings. He is said to encourage King Otto in his obstinacy, in not atoning for the insult he offered the Turkish ambassador.

A letter from Ascension, dated Jan. 1st, says that a slave-stealer on the coast of Africa had 2000 wretched beings confined in a slave depot, ready for shipping. But being unable to embark them, in consequence of the vigilance of the cruisers, he actually cut off the heads of the whole number.

Prince Polignac, the unpopular minister of Charles X., died near Paris on the 29th of March. It will be remembered that the administration of Polignac caused the revolution of 1830, and resulted in his imprisonment for life.

The entire population of the town of Eggenbach, Germany, about 1400 in number, have requested permission to emigrate to the United States.

Father Matthew has written an eloquent letter to this country, expressing his admiration of American sym-

thy for Ireland. He declares his intention of visiting the United States the ensuing summer.

A slave-owner in South Carolina recently recovered \$650 from a man who sold spirits to the former's slave, from the effects of which the latter died. This verdict was given, not because a fellow creature lost his life, but because a man-stealer lost his property.

The slaves of a wealthy planter in Lowndes Co., Ala., on being told by their master of the suffering condition of the Irish, raised a subscription of \$50 among themselves, which was duly applied.

It is said that the various temperance societies in the United States comprise 800,000 members.

The American Bible Society issued in one month 43,401 Bibles and Testaments, making the issue for nine months 504,509.

Lieut. Hunter was ordered by Commodore Perry to blockade the Mexican port of Alvarado; but, instead of obeying orders, he took possession of the place. He is to be tried for disobedience of orders, and will doubtless be suspended.

The War Department has called on the States for ten new regiments, for the double purpose of attacking the Mexicans, and being attacked by the yellow fever.

During the bombardment of Vera Cruz, there were thrown into the city, from the American batteries, 6700 shot and shells, weighing 463,000 lbs.

Santa Anna has issued another manifesto, stating that he is determined to beat back the invaders of his country. He expresses his determination to die rather than the Americans should take the city of Mexico, or that he will consent to an ignominious peace.

The New York "Christian Advocate and Journal" has been presented by the Grand Jury of Accomac Co., Va., as an incendiary publication.

It is said, that every eleventh free white man, woman, and child, in the United States, can neither read nor write.

THE ADVENT HERALD.

"THE LORD IS AT HAND!"

BOSTON, MAY 1, 1847.

THE CONFERENCES IN NEW YORK AND BOSTON.—These meetings take place on the week of the Anniversaries of the great religious and benevolent societies of the age. One object we have in view is, to circulate light among strangers who attend these meetings. Another is, to have a free interchange of views, by conference and lectures on the great question of the speedy coming of the Lord; to comfort one another in our pilgrimage to the land of rest. Also, to unite on Scriptural grounds to spread the light of the speedy Advent as extensively as practicable in this and other lands. Our bond of union is the earnest love of Christ's soon appearing in glory.

We do not meet, therefore, for controversy, or discussion of irrelevant questions. Our meetings for the last five years have been most refreshing and profitable. We hope they may continue so, till the appearing of our Lord. These may be our last gatherings, before we shall be gathered into the everlasting Kingdom. May the Lord be with us, and give us a refreshing season.

Conference at New York begins on Monday, May 11th, on Anniversary week; at Boston, May 25th.

BRO. MICKLEWOOD says, in his letter on another page, that nothing short of the "keen hand of God," must prevent us from coming to England. We have to say, that nothing else could prevent. It is with pain that we think of the disappointment; and also, the loss of the opportunity of doing so much good for the cause. But we submit to the will of God—he will direct us right in all things.

We are happy to learn from various parts of the country, that there is a deep interest felt in our approaching Conferences in May. We have hope of a united and refreshing time.

DISGRACEFUL.—"Some four or five months since, Edmund Hosmer, of Concord, Mass., about 19 years of age, took it into his head to enlist in one of the companies then forming in Boston. His father, (who by the bye is a worthy man) by advice of a few individuals in Concord, had the boy confined in the insane hospital at Concord, as being insane. He still remains in confinement, almost heart-broken, and much dejected. There can be no excuse for keeping him there now; and the probability is, if confined much longer against his inclination, he will become insane in reality. He has been kept a day or

two in the dungeon, for no other reason than because he disliked his close quarters, and tried to escape."—*Middlesex Freeman*.

We know nothing of the facts in this case beyond what is stated by the "Freeman," but re-publish the above paragraph solely for the purpose of calling public attention to the dangerous abuses to which hospitals are liable, and to induce our law-makers to take some measures to guard effectually against the practice of the abuses. It is a very easy matter to procure the imprisonment for life of an individual in one of these humane jails; the relatives, or guardians, of the party intended to be deprived of his liberty, need only to procure the certificate of a physician that he considers A. B. a fit subject for confinement in a hospital, and the said A. B. can be arrested, and forcibly compelled to enter a cell.

True, the prisoner can demand a trial by Jury to decide upon his sanity, but then the testimony of the physician who recommended his imprisonment, the relatives or guardians who placed him in confinement, and the head of the hospital where he is restrained of his liberty, are all admitted to testify against him, and thus he is deprived of the privilege of a fair and unprejudiced trial, and can rarely hope to escape from the bolts and bars which deny him his civil rights. A short time since a man was deprived of the control of his property and of his liberty by being pronounced insane, and confined in a hospital, because he wished to marry a female some twenty years younger than himself! We have no doubt of the great benefit of hospitals for the insane, if properly watched and regulated—but as now organized, we deem them liable to most dangerous abuse.—*Post*.

HAIRBREADTH ESCAPES.—The Hon. Daniel Webster recently said that he left Boston, January 14, 1840, expecting to embark in the Lexington, at Stonington. He was, however, prevented. That night the boat was burned, and 188 persons perished.

In May, 1845, Mr. Webster was to leave Albany for New York. Two steamers were ready to leave the wharf—the Rochester and the Swallow. He was in doubt which to choose. A friend carelessly said—take the Rochester. He did so, and on that night occurred the dreadful disaster of the Swallow.

In November last, Mr. Webster was about to leave Boston and the Atlantic at Norwich, on the very day of her fatal trip. The threatening weather induced him to defer his journey, and his life was again narrowly saved.

CHINESE PROVERBS.—In company, set a guard upon your tongue—in solitude, upon your heart.

A great talker never wants enemies—the man of sense speaks little and hears much.

Though the ways of virtue are rough and craggy, yet they reach to heaven.

Luther at the Diet of Worms.

BY MRS. A. C. JUDSON.

Intrepid, godlike man! Behold him there
Mid the assembly vast. Princes and kings
In all their royal dignity. The proud,
And worldly-wise, and almost deified
Prelates and bishops, with the varied names
Of church ambassadors, intent to awe
The great disturber of their carnal joys,
And chain him at their feet.

Behold him there—
Meek, humble, patient, yet with loftiness,
Surpassing all around, even as the sun
In morning splendor shines above the stars!
He speaks in wisdom, and with mighty power,
And stands triumphant victor o'er his foes.

We are the Oak, that monarch of the wood,
Year after year battling the storms of heaven.
And thou, perchance, touch'd by the lightning, still
Standing unmoved, we wonder and admire.—
A noble ship goes forth upon the deep.
Surge after surge sweeps with a vengeance by,
And every sea threatens to overwhelm.
Yet on she moves, she battles the winds and waves,
Outrides the storm, comes safely into port
Amid the acclamations of a crowd.—
Praises are shower'd upon the conqueror's head—
To martial courage greater honors given.—
But, what are these, compared with such a scene
As we contemplate, when a child of earth
Undaunted stands, amid the fiercest war
Of moral elements, yes, overcomes,
And more than conquers—rises higher still,
And gains new strength with every victory?

And what was Luther's power? What was the rock
On which he stood, that seemed of adamant?
'Twas simple "faith in God." He had exposed
The cause of truth—eternal, holy truth;
And he, whose attributes are infinite,
Vouchsafed his blessing. "Thine Omnipotence
That gird him round, and well might he defy
All earthly foes, ay, even the hosts of hell.
Oh glorious display! The power of faith—
So simple, yet sublime, that raises man
From a mere earth-worm to the exalted height
Of sonship to the Eternal—ONE WITH GOD.

DELINQUENTS.

[Under this head we may do some injustice. We hope not to. If any noticed here have paid, and through mistake have not been credited, or are poor, we shall be happy to do them justice.]

Previous delinquencies. \$399 88
The P. M. of Williamstown, Ct., writes, that the paper sent to P. HAWKINS is not taken from the office. He owes - 7 23

Total delinquencies since June 1st, 1846. 407 16

BUSINESS NOTES.

Wm. Whiting.—We have credited you another dollar to 36c. Do not find any account of the receipt of the one you speak of. We have also credited I. Smith \$1 to end of v 13.

D. Campbell.—Have sent you a bundle.
S. A. Alley.—The dollar was received and credited. It paid from end of v 10 to end of v 11.

ENGLISH MISSION.

Received since our last.—A. Weldon. 1 00

Amount of receipts above expenditures. 268 93

CONFERENCES.

Conference at New York begins on Monday, May 11th, on Anniversary week; at Boston, May 25th.

Providence permitting, I will meet the Advent brethren and hold meetings in the following places:—Worcester, Vt., May 1st and 2d; Johnson, Vt., 4th and 5th, p. m.; or evening; Lowell, Vt., 7th; Troy, Vt., 8th and 9th; Derby Line, Vt., 11th and 12th; Hartley, C. E., 15th and 16th; Shelburne, C. E., 15th and 16th; Richmond, Vt., 15th and 16th. Should there be other churches of Adventists in the towns adjoining, or not far distant from the places here named, if desired, I will preach to them Jesus and the resurrection, being duly notified by letter, or otherwise, after having fulfilled the appointments here named.

J. HAZELTON.
If time continues, and the Lord will, I will attend meetings with brethren at Newburyport, Mass., Lord's day, May 8th; Portsmouth, N. H., Lord's day, May 16th; Portland, Me., Lord's day, May 23d.
WM. M. INGHAM.

APPOINTMENTS.

The Lord willing, I will preach in the following places:—Lewiston, May 3d, at 5 p. m.; Burlington, near Perry's Chapel, 5th, at 5 p. m.; Winchester village, 6th, at 5 p. m.; Toronto, 9th, at 10 a. m.; Oakville, 10th, at 5 p. m.; Hamilton (at Bro. Shipman's), 11th, at 5 p. m.; Near Sheffield P. O. (Joseph Burrows), 12th, at 5 p. m.; Nelson (at Bro. William Campbell's), 16th, at 10 a. m.
D. CAMPBELL.

ALTERATION IN TIME OF APPOINTMENTS.—Providence permitting, I will preach in Ashburnham, Mass., the second Sabbath in May; in Wychenham, Mass., the third; in North Scituate, R. I., the fourth; and in Abington, Mass., the first Sabbath in June. Meetings at intervals as Providence may direct. N. BILLINGS.

If God permit, I intend to preach at Davis' Island, Guilford, N. H., the third Sabbath in May; and at Meredith, N. H., the fourth Sabbath. EDWIN BURNHAM.

INSTRUCTION IN THE FRENCH LANGUAGE.—Mrs. Gove will give lessons from "Munroe's French Course," at her residence, corner of Lime-street, a few doors from Dr. Sharp's church. For further particulars, please call at the above place, between the hours of 10 a. m. and 5 p. m.

N. B.—By this mode of teaching, the pupil is enabled to read, write, and speak the language in a very short time. Also lessons given in Music. Terms to conform with the times.

THE brethren in New York, worshipping at Washington Hall, 152 Hester-street, one door from the Bowery, desire us to say, that all their meetings are now held in that Hall.

Bro. Moses Chandler requests us to say, that his P. O. address is Emerald Grove, Rock Co., W. T.

BOARD.—A very central and pleasant location at No. 5 Pitt-street. Gentlemen coming to the city would do well to call.

NOTICES.

BOOKS FOR SALE.—The New Testament (pocket edition), the Gospels translated by Campbell, the Epistles by Macknight, with the Acts and Revelations in the common version. Price 37 1-2 cts. retail, 53 1-5 wholesale.

BLISS'S "ANALYSIS OF GEOGRAPHY."—Price, 12-12 cts., or \$5 per doz.

CHAUDEN'S CONCORDANCE.—Price \$1 50 bound in sheep, and \$1 25 boards.

"THE VOICE OF GOD: or an Account of the Unparalleled Fires, Hurricanes, Floods, and Earthquakes, Comets, Famines, and Increase of Crime. Compiled by Thomas M. Preble."—The above pamphlet, which is what its title indicates, has been received, and is for sale at this office. Price 12 1-2 cts.

TWO HUNDRED STORIES FOR CHILDREN. Selected by T. M. Preble. Price 37 1-2 cts.

CLARK'S Gospel Chart.—Price 37 1-2 cts.

WHITEHEAD'S LIFE OF THE TWO WESLEYS.—Price one dollar.

AGENTS

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Receipts for the Week ending April 29.

IF We have annexed to each acknowledgment the number to which it pays. Where the volume only is mentioned, the whole volume is paid for.

D. S. Niles (two copies), v 12—\$1 50.—I. Combs, 365; Wm. L. Phelps, v 13; H. Robbins, 320; S. Whitney, 357; E. Mason, 334; E. L. Fairbairn, v 13; C. W. Stewart, v 12; Morrill, v 13; E. Rowell, v 13; R. Schellhouse, v 13; E. Barry, v 13; A. Loomis, v 13; E. Cooley, v 14; E. Brisban, 344; J. Schut, 335; J. Fairbanks, v 13; W. Mosher, v 13; D. Lary, v 12; W. Benson, 342; J. Church, 344; J. Johnson, 344; J. Edwards, v 13—each \$1.—R. F. Jennings, v 14; J. L. Slater (with \$2 donation), 360; Wm. Ward, v 13; D. Campbell, on acct. of Wm. Rogers, 331; Geo. Brigham, v 14; E. A. Weldon, v 14—each \$2.—J. F. Lee, v 13—\$3.—S. Witherington, 365—\$1.—Haines, v 14—each \$5.